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A

HAND-BOOK FOR TRAVELLERS

IN

THE IONIAN ISLANDS,

GREECE, TURKEY, ASIA MINOR,

AND

CONSTANTINOPLE ;

BEING A GUIDE TO

THE PRINCIPAL ROUTES IN THOSE COUNTRIES,

INCLUDING

A DESCRIPTION OF MALTA ;

WITH

MAXIMS AND HINTS FOR TRAVELLERS IN THE EAST.

WITH INDEX MAPS AND PLANS.

LONDON :

JOHN MURRAY, ALBEMARLE STREET.

1840.

itself after the completion of similar guides for Germany, Switzerland, and other parts of Europe. Much aid has been furnished by the valuable and carefully prepared notes of Mr. Levinge, whose personal knowledge of several portions of these countries was derived from a residence in the Levant in 1831, 1832, 1833, and whose manuscripts, most liberally and obligingly communicated, have served as a valuable foundation for a laborious comparison of the highest authorities of the past, and of the most recent publications of the day.

Among the various authors consulted have been Tournefort, Clarke, Hobhouse, Hope, Holland, Morrit, Leake, Gell, Pashley, Wordsworth, Hamilton, Walsh, Arundel, Giffard, Urquhart, Knight, and the recent highly interesting labours of Fellowes. To the information supplied by them and by the classic authors, have been added the details of Constantinople and the Bosphorus, now for the first time selected for the English reader from the learned and profound labours of Baron von Hammer, in his work on "Constantinople and the Bosphorus."

The qualifications which the Editor of the following volume brings to the task, are personal knowledge derived from a residence of many years at Constantinople and in Greece, a comparison of the accounts of the most recent travellers, and diligent enquiries touching the last regulations respecting steam-navigation and quarantines of England, Austria, France, Turkey, and Greece.

In the absence in Eastern countries of those local records and public notices which are to be found in every town and village of the West, the labour of the composition of an Eastern Handbook has been much increased; and in addition to the difficulties thus presented, the desolating wars and internal convulsions of

recent years have, especially in Greece, defaced in so many instances the vestiges of ancient grandeur, that the traveller may sometimes find the description of local objects not entirely borne out by the relics that remain. In any such case, the Editor must entreat the traveller's indulgence, whilst soliciting the communication of any information calculated to rectify errors or supply defects.

In some portions of Asia Minor which have been very little traversed, the routes have been selected from the notes of travellers who, not having written with the specific object of guiding others, have dwelt with less distinctness on the details of distances. In all such cases the intervals have been marked by the tract of country traversed each successive day.

In excluding all political matter or disquisition as inappropriate in a work like the present, it has been the object of the Editor to render it acceptable and accessible to the reader of every foreign country.

The interesting and important discoveries of Mr. Fellowes in the S. W. corner of Asia Minor, deserve especial mention, since that enterprising and observing traveller has opened out to the investigation of Europeans, a new country, with vast ruined cities previously known only by name, and many of them not even by name, enriched with the noblest specimens of architecture and sculpture, some of them dating from the first period of Greek art. The discovery of the vast ruined cities of Selge, Çezani, Sagalassus, Side, Xanthus, Tlos, and Telmessus, was among the results of his first journey. Later accounts from Mr. Fellowes announce that in the course of a second journey, from which he has not yet returned, he has found seven more

cities, chiefly situated in the province of Lycia; Pinara, Arycanda, Caryanda, Sidyma, Massicitus, Calymda, and *Gagæ*, which had been lost for twenty centuries, all abounding in noble edifices and other works of art. The Route followed in the first journey, is that contained in Routes 100 and 101 of this volume, and the information they contain, is chiefly derived from Mr. Fellowes' most interesting work, "An Excursion in Asia Minor, 1838."

C O N T E N T S.

INTRODUCTION.

	Page
Maxims and Hints for Travelling in the East	i
Steam Boats—British, French, and Austrian	xi
MALTA	xviii

SECTION I.—IONIAN ISLANDS.

Introductory Information	1
Corfu, &c.	3

SECTION II.—GREECE.

Introductory Information	14
Routes	25

SECTION III.—THE MOREA.

Routes	84
------------------	----

SECTION IV.—TURKEY.

Introductory Information	133
Constantinople	150
The Bosphorus	188
Hellespont and Dardanelles	212
Routes	214

SECTION V.—TURKEY IN EUROPE.

ALBANIA, THESSALY, MACEDONIA.

Introductory Information	222
Routes	227

SECTION VI.—ASIA MINOR.

Introductory Information	257
Routes	261

SECTION VI.—THE ARCHIPELAGO.

Rabbit Islands, &c.	337
GENERAL INDEX	379

Any information derived from personal knowledge of the countries described in the Hand-Book for the East, calculated to correct errors and supply deficiencies, is earnestly requested from all those into whose hands this volume may chance to fall. Notices of new routes, and of improved means of communication and accommodation, will be particularly acceptable. Such communications may be addressed to the Editor of the Hand-Books for Travellers, care of Mr. MURRAY, Albemarle Street.

August, 1840.

LIST OF MAPS.

Map of Greece	<i>to face page</i>	152
Turkey in Europe		256
Constantinople and the Bosphorus		214
Asia Minor		373

ERRATA.

Page xxvi, line 32, *for soubriquet read sobriquet.*
 xxviii, .. 4, from bottom, *for executed read excavated.*
 326, .. 22, *for Ilos read Tlos.*

A HANDBOOK

FOR

TRAVELLERS IN GREECE, TURKEY, ASIA MINOR,

AND

CONSTANTINOPLE.

INTRODUCTION.

a. *Maxims and Hints for Travelling.*—b. *Language.*—c. *Money.*—d. *Passports.*—e. *Travelling Servant.*—f. *Requisites for Travelling.*—g. *Mode of Travelling.*—h. *Letters of Introduction.*—i. *Presents.*—j. *Seasons and Climates.*—k. *Quarantine.*—l. *Hint before Starting.*—m. *Steam-boats.*

INTRODUCTION.

a. MAXIMS AND HINTS FOR TRAVELLING IN THE EAST.

“ THROUGHOUT European, and a great portion of Asiatic Turkey, as also in Persia and Central Asia, people travel on horseback. With the same horses the average rate may be twenty to twenty-five miles a-day. With post-horses, changing at stages varying from ten to eighteen miles, sixty miles a-day may be easily accomplished; 100 is fast travelling; 150 the fastest; 600 miles in four days and a half, and 1200 in ten, are, indeed, feats, but not very common ones.

“ This mode of travelling, even when not going at such a pace as that just mentioned, involves hardships, exposure, and fatigue. It is not a recreation suited to all men, and is trying even to those who are vigorous and indifferent to luxuries and comforts; yet there is none of that languor and feverishness that so generally result from travelling on wheels, but in their stead invigorated health, braced nerves, and elevated spirits. You are in immediate contact with nature. Every circumstance of scenery and climate becomes of interest and value, and the minutest incident of country, or of local habits cannot escape observation. A burning sun may sometimes exhaust, or a

summer-storm may drench you, but what can be more exhilarating than the sight of the lengthened troop of variegated and gay costumes dashing at full speed along to the crack of the Tartar whip and the wild whoop of the *surragee*? What more picturesque than to watch their reckless career over upland or dale, or along the waving line of the landscape,—bursting away on a dewy morn, or racing ‘home’ on a rosy eve?

“You are constantly in the full enjoyment of the open air of a heavenly climate,—its lightness passes to the spirits,—its serenity sinks into the mind. You are prepared to be satisfied with little, to support the bad without repining, to enjoy the good as a gain, and to be pleased with all things. You are fit for work and glad of rest; you are, above all things, ready for your food, which is always savoury when it can be got, and never unseasonable when forthcoming. But here it will be seen that no small portion of the pleasures of eastern travel arises from sheer hardship and privation, which increase so much our real enjoyments, by endowing us with a frame of mind and body at once to enjoy and to endure. It is also from such contingencies alone that those amongst us who have not to labour for their daily bread, can obtain an insight into the real happiness enjoyed three times a-day by the whole mass of mankind who labour for their bread and hunger for their meals.

“To travel in the East with comfort or advantage, it is necessary to do so according to the rule and custom of the country. This it is easy to lay down as a rule, but very difficult to put in practice, because it supposes long experience and perfect acquaintance with a subject, when you enter only on its threshold. But, supposing that this can be effected, you will proceed on your rambles, accompanied by attendants who perform the various functions of your establishment as they would do in a fixed abode; you carry also along with you every requisite and comfort, and feel yourself almost entirely independent of circumstance or assistance; and thus, in the desert, as in the peopled city, the associations of home pursue you, and practically inform you of those feelings of locomotive independence, and of that combination of family ties and nomade existence, which are the basis of Eastern character. How do these inquiries, which appear at a distance so abstruse, become homely and simple when you surround yourself with the atmosphere of custom? You can at once lay your hand on motives; you spring at once to conclusions without the trouble of reflection, or the risks which so unfortunately attend the parturitions of logic. Placed among a strange people, if you inquire, you must use language not applicable to their ideas; if you argue, you deal with your impressions, not theirs; but when you put yourself in a position similar to theirs, you can feel as they do, and that is the final result of useful investigation. Burke, in his essay on the ‘Sublime and Beautiful,’ mentions an ancient philosopher who, when he wished to understand the character of a man, used to imitate him in every thing, en-

deavoured to catch the tone of his voice, and even tried to look like him : never was a better rule laid down for a traveller.

“ If I might recall one hour from this simple and nomade existence more delicious than the rest, it would be that of the evening bivouac, when you choose your ground as fancy or caprice may decide,—on a mountain-brow, or in a secluded vale, by a running brook, or in a sombre forest ; where, become familiar with mother earth, you lay yourself down on her naked bosom. There you may establish sudden community with her other children—the forester, the lowland ploughman, or the mountain shepherd ; or call in, to share your evening repast, some weary traveller, whose name, race, and land of birth may be equally unknown, and who may, in the pleasing uncertainty but certain instruction of such intercourse, wile the evening hour away with tales of the desert or stories of the capital, and may have visited, in this land of pilgrims, the streams of Cashmere, or the parched Sahara.

“ But though never can you better enjoy, still nowhere can you more easily dispense with man’s society than in your tent, after a long day’s fatigue. It is a pleasure, which words cannot tell, to watch that portable home, every where the same—spreading around its magic circle, and rearing on high its gilded ball ; as cord by cord is picketed down, it assumes its wonted forms, and then spreads wide its festooned porch, displaying within mosaic carpets and piled cushions. There the traveller reclines, after the labour of the day and the toil of the road, his ablutions first performed at the running stream and his *namaz* recited,—to gaze away the last gleam of twilight, in that absorbed repose which is not reflection, which is not vacancy, but a calm communing with nature, and a silent observation of men and things. Thus that pensive mood is fostered, and that soberness of mind acquired, which, though not morose, is never trivial, and, though not profound, is natural and true. Thus at home in the wilds should the Mussulman be seen, picturesque in his attire, sculpturesque in his attitude, with dignity on his forehead, welcome on his lips, and poetry in all around. With such a picture before him, the ever-busy Western may guess at the frame of mind of those to whom such existence is habitual, and who, thence, carry into the business of life the calm we can only find in solitude, when, escaping from our self-created world of circumstance we can visit and dwell for a moment with the universe, and converse with it in a language without words.”—*Urquhart’s Spirit of the East*.

b. LANGUAGE.

It is in general desirable that a traveller should have made some progress in the language of the countries in which he means to travel, before he commences his tour. But the modern Greek and Turkish languages are so little studied, that a traveller will in general be obliged to supply his own defi-

ciencies by the superior knowledge of his servant. It is therefore most especially necessary, that this travelling servant should be perfectly acquainted with the language of the countries through which his route lies. Next to the language of the country, Italian will be found the most useful language, both in Greece and Turkey. A traveller, before commencing his tour, should endeavour to obtain the best information with regard to the countries he proposes to visit, by reading those works which contain the most accurate information with respect to them.

c. MONEY—CIRCULAR NOTES.

The circular notes of Herries, Hammersley and Coutts, the most convenient and best mode of taking money abroad, are easily negotiated in the Ionian Islands, Greece, and at Constantinople. Supplies of them may be forwarded by the regular post to that city, Zante, Corfu, or Malta. If the tour is to be extended into Syria, it would be advisable to be provided with a letter of credit for Smyrna. For where communication is solely carried on by sea, a banker runs a risk, and will object to give money on a single circular note; since, if the ship by which he sends it to England should be lost, he loses all. Bills on London, numbered 1, 2, 3, are preferred, each of these being sent by a different vessel.

d. PASSPORTS.

The traveller starting from England direct for the Levant, may either procure an English passport at the Foreign office, for which there is a charge of 2*l.* 7*s.*, or he may obtain a foreign passport from the ministers of those states through which his route lies. On arriving in the Ionian Islands, or in Greece, he must have his passport viséd by the British authorities previous to travelling in the interior, or continuing his route.

e. TRAVELLING SERVANT.

It is very difficult to find a servant in England capable of acting as interpreter in Eastern countries, though a few such may be found; one, named Misseri, has been found a most invaluable servant to travellers in the East.

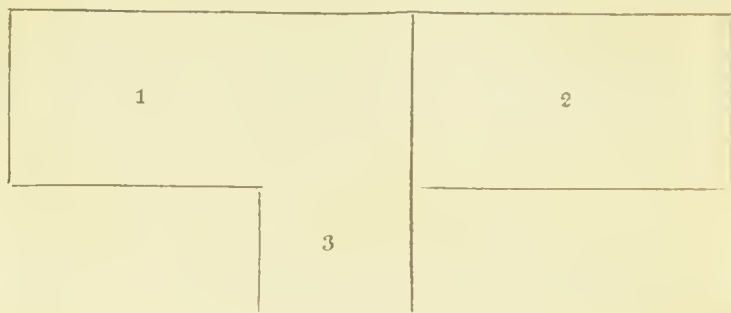
Guides and interpreters must be taken in each country, if the traveller be unprovided with a servant who can supply their place. English servants are in general rather incumbrances than otherwise, as they are usually but little disposed to adapt themselves to new customs, have no facility in acquiring foreign languages, and are in general more annoyed by hardships than their masters.

f. REQUISITES FOR TRAVELLING.

“A tent is the first requisite, the old cities and places of the greatest interest being frequently distant from the modern towns or khans; and a good tent makes the traveller quite independent of the state of the health of the town. It is desirable that the tent should be of waterproof material. Great use may be found in an oilcloth hammock, which may be hung from pole to pole, and is always of use to spread under the mattress when the ground is wet. A carpet may be procured in the country, but a mattress must be taken; also a canteen, containing the usual requisites for cooking and for making tea, and a lantern. Arrowroot is the most portable and convenient material for the traveller's store; it may be prepared in five minutes, and a basin of this will stay the appetite until the dinner can be prepared, which—what with pitching the tent, lighting the fire, and the process of cooking, must frequently be delayed an hour or two after the traveller halts. Rice is necessary, and tea, hot or cold, the greatest of all luxuries. I have always found the convenience of carrying a gimblet among my travelling stores; it is a substitute for nail, hook, and hammer: inserted into the wall, it forms a peg by which my clothes are frequently kept from the damp and dirty floor, or to which I can hang my watch, glass, or thermometer. The traveller will, of course, be prepared with every requisite for the tailor, and will take a few simple medicines.”—*Fellowes*.

Protection from Vermin.—Greece, and all parts of the East abound in vermin of every description, each annoying the wearied traveller, and some by their bite occasioning serious pain or illness. An apparatus for obviating this evil was invented by Mr. Levingo, and is thus described by Mr. Fellowes, who used it in travelling in Asia Minor.—“The whole apparatus may be compressed into a hat-case. A pair of calico sheets, nine feet long, sewed together at the bottom and on both sides (No. 1), are continued with muslin of the same form and size, sewed to them at their open end (No. 2); and this muslin is drawn tightly together at the end of the tape. Within this knot are three or four loose tapes, about eighteen inches long, with nooses at their ends, through which, from within, a cane is threadod so as to form a circle, extending the muslin as a canopy, which in this form is suspended. These canes must be in three pieces, three feet long, each fitting into the other with a socket or ferrule. The entrance to the bed is by a neck from the calico (No. 3), with a string to draw it tightly together when you are within. It is desirable that the traveller should enter this bed as he would a shower-bath, and having his night-shirt with him. When the end formed of muslin is suspended, the bed forms an airy canopy in which the occupant may stand up and dress in privacy, no one being able to see him from without, while he can observe all around. To prevent accidents from tearing the apparatus, I have found that the best mode of entering it was to keep the opening in

the middle of the mattress, and standing in it, draw the hag entrance over my head."



During the day the traveller may read and write within it free from the annoyance of flies, and in the evening, by placing a candle near the curtain, he may pursue his occupations undisturbed by gnats. It will even supply the place of a tent, as a protection from the dew if a night be spent in the open air. The price of this apparatus need not exceed five dollars. Some travellers take brass or iron bedsteads; the only objections to them are their weight, and the loss of time required to fix them for the night, and to pack them in the morning. A mattress spread on the ground, with a piece of oil cloth of the same size under, will be found a sufficient protection against damp."*

The following stores should form part of the traveller's equipage. They may be found good at Corfu, and Malta, Smyrna, Constantinople, and at Athens, where there is an excellent shop.

Tea, which is good at Malta, and particularly so at Constantinople, where the caravan tea may sometimes be had from Odessa.

Chocolate, a nutritious and portable store, and prepared without difficulty.

Coffee, is sold in every town, and is particularly cheap at Malta, but in general better at Smyrna. The real Mocha coffee is seldom to be met with, and hardly ever unadulterated, and it fetches a high price.

Loaf Sugar.—Egyptian sugar is abundant throughout the East; it is of an inferior quality, and sold cheap.

Wine.—Good common wine will be found in most of the Greek islands, and at Smyrna; at Athens and Nauplia, the common French wine is to be had, but the wine of the country in Greece is resinous and scarcely drinkable to a foreigner, savouring of sealing-wax and vinegar.

Porter.—Those only who have travelled during the hot season, and particularly on the Lower Danube, can form any notion of the luxury of *Porter*.

* Mr. Maynard, 27, Poultry, has made this apparatus under Mr. Levinge's instructions, and furnishes it complete of the best materials for 1*l*.

It is to be had at Brown's English store at Athens, and at Stampa's at Constantinople (Galata), where the price is very moderate. Many persons have attributed their escape from the severe malaria fevers of the Danube, to the use of porter as their common beverage. Of course it can only be carried when travelling in a steamer, or in a boat, as on the Danube and the Nile.

Brandy, or spirits of any kind are preferable as a travelling store, as they occupy so much less space; a good deal will be required, as the Turks have less scruple about drinking spirits than wine, and frequently ask for some. Small casks made in Germany are sold at Corfu; a few of them should be purchased, as they are convenient for carrying a supply. Brandy is very useful in marshy situations, but should be used with moderation.

Biscuits—Made at Malta are equal to those of England.

Maccaroni, cheese, Harvey sauce, mustard, pepper, basket-salt, arrow-root, preserved meats, portable soup, hams and dried tongues are useful, and absolutely necessary for those who travel in places where meat is not to be procured.

A canteen—May be found by chance at Malta, but it is better to have one from England; it must contain knives, forks, glasses, plates, teapot, cups and saucers and culinary utensils. None of these articles should be of silver, nor any thing taken of sufficient value to tempt a robber.

An English saddle, a thickly padded saddle cloth and a bridle.—Europeans will find it very difficult to ride on the saddles of the countries.

A courier's saddle, with the broad stirrups coated with cork and leather, as made in Paris for riding couriers, is invaluable.

An umbrella is required, not only as a protection from the rain, but from the sun; it should be of double silk.

A straw hat with a wide brim is the best in hot countries.

A green veil or blue spectacles are useful as a protection from the glare of the sun.

A small tent, a hammock, and a small carpet have been already mentioned.

A basin of block tin, a looking glass, table cloths, sheets and towels, a thermometer, a case of mathematical instruments, a telescope, drawing paper, pencils, Indian rubber, a camp stool, measuring tape, and pedometer should be taken.

Small lamps are preferable to candles, and oil is sold in every town.

A gun may be very useful, if the traveller is a sportsman, as game is generally very abundant.

The provisions Eastern countries afford are meat, poultry and game, fish, eggs, milk, vegetables, fruit, wine and shorbet, *rakee* (Greek spirits,) bread, rice, coffee and tobacco. The traveller must therefore judge for himself how many of the above mentioned stores are necessary for his comfort.

A sufficient quantity of meat should be carried for the consumption of a day or two, to save the time which would be expended in obtaining it on

halting. Beef is rarely to be met with in Turkey except at the great towns. Mutton and poultry may be bought in all towns and at most villages, these are best when stewed with rice or vegetables. Goat's flesh is often sold as a substitute for mutton, but is inferior and should only be purchased in case of necessity. Lambs, kids, pigeons and game are generally abundant.

As the ovens are usually heated every night in the towns and villages, the traveller should profit by the opportunity of having a joint of meat or some poultry baked for the next day's journey. In order to avoid delay in finding wood for cooking at the resting places, the servants should collect some wherever they meet with it by the way, as some parts of the country are so destitute of wood, that it is in some places procured with great difficulty.

In all parts of the Ottoman Empire the traveller will meet with eating-houses called Kafagees, where fowls, mutton, lamb, kabobs, pigeons, rice, &c., are ready about noon, and sometimes at sun-set. In these houses parties are served at small low tables of wood or block tin. Kabob is a dish in high repute; it consists of mutton chopped small with the fat of sheep and herbs, then roasted over a slow fire on woodeu skewers, and served on thin cakes of bread. Pilaff, the favourite Eastern dish, is composed of rice with portions of meat, vegetables or fruit. Sherbet is made by pouring boiling water on fresh dried or preserved fruits, then strained, cooled, and iced. This is to be found at these Kafagees, and wine also may be procured. *Yaourt*, a thick sour milk, will be found refreshing after a journey. It is sold in all the towns and villages. The only remaining observation to be made is, that the traveller will find less inconvenience, from taking with him a small supply of the provisions above mentioned, than discomfort from being unprovided with them in places where their absence cannot be supplied.

g. MODE OF TRAVELLING.

The usual manner of travelling in the interior of all these countries is on horseback. The prices of the horses, and the forms of agreement made for them, vary in different countries.

The itineraries or tables of distances are usually calculated by an hour's march of a caravan, according to the custom established in all Eastern nations. One hour is equivalent to about three English miles. In the plains of Greece and Asia Minor, a traveller with good horses generally rides four or five miles an hour, even in difficult roads; this may be reckoned upon as the average rate.

h. LETTERS OF INTRODUCTION.

These should be procured for as many of the following functionaries as possible. The Lord High Commissioner of the Ionian Islands, some of the authorities and officers quartered there. The British Minister in Greece; the Ambassador and Consul-General at Constantinople; the Admiral or some

of the officers of the Mediterranean squadron; the Authorities at Malta; the Consuls and Merchants in the towns intended to be visited.

Should the traveller be unprovided with letters, he will do well nevertheless, to call on those holding official situations. From them he will obtain correct information as to the state of the countries in which they reside, and how far travelling is practicable; any advice so given should be strictly adhered to.

i. PRESENTS.

Though it is no longer customary to make presents, the traveller will probably wish to leave some token of remembrance with those, from whom he has received hospitality. For this purpose, a few extra pair of pistols, knives, needles, pocket-telescopes, penknives, scissors, pencils, India rubber, well bound blank books, ink-stands, toys for children and ornaments for ladies should be provided. Prints of the Queen, ministers, &c., are acceptable to the British Consular agents, who are generally natives. New periodicals, caricatures, &c., are most prized by British residents, and Greek books, &c., by the natives.

j. SEASONS AND CLIMATES.

Each country should if possible be visited at the season of the year best suited for travelling in it, as the pleasure of the journey is thereby increased, and it is moreover essential in point of health that this plan should be pursued.

To those who leave Italy about the end of February, the following distribution of time is recommended.

The months of March, April and May may be devoted to the Ionian islands, Albania and Greece. This period, though short, will suffice to visit the most interesting spots, and obtain a general idea of the whole. June and the early part of July may be occupied with the islands of the Archipelago, the Seven Churches of Asia, and the plains of Troy.

During the rest of July and August the traveller should remain quietly at Constantinople, or in the villages of the Bosphorus, which at that season, and in the middle of winter are usually free from plague. The summer is seldom oppressively hot there. A tour of Syria and the Holy Land may be accomplished in the three succeeding months, and Egypt should be visited in Winter, and the ascent of the Nile, if possible, commenced in November.

The tour of the southern part of Asia Minor should be made early in the spring, advancing northward as the season becomes warmer.

Travellers who leave England in autumn would do well to commence with Malta and Egypt.

k. QUARANTINE.

This is the greatest annoyance to which travellers in the East are exposed on their return to Europe. It is rigidly enforced, and can by no means be evaded. The length of quarantine varies according to the circumstances of the time, and is regulated by the absence or existence of plague. It rarely exceeds forty, or is less than ten days. This for some years has been the ordinary period of quarantine at Orsova.

Ships of war, private yachts, and government packets get credit for the number of days they have been on their passage, and their quarantine counts from the day of their departure, on the affirmation of the captain, that he has had no communication with any ship at sea. Passengers may perform quarantine on board if they choose, but it is not advisable to do so if they arrive by a merchant ship, as in that case the term is longer than for a person who goes into the lazaretto; the day he enters the lazaretto is reckoned as one, and pratique is given at the earliest hour of the day when the period expires. Whenever the passenger has the opportunity of performing his quarantine, or even a part of it, in a Government packet, he should always avail himself of it.

In general the officers are very happy to have the society of the passengers, and a very moderate payment to the steward will secure comforts which no lazaretto in the East can pretend to afford.

At Athens and at Syra this suggestion would be particularly useful.

Free pratique was established between the Ionian Isles, Albania, and Greece, in 1832; but about the same time quarantine laws were introduced by Mehemet Ali.

The best lazarettos are those of Malta, Leghorn, Marseilles, Ancona, and Trieste. Of these that of Malta is the best. The rooms are large, and to each set a kitchen is attached; a provision boat arrives morning and evening; and the health officers will procure a cook, or any servants that may be required, at a moderate rate; or the traveller may, if he prefers it, have his meals sent to him from a hotel, at a moderate price. The only fee is to the *guardiano*, 2s. 6d. per day. This man's duty is never to lose sight of the traveller unless when in his room, and to prevent him from touching any of his fellow-prisoners; and should he come in contact with any one more recently arrived, he must remain in quarantine till the latter obtains pratique. The other lazarettos, above-mentioned, are but little inferior, and their regulations are equally good.

Travellers should be warned against performing quarantine at any port of Naples or Sicily. They would be exposed there to every species of vexation and extortion, and the lazarettos swarm with every kind of vermin.

l. HINT BEFORE STARTING.

The traveller should never omit visiting any object of interest whenever it happens to be within his reach at the time, as he can never be certain what impediments may occur to prevent him from carrying his intentions into effect at a subsequent period.

m. STEAM-BOATS.

The Government steam-packet leaves Falmouth every Monday with the mail for Gibraltar.

Passage money to Lisbon	£16	0	0
Ditto to Gibraltar	18	0	0

Government steamers leave Gibraltar for Malta about 24 hours after the arrival of the mail once a fortnight. The steamer calls at Vigo, Oporto, and Cadiz, reaching Gibraltar on the Sunday. The stay at each place is not long, but permission is given to remain from one steamer, to be taken by the following without additional expense.

The following are the fares by the Steam-communication-with-India Company's steamers:—

PASSAGE MONEY.

BY THE BRITISH STEAMERS.

	Chief Cabin.			Second Cabin.			} Including Provisions.
	£	s.	d.	£	s.	d.	
From London to Gibraltar	18	0	0	12	0	0	}
From Gibraltar to Malta	13	0	0	7	10	0	
From Malta to Alexandria	12	0	0	8	0	0	
	<hr/>			<hr/>			
	43	0	0	27	10	0	
	<hr/>			<hr/>			
From Falmouth to Gibraltar	16	0	0	10	0	0	}
From Alexandria to Beyrout	6	0	0	4	0	0	
From Marseilles to Malta	9	0	0				

Another mode of proceeding is by Calais and Marseilles. Steam-boats leave Chalons twice a day for Lyons, arriving there in ten hours. Another steam-boat leaves Lyons every morning, and reaches Avignon in twelve hours. From this town the conveyances to Marseilles are numerous. The French Government packet leaves Marseilles regularly the 1st, 11th, and 27th of each month for Malta, touching at Genoa, Civita Vecchia, and Naples, and thence communicates with Syra, Smyrna, Constantinople, and Athens.

STEAM COMMUNICATION WITH CONSTANTINOPLÉ.

FRENCH STEAMERS.				AUSTRIAN STEAMERS.			
FROM	Days of Departure each Month.			FROM	Days of Departure each Month.		
Marseilles (<i>via</i> Genoa to Constantinople - -	1	11	21	Trieste to Constantinople	-	1	16
(Between Genoa and Leghorn there is also a weekly Tuscan boat)				Ancona - - -	-	2	17
Leghorn (for Civita Vecchia) - - -	3	13	23	Corfu - - -	-	5	20
Leghorn (for Naples) - -	3	13	23	Patras (for Athens) - -	-	6	21
Civita Vecchia - - -	4	14	24	(English steamers leave Corfu on the 8th, and 26th for Zante, and on the 29th for Patras.)			
Malta (for Syra) - - -	6	16	26	Athens - - -	-	8	23
Syra for Athens - - -	1	11	21	Syra - - -	-	10	25
Syra for Smyrna - - -	1	11	21	Smyrna - - -	-	11	26
Smyrna - - -	2	12	22	Dardanelles - - -	-	12	27
Dardanelles - - -	3	13	23	Candia - - -	-	11	26
Arrive at Constantinople	4	14	24	Arrive at Constantinople	-	13	28
Quit Constantinople for Marseilles - - -	7	17	27	Quit Constantinople for Trieste	5	20	

Syra is the centre of the French and Austrian lines, whence, as may be seen by the above tables, boats sail regularly, at very short intervals, for Constantinople, Athens, Alexandria, Malta, Trieste, Marseilles.

REGULATIONS OF THE FRENCH STEAMERS.

Arrêté concernant le Tarif du Prix des Places des Voyageurs admis à bord des Paquebots à Vapeur de la Méditerranée.

Le Ministre Secrétaire d'Etat des Finances arrête ce qui suit :

ARTICLE 1. A partir du 1^{er} Août 1859, le prix des places des voyageurs admis à bord des paquebots de la Méditerranée, sera payé à raison des distances à parcourir en ligne droite et d'après les fixations ci-après, conformément au tableau ci-annexé :

1 ^{re} classe, à raison de 1f. 00c. par lieue marine.	
2 ^e classe, à raison de 0 60	idem.
3 ^e classe, à raison de 0 40	idem.
4 ^e classe, à raison de 0 25	idem.

Peninsular and Oriental STEAM NAVIGATION COMPANY.

**CAPITAL, — ONE MILLION,
IN 20,000 SHARES OF £50 EACH.**

Present Establishment of the Company.

		Tons.	Horses' Power.
Running between England and Alexandria, <i>viâ</i> Southampton.	{ ORIENTAL	1673 450
	{ (GREAT) LIVERPOOL..	1540 464
Intended to run between Calcutta and Suez.	{ TAGUS.....	900 306
	{ BRAGANZA	700 260
Between London and Vigo, Oporto, Lisbon, Cadiz, and Gibraltar.	{ ROYAL TAR	700 260
	{ MONTROSE	650 240
	{ IBERIA.....	560 180
Between Malta, the Ionian Islands, and Greece.	{ LIVERPOOL	500 160
On the River Nile.	{ The LOTUS, Iron Steamer, intended to be on her Station in September, 1840.		

DIRECTIONS FOR PASSENGERS

TO AND FROM THE PENINSULA, THE MEDITERRANEAN, EGYPT, AND INDIA,
BY THIS COMPANY'S VESSELS.

The Company's Steamers carrying the East India Mails,

UNDER CONTRACT WITH HER MAJESTY'S GOVERNMENT, *viz.*

The ORIENTAL, of..... 1673 Tons, and 450 Horses' Power, and
The (GREAT) LIVERPOOL, of 1540 Tons, and 464 Horses' Power,

Start alternately from Southampton on the 1st of every Month, commencing
1st of September next, with Her Majesty's Mails and Despatches for Malta,
the Ionian Islands, Patras, and Alexandria, touching at Gibraltar, and
making the passage, under ordinary circumstances, as follows:—

To Gibraltar in *Five* Days,
To Malta in *Nine* Days,
To Alexandria in *Fourteen* Days.

The Vessels will start, on the return voyage from Alexandria, about the
20th to the 25th of every month, (according to the time of arrival of the
East India Mail Steamer, at Suez,) proceeding home by Malta and Gibraltar
and making the passage, under ordinary circumstances, as follows:—

Alexandria to Malta in *Four* Days,
,, Gibraltar in *Nine* Days,
,, Southampton in *Fifteen* Days.

The time allowed for stopping is six hours at Gibraltar, and twenty-four
hours at Malta, on each passage out and home.

ROUTE THROUGH EGYPT,

To and from Alexandria and Suez.

From Alexandria passengers are conveyed to Atfé on the Nile, by Track Boats, on the Canal of Alexandria, a distance of forty-five miles. At Atfé a Steamer is stationed on the Nile, by which the passengers proceed to Cairo, a distance of about eighty miles. The time occupied in this part of the journey varies according to the state of the Nile; but is generally performed in from ten to twenty hours. From Cairo to Suez and *vice versa*, a distance of seventy-four miles, the journey is performed in Carriages, Donkey Chairs, on Camels, or on Horseback, according to the choice of the traveller. The time usually required for passing between Cairo and Suez, including a reasonable time for repose at the Station Houses on the road, where Beds, Refreshments, &c. will be found, is from sixteen to twenty-four hours. Arrangements are in progress which will still further improve the transit through Egypt.

By the present means, however, passengers for India may without extraordinary exertion reach Suez in time to embark with the Mails in the East India Company's Steamers for Bombay. The Steamer from England will in general arrive at Alexandria on the 15th or 16th of the month, and as the Steamer from Bombay does not usually arrive at Suez until from the 19th to the 22nd of the month, sufficient leisure for visiting the Pyramids, &c. &c. will be afforded.

BAGGAGE.

Passengers are allowed 5 cwt. of luggage. They are particularly requested to have their names and places of destination distinctly marked on the same, and to reduce to the smallest quantity and most compact form such indispensable articles as they may require to have constantly in their cabins: the remainder to be marked "*Below*," that it may be deposited in the baggage room, where access can be had to it. The Company do not hold themselves liable for any damage or loss of baggage, nor for unavoidable delay, accidents, fire, steam, or sea risks of any kind whatsoever.

Passengers can proceed from London to Southampton by Railway in Three Hours.

Passengers for India, who may desire to visit the interesting scenery and localities of Spain and Portugal, will have the privilege, free of additional expense, of proceeding in any of the Company's weekly Peninsular mail steamers, and may thus visit Vigo, Oporto, Lisbon and Cintra, Cadiz, Seville, Gibraltar, Algesiras, &c. joining the India mail steamer for Malta and Alexandria at Gibraltar, on the 5th of the month.

Passengers intending to stop at the ports of the Peninsula, will require passports, which may be obtained at the Portuguese Consul-General's Offices, 15, St. Mary Axe.

RATES OF FARE.

		1st Cabin.		2nd Cabin.		
		£	s.	£	s.	
Southampton and	{	Alexandria	45	0	30	0
		Malta	33	0	22	10
		Gibraltar	20	0	14	0
Gibraltar and	{	Alexandria	25	0	16	10
		Malta	13	0	8	10
Malta and Alexandria		12	0	8	0	

Children under Ten Years of Age half price.

A liberal Table with Wines, will be found for the 1st Cabin Passengers, and the same included in the fare.

Provisions are provided at the Ship's expense for 2nd Cabin Passengers, but not Wines.

Experienced and respectable female attendants for the Ladies' Cabin.

Private Family Cabins for Passengers, if required.

Each vessel will carry a medical officer approved of by Government, and the time occupied in the passage home will be allowed in the quarantine.

The Malta, Corfu, Cephalonia, Patras, and Zante Line.

UNDER CONTRACT WITH HER MAJESTY'S GOVERNMENT.

A Steamer, carrying Her Majesty's Mails and Despatches, runs twice a month between the above places, making the passage between Malta and Corfu in about forty hours.

RATES OF FARE, INCLUDING PROVISIONS, WINE, &c.

		1st Cabin.		2nd Cabin.		
		£	s.	£	s.	
Malta and	{	Corfu	7	0	4	10
		Cephalonia	7	0	4	10
		Patras	8	0	5	0
		Zante	7	0	4	10

The Vigo, Oporto, Lisbon, Cadiz, and Gibraltar Line.

UNDER CONTRACT WITH HER MAJESTY'S GOVERNMENT.

The Company's Steamers start from Blackwall every Thursday Night, or Friday Morning, and from Falmouth every Monday Morning, calling at Oporto, (weather permitting and the Oporto Mails not having been landed at Vigo,) returning by the same route.

RATES OF FARE, INCLUDING PROVISIONS, WINE, &c.

		1st Cabin.		2nd Cabin.		
		£	s.	£	s.	
Vigo, Oporto and Lisbon	{	From or to London ...	17	0	11	10
		From or to Falmouth..	15	0	9	10
Cadiz and Gibraltar	{	From or to London ...	20	0	14	0
		From or to Falmouth..	18	0	12	0

These Fares include a liberal Table, with Wines for 1st Cabin Passengers; and Provision, Bedding, &c. for 2nd Cabin Passengers. Experienced and respectable attendants for the Ladies' Cabin.

To secure Passages and to obtain information of every kind, applications may be made at the Company's Offices, 51, St. Mary Axe, or to JAMES HARTLEY, Esq. British and Foreign Steam Ship Office, 44, Regent Street, Piccadilly; also to

Messrs. MARTIN & BURNS, Buchanan Street, Glasgow.
 JOHN POLLOCK, Esq. Water Street, Liverpool.
 Messrs. W. & E. C. CARNE, Falmouth.

FOREIGN AGENTS APPOINTED.

VIGOLEOPOLD MENENDEZ, Esq.
 OPORTOALEXANDER MILLER, Esq.
 LISBONMessrs. J. VANZELLER & SONS.
 CADIZMessrs. P. DE ZULUETA, & Co.
 GIBRALTARWILLIAM JAMES SMITH, Esq.
 MALTAMessrs. HUNTER & ROSS.
 ALEXANDRIA.....Messrs. BRIGGS, & Co.
 Messrs. WAGHORN, & Co. *Sub. Agents.*
 CORFU
 CALCUTTAMessrs. COCKERELL, & Co.

N.B. The Tariff of Freight for Goods and Parcels may be had at the Offices of the Company or of the Agents.

PENINSULAR AND ORIENTAL STEAM NAVIGATION COMPANY'S OFFICES,
 51, St. Mary Axe.

B. M. WILLCOX. }
 A. ANDERSON. } *Managing Directors.*
 F. CARLETON. }

ARTICLE 2. Tout enfant de moins de trois ans sera admis gratuitement à la suite de ses parents ; de trois à neuf ans, il payera moitié place ; à dix ans, il payera place entière.

ARTICLE 3. Le prix du transport des voitures admises à bord des paquebots de la Méditerranée est fixé à raison de un franc, par lieue marine, pour les voitures à quatre roues, et de soixante centimes, aussi par lieue marine, pour les voitures à deux roues.

ARTICLE 4. Le prix du transport des chiens est fixé à raison de deux francs pour cent lieues marines et au-dessous, et de cinq francs depuis cent jusqu' à deux cents lieues marines ; et à raison de dix francs au-dessus de deux centes lieues.

ARTICLE 5. Les voyageurs jouiront du transport gratuit de leurs bagages, dans les proportions suivantes, savoir : 1o. Dans les stations situées entre Marseille et Malte :

1re classe, jusqu' à concurrence de	100 kilogrammes par personne.
2e classe, idem	- - - 60 idem.
3e classe, idem	- - - 30 idem.

2o. De l'une des stations du Levant pour les stations des mêmes parages, et de l'une à l'autre des stations dont l'île de Malte est le point intermédiaire :

1re classe, jusqu' à concurrence de	200 kilogrammes par personne.
2e classe, idem	- - - 100 idem.
3e classe, idem	- - - 50 idem.

ARTICLE 6. Le prix à payer pour tout bagage excédant les proportions de poids ci-dessus fixées sera d'un centime par lieue marine et pour 10 kilogrammes.

ARTICLE 7. Le directeur de l'administration des postes est chargé de l'exécution du présent arrêté.

Paris, le 3 Juillet, 1859.

(Signé) H. PASSY.

TABLEAU indiquant, pour chaque Station desservie par les Paquebots
Correspondances, des Voyageurs, des

LIEUX DESSERVIS PAR LES PAQUEBOTS.		Distances en lieues marines (calculées en ligne droite.)	Pour chaque lettre simple.	PRIX des places des voyageurs de			Prix du transport des bagages par poids de 10k.	Prix du transport des matières.	
Points de départ.	Points de destination.			1re classe.	2e classe.	3e classe.		d'or (Pour 100fr.)	d'argt. (Pour 100 fr.)
			f. e.	fr.	fr.	fr.	f. e.	c.	f. e.
Alexandrie.	Civita-Vecchia	330	0 90	380	228	152	3 80	80	1 00
	Constantinople.....	245	0 80	245	147	98	2 45	50	0 00
	Dardanelles (Les) ..	190	0 70	190	114	76	1 90	50	0 00
	Livourne	420	1 00	420	252	168	4 20	80	1 00
	Malte	280	0 80	280	168	112	2 80	60	0 80
	Marseille	480	1 00	450	283	192	4 80	80	1 00
	Naples	540	0 90	340	204	136	3 40	80	1 00
	Pirée (Le).....	175	0 70	175	105	70	1 75	30	0 40
	Smyrne	190	0 70	190	114	70	1 90	30	0 40
	Syra	155	0 70	155	93	62	1 55	25	0 30
Civita-Vecchia.	Alexandrie.....	380	0 90	380	228	152	3 80	80	1 00
	Constantinople.....	305	0 80	365	219	140	3 05	60	1 00
	Dardanelles (Les) ..	320	0 80	320	192	128	3 20	80	1 00
	Livourne	40	0 40	40	24	16	0 40	15	0 20
	Malte	140	0 60	140	84	56	1 40	30	0 40
	Marseille	105	0 50	105	63	42	1 05	25	0 30
	Naples	45	0 40	45	27	18	0 45	15	0 20
	Pirée (Le).....	260	0 80	260	156	104	2 60	60	0 80
	Smyrne	305	0 80	305	183	122	3 05	60	0 80
	Syra	260	0 80	260	150	104	2 60	60	0 80
Constantinople.	Alexandrie	245	0 80	245	147	98	2 45	50	0 60
	Civita-Vecchia.....	365	0 80	365	219	140	3 05	80	1 00
	Dardanelles (Les) ..	40	0 40	40	24	16	0 40	15	0 20
	Livourne	400	0 80	400	240	160	4 00	80	1 00
	Malte	270	0 80	270	162	108	2 70	60	0 80
	Marseille	400	0 90	460	270	184	4 60	80	1 00
	Naples	330	0 80	330	198	132	3 30	80	1 00
	Pirée (Le).....	120	0 50	120	72	48	1 20	30	0 40
	Smyrne	85	0 50	85	51	34	0 85	20	0 25
	Syra	110	0 50	110	66	44	1 10	25	0 30
Dardanelles (Les)	Alexandrie.....	190	0 70	190	114	70	1 90	50	0 60
	Civita-Vecchia.....	320	0 80	320	192	128	3 20	80	1 00
	Constantinople.....	40	0 40	40	24	16	0 40	15	0 20
	Livourne	360	0 80	360	216	144	3 60	80	1 00
	Malte	230	0 80	280	138	92	2 30	50	0 60
	Marseille	420	0 90	420	252	168	4 20	80	1 00
	Naples	290	0 70	290	174	116	2 90	60	0 80
	Pirée (Le).....	75	0 50	75	45	30	0 75	25	0 30
	Smyrne	45	0 40	45	27	18	0 45	15	0 20
	Syra	70	0 50	70	42	28	0 70	20	0 25
Livourne.	Alexandrie.....	420	1 00	420	252	168	4 20	80	1 00
	Civita-Vecchia.....	40	0 40	40	24	16	0 40	15	0 20
	Constantinople.....	400	0 80	400	240	160	4 00	80	1 00
	Dardanelles (Les)...	360	0 80	360	216	144	3 60	80	1 00
	Malte	175	0 70	175	105	70	1 75	30	0 40
	Marseille	80	0 50	80	48	32	0 80	20	0 25
	Naples	85	0 50	85	51	34	0 85	20	0 25
	Pirée (Le).....	300	0 80	300	180	120	3 00	60	0 80
	Smyrne	345	0 80	345	207	138	3 45	80	1 00
	Syra	300	0 80	300	180	120	3 00	60	0 80
Malte.	Alexandrie.....	280	0 80	280	168	112	2 80	60	0 80
	Civita-Vecchia.....	140	0 60	140	84	56	1 40	30	0 40
	Constantinople.....	270	0 80	270	162	108	2 70	60	0 80
	Dardanelles (Les) ..	230	0 80	230	138	92	2 30	50	0 60
	Livourne	175	0 70	175	105	70	1 75	30	0 40

de la Méditerranée, la Tarification générale du Transport des Bagages, et des Matières d'Or ou d'Argent.

LIEUX DESSERVIS PAR LES PAQUEBOTS.		Distances en lieues marines (calculées en ligne droite.)	Pour chaque lettre simple.	PRIX des places des voyageurs de			PRIX du transport des bagages par poids de 10k.	Prix du transport des matières.	
Points de départ.	Points de destination.			1re classe.	2e classe.	3e classe.		d'or (Pour 100 fr.)	d'argt. (Pour 100 fr.)
			f. c.	fr.	fr.	fr.	f. c.	c.	f. c.
Malte.	Marseille	220	0 70	220	132	88	2 20	50	0 60
	Naples	110	0 50	110	66	44	1 10	25	0 30
	Pirée (Le)	180	0 70	180	108	72	1 80	30	0 40
	Smyrne	220	0 80	220	132	88	2 20	50	0 60
	Syra	180	0 70	180	108	72	1 80	30	0 40
	Alexandrie	480	1 00	480	288	192	4 80	80	1 00
	Civita-Vecchia	105	0 50	105	63	42	1 05	25	0 30
Marseille.	Constantinople	460	0 90	460	276	184	4 60	80	1 00
	Dardanelles (Les)	420	0 90	420	252	168	4 20	80	1 00
	Livourne	80	0 50	80	48	32	0 80	20	0 25
	Malte	220	0 70	220	132	88	2 20	50	0 60
	Naples	150	0 60	150	90	60	1 50	30	0 40
	Pirée (Le)	350	0 80	350	210	140	3 50	80	1 00
	Smyrne	400	0 90	400	240	160	4 00	80	1 00
Naples.	Syra	350	0 90	350	210	140	3 50	80	1 00
	Alexandrie	340	0 90	340	204	136	3 40	80	1 00
	Civita-Vecchia	45	0 40	45	27	18	0 45	15	0 20
	Constantinople	330	0 80	330	198	132	3 30	80	1 00
	Dardanelles (Les)	290	0 70	290	174	116	2 90	60	0 80
	Livourne	85	0 50	85	51	34	0 85	20	0 25
	Malte	110	0 50	110	66	44	1 10	25	0 30
Pirée (Les)	Marseille	150	0 60	150	90	60	1 50	30	0 40
	Pirée (Le)	220	0 70	220	132	88	2 20	60	0 80
	Smyrne	265	0 80	265	159	106	2 65	60	0 80
	Syra	220	0 70	220	132	88	2 20	50	0 60
	Alexandrie	175	0 70	175	105	70	1 75	30	0 40
	Civita-Vecchia	260	0 80	260	156	104	2 60	60	0 80
	Constantinople	120	0 50	120	72	48	1 20	30	0 40
Smyrne.	Dardanelles (Les)	75	0 50	75	45	30	0 75	25	0 30
	Livourne	300	0 80	300	180	120	3 00	60	0 80
	Malte	180	0 70	180	108	72	1 80	30	0 40
	Marseille	350	0 80	350	210	140	3 50	80	1 00
	Naples	220	0 70	220	132	88	2 20	60	0 80
	Smyrne	70	0 50	70	42	28	0 70	20	0 25
	Syra	20	0 40	20	12	8	0 20	15	0 20
Smyrne.	Alexandrie	190	0 70	190	114	76	1 90	30	0 40
	Civita-Vecchia	305	0 80	305	183	122	3 05	60	0 80
	Constantinople	90	0 50	90	54	36	0 90	20	0 25
	Dardanelles (Les)	45	0 40	45	27	18	0 45	15	0 20
	Livourne	345	0 80	345	207	138	3 45	80	1 00
	Malte	220	0 80	220	132	88	2 20	50	0 60
	Marseille	400	0 90	400	240	160	4 00	80	1 00
Smyrne.	Naples	265	0 80	265	159	106	2 65	60	0 80
	Pirée (Le)	70	0 50	70	42	28	0 70	20	0 25
	Syra	45	0 40	45	27	18	0 45	15	0 20
	Alexandrie	155	0 70	155	93	62	1 55	25	0 30
	Civita-Vecchia	260	0 80	260	156	104	2 60	60	0 80
	Constantinople	110	0 50	110	66	44	1 10	25	0 30
	Dardanelles (Les)	70	0 50	70	42	28	0 70	20	0 25
Smyrne.	Livourne	300	0 80	300	180	120	3 00	60	0 80
	Malte	180	0 70	180	108	72	1 80	30	0 40
	Marseille	350	0 90	350	210	140	3 50	80	1 00
	Naples	220	0 70	220	132	88	2 20	50	0 60
	Pirée (Le)	20	0 40	20	12	8	0 20	15	0 20
	Smyrne	45	0 40	45	27	18	0 45	15	0 20

The Austrian line of steam-packets was established in 1837. The boats leave Trieste on the 1st and 16th Constantinople, on the 5th and 20th of every month, and meet at Syra. The following are the charges in florins and Kreuzers. A florin is about 2s. English, or 60 Kreuzers.

TARIFF.

	1st Class.	2nd Class.	3rd Class.	Letters.
	Florins.	Florins.	Florins.	Kr
Trieste to Ancona - - - - -	15	10	5	12
Corfu - - - - -	60	40	20	18
Patras - - - - -	75	50	25	18
Suda or Canea - - - - -	96	64	32	24
Athens - - - - -	96	64	32	24
Syra - - - - -	96	64	32	24
Smyrna - - - - -	108	72	36	36
Dardanelles - - - - -	108	72	36	36
Constantinople - - - - -	120	80	40	36
Alexandria - - - - -	125	84	44	36
Ancona to Corfu - - - - -	45	30	15	12
Patras - - - - -	60	40	20	18
Suda or Canea - - - - -	85	56	28	24
Athens - - - - -	85	56	28	24
Syra - - - - -	85	56	28	24
Smyrna - - - - -	100	66	33	30
Dardanelles - - - - -	100	66	33	30
Constantinople - - - - -	115	76	38	36
Alexandria - - - - -	120	80	40	36
Corfu to Patras - - - - -	15	10	5	12
Suda - - - - -	45	30	15	18
Athens - - - - -	45	30	15	18
Syra - - - - -	45	30	15	18
Smyrna - - - - -	60	40	20	24
Dardanelles - - - - -	60	40	20	24
Constantinople - - - - -	80	54	27	30
Alexandria - - - - -	85	56	28	30
Patras to Suda or Canea - - - - -	36	24	12	12
Athens - - - - -	36	24	12	12
Syra - - - - -	36	24	12	12
Smyrna - - - - -	54	36	18	18
Dardanelles - - - - -	54	36	18	18
Constantinople - - - - -	72	48	24	24
Alexandria - - - - -	80	54	26	24
Suda or Canea to Athens - - - - -	18	12	6	12
Syra - - - - -	15	10	5	12
Smyrna - - - - -	30	20	10	12
Dardanelles - - - - -	36	24	12	12
Constantinople - - - - -	54	36	18	18
Alexandria - - - - -	48	32	16	18

TARIFF—*continued.*

	1st Class.	2nd Class.	3rd Class.	Letters.
Athens to Syra - - - - -	Florins. 9	Florins. 6	Florins. 3	Kr. 6
— Smyrna - - - - -	24	16	8	12
— Dardanelles - - - - -	30	20	10	12
— Constantinople - - - - -	42	28	14	18
— Alexandria - - - - -	60	40	20	24
Syra to Smyrna - - - - -	18	12	6	12
— Dardanelles - - - - -	24	16	8	12
— Constantinople - - - - -	36	24	12	18
— Alexandria - - - - -	54	36	18	24
Smyrna to Dardanelles - - - - -	18	12	6	6
— Constantinople - - - - -	30	20	10	12
— Alexandria - - - - -	66	44	22	24
Dardanelles to Constantinople - - - - -	18	12	6	6
— Alexandria - - - - -	72	48	24	24
Constantinople to Alexandria - - - - -	85	56	28	30

Mr. Eldmann, Liverpool Street, New Broad Street, City, is the Agent for the Austrian Lloyd's Steamers from Trieste.

Mr. Clarke, Jeffrey's Square, St. Mary Axe, Agent for the Danube Steam Company.

These gentlemen will furnish printed prospectuses.

MALTA.

THE establishment of the Mediterranean Packets has made Malta the central point of departure for all travellers to the Levant; and it is therefore considered more desirable to include some account of it in the present work, than to reserve it for the Handbook for Southern Italy, to which it geographically belongs. From whatever place the traveller may commence his tour, with the exception of the ports of the Adriatic and Constantinople, Malta will probably be the place where he must make the final arrangements for his journey. For these preparations, its excellent shops and constant communication with England, afford peculiar facilities.

The present organization of the English steamers, ensures two communications monthly with Gibraltar, Egypt, Corfu, and Greece. The Gibraltar packet arrives once a fortnight, bringing two weeks' mails; within twenty-four hours of her arrival, a branch-steamer starts for Alexandria, and another for Patras and Corfu. The steamers of the French government leave Marseilles for Malta on the 1st, 11th, and 21st of every month, touching at Leghorn, Civita Vecchia, and Naples; they generally remain twenty-four hours at Malta, and proceed thence direct to Syra; where three branch packets are in waiting to proceed with the mails and passengers to Alexandria, to Athens, and to Constantinople, touching at Smyrna. On their return from the Levant, the English and French packets disembark their passengers at the Lazzaretto at Malta to perform their quarantine. The Neapolitan packet is generally irregular in its movements, though it professes to maintain a weekly communication between Naples, Sicily, and Malta. With all these facilities, the traveller need not be detained long in Malta, unless its agreeable society, and the many objects of interest to be met with in the island, induce him to prolong his stay.

Malta is in $14^{\circ} 31'$ E. long.; $35^{\circ} 54' 26''$ N. lat.; distant 60 miles from Cape Passaro, the southern point of Sicily, and 200 miles from the African coast. In its greatest diameter it is 12 miles; 20 in length; and 60 in circumference. Its port is one of the finest in the world, and has no rival in the Mediterranean. Its central situation, added to the wonderful strength of its fortifications, make it the most enviable station in Europe for a naval power. The climate of the island is fine and healthy, and generally characterized by dryness, although it is subject to the scirocco, and oppressively hot in summer. The island is remarkably destitute of timber, and the soil is

too arid for general cultivation ; it produces corn for three or four months' consumption only ; but is well adapted for the growth of cotton, which is its staple commodity. The present population is upwards of 100,000.

The Port of Malta consists of two noble harbours, divided by a long neck of land called Mount Xiberras, on which the capital of Valletta is built. The western is called Marsamuscetta, or the quarantine harbour ; the other Valletta, or the *Great Harbour*. On entering the latter, the attention of the stranger will be first attracted by the surprising strength of the two fortresses which guard its mouth. The one on the right, or western point, is Fort St. Elmo, and that opposite, Fort Ricasoli. On Fort St. Elmo is one of the most brilliant lighthouses in the Mediterranean. The harbour is divided into three unequal portions, or creeks, by two strongly fortified promontories ; that between Ricasoli and Fort St. Angelo is a spacious bay called Bigly, above the shore of which is the Military Hospital. In the creek between St. Angelo and the point of Seuglea, are the dock-yard, arsenal, and victualling-yard ; and in that between this point and the promontory called Corradino, is the merchant harbour, containing the yards of private shipwrights, and several capacious stores. On the right, or western side of the harbour, commencing with Fort St. Elmo, and entirely covering the hill, is the city of Valletta, the modern capital of the island ; on the opposite shore, surrounding the dock-yard creek, are the suburbs of Senglea, Burmola, and Vittoriosa.

Just within the harbour on the right is seen, in the arcade called the Lower Barracka, the monument erected to Sir Alexander Ball, on the plan of a Grecian temple. A similar arcade, called the Upper Barracka, crowns the fortifications on the hill opposite Fort St. Angelo. In the curve of the shore is a spacious landing-place, or marina, containing the store-houses, Health-Office, and the Custom-house. On landing, the traveller soon finds himself in an English settlement ; he has merely to deliver his passport, and has no further trouble, either with it or with the Custom-house. The arrival of all strangers is duly registered and published in the Government Gazette.

VALLETTA, the modern capital of Malta, is a clean, well-built, and handsome town. *Hotels*.—The Clarence, by Madame Gouhot, in the Strada Reale, best, with a good Table d'Hôte and baths ; Morrell's, in Strada Forni, good ; Beverley's, in Strada Ponente ; Vicary's, close to the guard-house, in Strada Vescovo, indifferent ; Joe Micaless and Ricardo's on the Parade. Private lodgings, well furnished, are numerous and moderate. Valletta is noted for the abundance of steps by which communication is kept up from street to street ; several flights must be ascended before the stranger reaches the Strada Reale, the principal street of the city, in which the palace, guard-house, and principal shops are situated. This street extends along the coast

of the hill from Fort St. Elmo to the gate called Porta Reale; the other streets run parallel to this, and communicate with each other chiefly by the steps already noticed. The long flight, from the marina to the upper town, is well known to all visitors as the *Nix mangiure* Stairs, from the number of beggars who collect there, and assail the passenger with that singular mixture of different languages which is so remarkable at Malta.

Valletta takes its name from the Grand Master, La Valletta, a Provençal, one of the most illustrious of the Order, who founded the city in 1566. The celebrated fortifications which surround it were commenced by the same Grand Master, after the four months siege of the island by the army of Suleyman the Magnificent, under Mustafa, Pacha of Buda. Under his successor, Pietro del Monte, the Order left their residence in Vittoriosa, and settled in the new city of Valletta. During their rule of nearly 300 years, the knights devoted large sums of money to the embellishment of the capital; a cathedral was erected, a palace for the Grand Master, spacious hospitals, a public library, and numerous churches were founded; and each Grand Master endeavoured to surpass his predecessor in constructing new fortifications, or in increasing the strength of those already built. The Order of the Knights of Malta was composed of persons from different European nations, distributed according to language. Eight languages constituted the Order, and each of these had its separate palace, or *auberge*. These auberges have always been considered the most striking ornaments of Malta. Their situation is as follows:—In Strada Reale, Provence, and Auvergne; in Strada Ponente, Arragon, and Germany; at the bottom of Strada Ponente, on the sea-wall, Anglo-Bavaria; in Strada Mercanti, Italy; and in Strada Mezzodi, France and Castille. Many of these palaces are remarkable for their magnificence, and for the extreme beauty of their architecture: that of Provence for its chaste and elegant style, and that of Castille for its imposing effect and elaborate ornament, may be particularly mentioned.*

* The Revenue of the Knights of Malta at their expulsion in 1798, was as follows:—

The Eight Auberges.	}	France	£29,715
		Italy	23,592
		Provence	19,096
		Castille	15,014
		Arragon	11,045
		Auvergne	6,910
		Germany	3,032
		Bavaria	267
Prory of Portugal	8,820		
Prory of Poland	636		
Island of Malta	8,304		
		£126,271	
Expenditure		118,700	
		7,571	

The *Cathedral*, dedicated to St. John, the Patron of the Order, is not remarkable or attractive externally; it was built in 1580 by the Grand Master, John de la Cassiere; some of its bells are said to have been brought from Rhodes. The interior affords a rich field for the study of the art and taste of the 16th and 17th centuries. The floor is a mosaic pavement, chiefly composed of the sepulchral monuments of the knights, whose effigies, in full costume, are represented in white marble. The principal picture in the church is the beheading of St. John, by Caravaggio; justly considered one of his finest works. The space between the columns in the aisles is filled up by tapestry, representing the Life of the Saviour. The vault of the nave is painted with a representation of the history of St. John, by Calabrese (Matthias Preti). The chapel of the Madonna contains the keys of the gates of Jerusalem, Acre, and Rhodes; the railing in front of it is of solid silver, which escaped the rapacity of the French by being painted over. The numerous costly monuments of the Grand Masters merit particular attention; among them are the tombs of the Grand Master Manoel Vilhena, in bronze and marble, and that of the Grand Master Nicholas Cottoner, by Gaffà, the native artist who executed the marble group of the Baptism of the Saviour in the choir. A crypt under the choir contains numerous tombs of the knights. This cathedral was formerly celebrated throughout Europe for the riches of its treasury, but it was completely plundered by Napoleon.

The *Palace* of the Grand Master, now the residence of the British Governor, was embellished and enlarged by successive Grand Masters. It contains several magnificent halls, and an armoury. The corridor is hung with portraits of the knights: the frieze above it is painted with representations of their sea-fights by pupils of Guiseppe d'Arpino. There are few good pictures in the collection; the portrait of Vignacourt, elected Grand Master in 1601, is by Caravaggio. The series of tapestries, representing with great spirit and truth, animals of various kinds, Indians, &c., were tastefully arranged by the late Marchioness of Hastings. The spacious hall of St. Michael and St. George has been recently improved and embellished. The *Armoury* is rich in trophies, in arms of the middle ages and of the knights; and contains, besides, a modern collection of about 10,000 muskets for present service. Among the curiosities is the entire suit of the Grand Master Vignacourt, inlaid with gold,—the same costume as is represented in his portrait by Caravaggio. At the N.E. angle of the palace is the square Observatory, founded in 1780 by the Grand Master Emanoel de Rohan, now used as a signal-station; the view from it is very fine, commanding the towns on each side of the harbour, and a long extent of horizon seaward; in fine weather Sicily may be distinctly seen.

On the ground-floor of the Palace, a room, formerly used as a kitchen, has been fitted up as a chapel for the English residents. This, and the dock-yard chapel, both perfectly inadequate to accommodate the residents, were long the only means provided by Government for Divine worship, and strangers were generally unable to attend at all. The munificence of Queen Adelaide, however, has provided for the removal of this national reproach, and an English Church is at length to be erected.

Adjoining the palace is a handsome building, containing the *Public and Garrison Libraries and Museum*. The Public Library was founded in 1760, by a knight, the Bailly de Tancin, who enriched it with 7000 volumes. At the expulsion of the Order, the collection was estimated at 70,000 volumes; but it has never been well arranged or catalogued. The Garrison Library, to which strangers are liberally admitted for one month, on the recommendation of a member, is supported by subscription, and is supplied with modern works, which are allowed to be taken home,—a privilege which is even extended to strangers.

Near the bottom of the Strada Mercanti is the *Military Hospital*, the noble building erected by the knights as an asylum for sick and distressed persons, without regard to nation or religion: near it are the two Civil Hospitals, one being for females, built in 1646, by a lady of Siena; the other for males, occupying the old monastery of the Maddalena.

The *University*, founded by the Grand Master, De Rohan, towards the close of the last century, is an admirable institution, where students may graduate in divinity, laws, medicine and arts, at a very moderate expense. Degrees are conferred not only on those who may have studied in the Institution, but also on strangers who have gone through a regular course of study in any of the chartered Universities abroad: in the latter case, however, the candidate must undergo the usual examination prescribed to the resident student.

The *Exchange*, in Strada St. Paolo, established by Sir Alexander Ball in 1809, contains the *Commercial Reading Rooms*, which are well supplied with English and other journals; strangers are liberally admitted on the introduction of a merchant or banker.

The *Theatre*, capable of holding 800 persons, is a very agreeable and well managed adjunct to the other establishments of Malta. It was erected in 1730 by the Grand Master Manoel Vilhena, who contributed so largely to the convenience and embellishment of the city. It is almost entirely devoted to the purposes of the Italian opera, and is sufficiently supported to enable the manager to bring good singers from La Scala, and the other great theatres of Italy. The performances are usually well selected, and do not suffer by com-

parison with those at S. Carlo in Naples. The price of admission is two shillings.

The Auberge de Provence is principally occupied by the *Union Club*, to whose reading-rooms and news-room strangers are admitted with the liberal hospitality so characteristic of Malta. Its noble hall is used as a ball-room.

The *Fortifications* of Malta constitute a singular monument of the wealth and pride of the grand masters, each of whom endeavoured to surpass his predecessors by the buildings which should bear his name. It is not therefore surprising that much unnecessary labour and expense have been bestowed upon them, and that in many respects the prime object of strength and efficiency was *overdone*. *Fort St. Elmo* is built of massive granite, and is a place of immense strength; the barracks sunk in its lower bastions contain accommodation for 2000 men. *Fort Ricasoli*, on the opposite point, was built by a knight of that name, during the grand mastership of Nicholas Cottoner, when the fortification mania was at its height; its strength is scarcely inferior to that of St. Elmo. The castle of *St. Angelo*, on the point of the Dockyard creek, is also a position of great strength; it commands the entrance of the harbour, and is so extensive that it could hold the knights and their retainers in case of siege. The lines of *Floriana*, begun in 1630 by the Grand Master Antonio di Paolo, extend across the isthmus from the great harbour to that of Marsamuscetta; they were intended as a place of refuge. Surrounding Senglea and Vittoriosa, on the western side of the great harbour, are the celebrated fortifications called the *Cottonera* lines, from the Grand Master who constructed them in 1676. The quarantine harbour is protected by *Fort Tigne*, constructed in the latter part of the last century, and *Fort Manoel*, covering the small peninsula of the Lazaretto, erected in 1726 by the Grand Master Manoel Vilhena, whose bronze statuo is on the esplanade. Many of the gateways and drawbridges were ornamented with the armorial bearings of the grand masters; but they were mostly defaced or destroyed during the French occupation.

The bastions of the fortifications around Valletta have been converted by the English into burial grounds. Many celebrated personages are interred in them. In one of the bastions of Fort St. Elmo is the grave of Sir Ralph Abercromby, and in another that of Sir Alexander Ball, whose monument in the Lower Barracka has been already mentioned. In the *Upper Barracka*, overlooking the great harbour, are monuments to Judge Zammit; Sir Thomas Freemantle; Lieut.-Governor Col. Moreshead; and Sir Henry Hotham. The latter is from a design by Mr. Sconce, the Superintendent of the Victualling Department, and was sculptured at Rome under the direction of Thorwaldsen.

The towns of *Burmola*, *Senglea*, and *Vittoriosa*, on the opposite side of the har-

bour, contain little to interest the stranger beyond the Government establishments. Vittoriosa was the first residence of the knights of Malta previous to the foundation of Valletta; it was anciently called Burgo, and received the new name in consequence of the victory obtained by its inhabitants and the Greek guard over the Turkish invaders in 1565. In commemoration of this event, La Valletta left in the church of his Greek troops his hat and sword, which are still preserved there.

The *Dock-yard* will perhaps be visited with interest by strangers. Though small, and unprovided with a dry dock, it has been arranged on so admirable a system, under the direction of Mr. C. H. Smith, that few yards in England are in so efficient a state, or able to execute their work with so much expedition. On the opposite side of the creek is the Victualling Yard; and on a handsome marina are agreeable and commodious houses for the resident officers. Near these are the magnificent covered slips erected by the knights for their war galleys.

In the adjacent *creek of Senglea* are the yards of private shipwrights, where many merchant vessels are built; the Maltese builders are famous throughout the Mediterranean for their beautiful models. On the height called *Corradino* is a granite obelisk erected by the officers and crew of the Madagascar, to the Hon. Capt. Sir Robert Cavendish Spencer. The beach below it has a quarantine establishment for large ships of war, which have the privilege of performing their quarantine in this harbour. Beyond is the dyke constructed by Capt. Hunn, by which much valuable land has been reclaimed from a state of marsh at the head of the harbour.

The *Naval Hospital*, in Bigby Bay, is a very fine building, the centre of which was once the palace of a knight who gave his name to the bay. It was converted into a naval hospital by the addition of two wings, by order of William IV. The establishment is well managed, and capable of affording accommodation to 300 patients; the grounds surrounding it, for the exercise of the convalescent, are prettily laid out in gardens.

Excursions.—Having now briefly described the principal objects of interest in Valletta and its suburbs, we shall proceed to notice some of the excursions which may be made into the interior of the island. The usual mode of travelling is either on horseback or in a carriage on two wheels, peculiar to Malta, clumsy in construction, but not altogether disagreeable. The only apology offered by the natives for retaining such vehicles, is, that “if any thing happens to go wrong, every body knows how to set it right.” The price of a saddle horse is usually a dollar and half a day.

Beyond the walls of Valletta is the suburb of *Floriana*, where the Botanic Garden deserves a visit. The House of Industry here is an admirable institution, founded by the late Marchioness of Hastings, for the education of poor

children in various useful trades, chiefly for the purpose of supplying the hospitals and prisons with clothing. Upwards of 200 female children are thus employed; shoemaking, spinning, weaving linen and cotton fabrics, are taught; and the cleanliness and good order apparent in every department are very pleasing. Floriana contains extensive barracks, capable of containing 1000 men, and several agreeable villas, the residences of many English families officially connected with the garrison. It has been already stated that the principal Protestant burial grounds are in the Floriana bastions.

Between this and Citta Vecchia, the road is crossed by the great Aqueduct, constructed by the Grand Master Vignacourt in 1635, for the supply of Valletta with water. It is carried over arches and through subterranean channels for a distance of 16,885 yards, and is supplied by numerous springs.

CITTA VECCHIA, the Medina of the Saracens, and the Notabile of the Arragonese kings, is situated in the centre of Malta, on one of the highest points of the island. It was ruined by the rise of Valletta, and its magnificent houses and palaces are now almost entirely deserted. Many of these fine residences may be hired at a rent of from 6*l.* to 10*l.* a-year.

The *Cathedral* is said to be built on the site of the house of Publius, the Roman governor at the time of St. Paul's shipwreck. It is dedicated to the great Apostle. The present edifice was built from the designs of Gaffà, after the old one had been destroyed by an earthquake in 1693. It contains a fine specimen of Byzantine painting on wood, a full-length figure of St. Paul in low relief; the folds of the drapery are embossed with silver plate.

In the suburb called Rabbato, is the *Grotto of St. Paul*, over which a church was erected in the 17th century. St. Paul is said to have lived in this cave during his three months' residence as the guest of Publius. The cave is said to have the miraculous property of not increasing in size, although portions of the stone are constantly carried away as relics. The subterranean chapel contains a marble statue of the Apostle by Gaffà.

Among the other interesting objects at Citta Vecchia are the *Catacombs*, also in the suburb of Rabbato. They are very extensive, and are more spacious than those of Rome or Sicily. They are excavated in the soft tertiary limestone of the island, and run for a considerable distance under ground. The tombs are generally arranged in chambers, to receive two persons; the places for the head are well preserved. A very large proportion of them are tombs of children. Bones very often occur, but few antiquities have been discovered. The passages at one extremity of the catacombs terminate in a square chamber containing a round slab like a mill-stone, with a lip or edge round its outer margin; it is supposed to have been used for washing the bodies. The pillars supporting the angles of this chamber are rudely channelled in imitation of columns. On the roof of many of the tombs a rudely sculptured

cross is to be seen. In a privato garden in Rabbato, is a still more interesting sepulchre, recently discovered by the amiable and learned Canonico Casolani. A well had been sunk upon this spot, and in the progress of the work a sepulchral chamber was broken into, which was evidently the tomb of a private family; it is necessary to descend the well in order to examine it. The discovery was rendered more curious by the inscriptions found upon the walls; the hare, the dove, and the words "in pace posita sunt," which are still legible, confirm the belief that all these sepulchres were the works of the early Christians, and most probably used as places of refuge. In the same garden are numerous other tombs, extending under a hill which is said to be completely undermined by them.

Beyond Citta Vecchia, at the distance of about 3 miles, along a bad road, for which donkeys may be hired, is *Monte Benjemma*, which, though the highest land in Malta, is only 590 feet above the sea. The face of the precipitous hill is excavated into sepulchral chambers of a ruder form and more ancient workmanship than those already mentioned. They are called by the Maltese the *Carthaginian Tombs*. These remains form an exceedingly interesting illustration of the early history of the island, and are well deserving the attention of resident antiquaries.

About a mile from Citta Vecchia, overlooking the valley of Boschetto, is the *Castle of Verdala*, built by the Cardinal Grand Master of that name, in the 16th century. It is a fine castellated building, with a moat and draw-bridge, and commands an extensive view.

Boschetto, the only wooded valley in the island, was formerly used by the knights as a preserve for game. Its pretty scenes, enlivened with gardens and streams, have made it the general resort for pic-nic parties, which dine in a largo grotto in the valley. Near Boschetto is the Inquisitor's palace, now the favourite retreat of young married people during the honey-moon.

Another pleasant ride from Valletta is round the head of the Quarantine harbour to *Sliema*, where is a handsome residence built by a Russian banker, and known by the sobriquet of *Krenlin*. Half a mile beyond it, is the Bay of *St. Julian's*, where many English families have villas, and on whose western side is an ancient palace of the Genoese family of *Spinola*.

From the head of *Missida*, the fine line of wharf on the Quarantine harbour, where the races are usually held, is the road leading to several populous casals; *Birchircara*, *Lia*, *Nasciara*, &c. The former is remarkable for a very elegant and unique example of the architectural taste of the Maltese,—the church now called the *Chiesa desecrata di Birchircara*, which deserves to be made known in England by engravings of its beautiful details. This church was found too small for the population of the casal, and

the inhabitants resolved to build a new one in another situation, rather than attempt to enlarge the existing edifice. Another has accordingly been commenced at *Musta*, on a scale of enormous magnitude, considering that the works are entirely defrayed by the voluntary subscriptions of the people, and carried on by the gratuitous labour of the workmen on festas and holidays. The new building was designed by Mr. Grognet, on the plan of the Pantheon at Rome; its portico is 112 feet long, and 60 high, with double columns; the interior diameter of the circle is 125 feet. It surrounds a church already existing on the spot, which will be removed as soon as the new one is completed, so that consecration will not be necessary. Though many objections might be made to the proportions of this edifice, it must strike every visitor with surprise to see such a building spring up in a small *casal* like this, with no other resources than the energy and good will of its own people. Building materials are so abundant in Malta, and the stone affords such great facilities for working, that labour is almost the only thing required on these occasions; but the most singular circumstance connected with the Maltese system of deserting their churches as soon as they become too small for the population, is that the position of the village changes likewise. The old houses are pulled down, and new ones erected round the modern church; and within a few months of its completion, the old site is entirely abandoned, and the inhabitants are found to have migrated from their former locality. *Birchircara* is only one among many instances of this migration of the Maltese peasantry.

Casal Liu contains many villas and country-seats. In the adjoining *Casal Nasciario*, on the brow of the rock above the salt-works, are several sepulchral excavations, like those already described. *Nasciario*, in Arabic signifying the "place of the Nazarenes," was the first Christian village in Malta. From the salt-works is a road leading to *St. Paul's Bay*, a favourite ride, said to be the scene of the shipwreck of the Apostle. Beyond is *Melleha Bay*, locally famous for a chapel and miraculous picture of the Madonna. Beyond is *Marfa*, where passengers embark for *Gozo*.

Leaving *Valletta* in the other direction, the stranger may visit *Casal Zeitun*, the most populous in the island, celebrated for its religious festa of *St. Gregorio*, a visit to which is one of the ordinary stipulations of the Maltese women in every marriage contract. It is also remarkable for the prevalence of ophthalmia and for the number of its blind; a great majority of the blind musicians who frequent the streets of *Valletta* are natives of this *casal*. At a short distance is *Marsa Scirocco*, near which stood a Temple of *Heracles*. Not far from the village, in the precipitous cliff, is *Hassan's Cave*, said to have been once occupied by a corsair, a remarkable place, well worthy of being visited.

About 6 miles from Valletta is *Cusal Crendi*, S.E. of which, at the distance of a mile and half, are the most remarkable ruins yet discovered in Malta. For many years, large masses of Cyclopean masonry have been visible above ground, and the place has been called by the natives, from time immemorial, *Gebel Keem*, جبل قيب corresponding to "mountain of worship." During the past year, the Governor, Sir Henry Bouverie, caused the site to be excavated, under the direction of Mr. Vance, who was materially assisted during the progress of the work by Sir Vincent Casolani. A regularly constructed building was discovered, more remarkable in arrangement, and far more interesting, in regard to the antiquities it contained, than the Giant's Tower in Gozo, which it much resembles in architectural construction, though inferior to it in dimensions. The extreme area of the building is 105 feet by 70. The outer wall by which it is surrounded is about 10 feet high, formed of one tier of stones placed vertically, and joined with great exactness. The principal entrance is from the S.E. The building consists of two large parallel chambers of unequal length, divided into several apartments, communicating with each other, and with many smaller inclosures of a circular or oval form, branching off from the principal apartments. The first of these parallel chambers, on entering from the S.E., is divided into three parts; in the central division is an oblong stone bearing the figures of two serpents, and a small pilastre, on the sides of which is the representation of a tree. The second great chamber communicates with the former by a doorway; it contains two altars, and several cells roofed with stones of immense magnitude. A small chamber adjoining this contains two similar altars. In another chamber near this, large quantities of bones, of men as well as quadrupeds, were discovered; among these was a human skull, buried two feet beneath the floor, and evidently belonging to the Ethiopian race. Among the other relics disinterred, were fragments of tibiae, implements of husbandry, vases of baked clay, and eight small headless figures; one of these is a female figure, the rest are dwarf images with disproportionate and monstrous limbs, in grotesque attitudes, resembling the Bacchus in the Pompeii collection at the Museo Borbonico of Naples. Six of these figures are of Maltese stone, and two of terra cotta. In the neck of many of them is an aperture with lateral holes, through which it was apparently intended to affix a head at pleasure by means of strings.

Professor Orioli, of Bologna, who visited the ruins soon after they were excavated, considers them sepulchral cells of a very ancient Phœnician city, which must, in his opinion, exist in the immediate neighbourhood; he considers that the outer circle marks the limits of the sacred precincts, and that the figures were employed to represent the portraits of the dead. Al-

though the usual Maltese name of these singular ruins is Gebel Keem, they have also been described under the name of Hagiar Kem, *جص قام*. Various attempts have been made to trace this etymology, and to show its connexion with the Ammonian idolatry, through the identity of the name *Kem* or *Chem* with the Hebrew *Ham*. As, however, it is admitted that the building was dedicated to religious rites, and probably to those of sepulture, the literal Arabic signification "mountain of worship" may be considered a sufficient explanation of its origin.

In the neighbourhood of these ruins, but nearer the sea, at a place called *El Minaidra*, are ruins of a similar character, which will soon be made accessible to the antiquary, by excavations now in progress. This part of the island appears to abound with remains of remote antiquity; and it is to be hoped that the energy which has brought to light the ruins of Gebel Keem, will be judiciously continued; and that some resident scholar will devote his time and attention to the illustration of the discoveries effected.

Macluba, near Crendi, is a singular depression in the rocky soil, with a garden in the bottom, having some resemblance to the Pozzo d'Italia near Alatri, in the Papal States. It is upwards of 100 feet in depth, and is supposed to have been formed by the sinking of a vast cavern communicating with the sea. The bottom is about 95 paces long by 80 broad; the vegetable earth which covers it is so deep, that the subjacent rock has never been reached. In the neighbouring village of *Zurico*, the inhabitants are remarkable for their fair complexion and blue eyes, the very reverse of the ordinary characteristics of the Maltese. Although situated on high ground, and enjoying a pure and dry atmosphere, *Zurico* is more subject to pulmonary diseases than any other place in the island. The Hospital Records show that among the pulmonary affections from all parts of Malta, at least a twentieth occur in the inhabitants of this village.

Excursion to Gozo, distant 5 miles from Malta. Persons who do not object to a water excursion, may hire a rowing boat at Valletta, and reach the island in a few hours. Those who prefer the land passage, must proceed to Marfa and there embark. Between Gozo and Malta is the small island of Comino.

Gozo, the fabled island of Calypso, is 12 miles long and 6 broad. The principal landing-place is *Miggiara*, on the east end of the island, a small fishing village without any convenient accommodation for strangers. Donkeys, or caleches, may be hired here for proceeding to Rabbato. On a hill on the right is *Nadur*, which supplies Malta market with fruit, and is noted for its pretty women. Gozo is more highly cultivated than Malta, and has a richer soil. Its surface is diversified with hill and dale, presenting many beautiful valleys, whose fresh and luxuriant vegetation offers a striking but

most agreeable contrast to the arid surface of Malta. The famous Maltese asses, once so much prized and exported, were from Gozo, but injudicious exportation has nearly destroyed the breed.

On a lofty elevation near the centre of the island is the citadel, within whose walls is a comfortable inn. The chief town of the island is *Rabbato*, a large and populous town, with good houses, and several churches, situated under the citadel. The population of Gozo is 16,000. The island is much frequented by sportsmen in consequence of the great quantity of game usually to be found there. But its principal object of interest is the remarkable ruin, known as the *Giant's Tower*, a fine specimen of Cyclopean construction, excavated about 20 years ago by some British officers, and supposed to be the remains of two Phœnician temples. The ruins are of a circular form, and the entrance is composed of two large stones 18 feet long and 6 broad. There are many indications of further remains in the vicinity, which more extensive excavations might bring to light. The *Grotto* shown as that of Calypso is not worth a visit. A more interesting object is the Table Rock on the south side of the island, detached from the main land, on whose summit, 100 feet above the sea, grows the *Fungus Melitensis*, formerly in great repute for the cure of hemorrhage. The passage to the island is effected by means of a box running on ropes, in which the visitor is drawn over by a person who has previously passed. This process does not look very agreeable; but it is perfectly secure, and accidents never happen.

The *Quarantine Establishment* at Malta is famous throughout Europe as one of the best conducted and most agreeable of all similar institutions, in which travellers from the Levant must pay the penalty of temporary seclusion. It is under the direction of Mr. Casolani, who appears to make it his sole object to add as much as possible to the conveniences of its inmates. The old Lazzaretto being found inadequate to the accommodation of travellers, after the permanent establishment of steam-vessels, the Government converted Fort Manoel into a Lazzaretto; a restaurateur lives within the walls, and travellers are supplied with every comfort attainable in such situations at an expense which is moderate compared with the misery and charges of most other establishments of the same kind in the Mediterranean. The bastions of Fort Manoel allow its inmates to have the privilege of air and exercise to a degree unknown elsewhere. The quarantine harbour, or Marsamuscetta, in which all ships under the rank of a frigate, are obliged to perform quarantine, is large and commodious. There is an agreeable walk round the sea-wall of Valletta overlooking this harbour, and towards the head of the creek is the broad wharf of Missida already mentioned.

The *Shops* of Malta are generally well supplied and reasonable in their prices, but travellers who wish to make purchases of books will find that a good book-shop is a desideratum; indeed the wants of the residents in this respect appear to be very small. The Maltese jewellers are famous for their skill in the manufacture of that delicate gold and silver filagree which is so well known in Maltese crosses and in rings. The Maltese women are also particularly skilful in the art of embroidering muslin in gold and coloured silks, and in knitting silk mittens and gloves; the scarfs and shawls of Maltese work are not at all inferior to those of Constantinople, and ought to be much better known and patronized in England.

Society.—The society of Malta has been very contemptuously described by many passing travellers, who have formed their opinions from the evidence of temporary English residents, or from what they have themselves seen during a flying visit. The ordinary society to be found at Valletta has very much the character of that met with in all garrison towns; but it is exceedingly unjust to class the entire population in this category. The higher classes of native Maltese are not surpassed by those of any country, in general intelligence, in highly cultivated tastes, or in the accomplishments and personal character of individuals. But for many years it has been so much the practice of English residents, who have no consequence but that derived from official rank, to treat the Maltese with indifference or contempt, that there is very little opportunity for a stranger to form any opinion except from such examples as may be found in most places where a large fleet and garrison are stationed. The Maltese have never intimately associated with the English; and, in all probability, never will, until the latter learn to treat them with the respect due to their ancient nobility and commanded by their education and intelligence. The mere fact that one part of the parade where British officers generally congregate, is called by the appropriate name of “Scandal corner,” is perhaps a sufficient reason why the higher classes of Maltese should live very much in their own retirement. Those travellers only who have had favourable opportunities of seeing Maltese society, can be aware of their amiable character, of their readiness and ability to communicate information, and of their devoted loyalty to the crown of which they were voluntary adherents. Among the English residents great hospitality generally prevails; their public establishments are thrown open to visitors with singular liberality; balls and other entertainments are of frequent occurrence; and few persons, even though they may have arrived with very slight introductions, leave the island without agreeable recollections of friendships they have formed in it.

Money.—The money of Malta is that of England; but the Spanish dollar and Neapolitan piastre are also current. The old Maltese scudo (1s. 8d.

English) is divided into 12 tari of 20 grani each. Travellers will find the Spanish dollar the most useful coin to draw at Malta for their future journey.

Living.—The necessaries of life are abundant and cheap, particularly for persons living in private lodgings; indeed there is a Maltese proverb, which says, that “Maltese may live on fish, flesh, and fowl, for a halfpenny a-day,” the great difficulty being to get the halfpenny. The ships of war are generally beset with boys, and even men, ready to dive for a halfpenny; and the many hours during which they wait for the chance of getting it, seem almost to confirm the truth of the proverb. In the hotels, the price of the Table d’Hôte is usually a dollar; the prices of apartments vary according to size and situation. The number of furnished houses in Valletta, and in the towns on the other side of the great harbour, is daily increasing. They are superior in comfort to those of Italy, and are less expensive.

Climate as a remedial agent.—The data for forming a correct estimate of the climate of Malta as a remedial agent are still very imperfect, so far as the evidence depends on meteorological observations. It is well known that many invalids, for whom a certain dryness of atmosphere was desirable, have found the climate of Malta beneficial; and it is admitted that it is not only remarkably healthy, but considerably drier than that of other islands in the Mediterranean, and of the towns on the coast of Italy and France which are resorted to by invalids. The mean temperature of Malta, according to the observations recorded by Dr. Hennen, in his valuable work on the *Medical Topography of the Mediterranean*, is about 63, the maximum 90, and the minimum 46, *within doors*. His observations on the barometer and hygrometer give the following results:—

Barometer, maximum 38.8; minimum 30.2; mean 30.6.

Hygrometer, ——— 110 ——— 28 ——— 63.1.

The extensive experience of Dr. Hennen, as Inspector of the Military Hospitals of the Mediterranean, has enabled him to collect such important data in regard to the value of Malta as a residence for *consumptive patients*, that the absence of more precise meteorological facts is not of very material consequence. According to this accurate observer, a very large proportion of the inhabitants of Malta die of diseases of the lungs. During 8 years, the total number of admissions into the hospitals of Malta was 19,549; of these 1637 were pulmonary diseases, a proportion of nearly 1 in 12. Of these pulmonary diseases, 137 were *Phthisis*, or consumption; showing that it occurred in a proportion to other affections of the lungs of nearly 1 in 12. The total mortality in the whole number of admissions was 312; of these 107 died of pulmonary disease, or more than 1 in 3; while the proportion of mortality by *phthisis* to the mortality by other affections of the lungs was as 1 to 4.

These simple facts are of more value than any observations upon climate ; they will “satisfactorily prove the great error of sending phthical patients to this climate from England, under an idea that phthisis is rare, or continuing them here when their disease is once developed.” Another very serious objection to Malta as a residence for consumptive persons, is the immense quantity of impalpable dust raised by every wind, and which is so fine and penetrating, that it is forced through the clothes, and occasionally into watches, even when carried in the pocket. The damp and suffocating scirocco which prevails very generally during August, September, and October, is another evil which must be taken into the account in forming an estimate of the climate as a remedial agent. As a *preventive measure*, however, for persons of delicate constitution, in whom pulmonary disease is only *suspected*, a residence in Malta may be useful ; but where any aggravation of the malady is observed as the summer heats approach, the invalid must immediately return to a cooler climate. So far as benefit is derivable from sea-air and sea-voyaging in a mild atmosphere,—which is now admitted by most physicians,—Malta certainly has a decided advantage ; for the invalid may make short voyages from the island with perfect facility, and with every comfort which the improved system of navigation has introduced. He may also obtain in the island many of those necessary comforts and conveniences which few places out of England afford in an equal ratio ; and by avoiding the excitement of public entertainments, may derive very material advantage from a temporary sojourn.

Language.—The language commonly spoken in Maltese society, and in the shops, is Italian. The native Maltese language so closely assimilates with the Arabic, that the islanders are perfectly understood in all the ports of Africa and Syria. According to the opinion of Cardinal Mezzofanti, the Maltese language is a mixture of Arabic and Punic. Attempts have recently been made to reduce it to a written language, by the employment of Roman letters, and the invention of new ones to convey the guttural sounds. But such attempts can only be attended with partial success ; and the suggestion of the learned Professor Farish, the Canonico Casolani, and others, to restore the Arabic in all its purity, is much more worthy of encouragement.

Maltese Art.—Travellers who are interested in the early history of art will find many things in Malta which deserve attention. A resident artist, Mr. Hysler, has preserved in exceedingly good outline copies, almost every object of artistic value to be met with in the island. Those works seem to show that painting was making the same progress here as in Italy, at the revival ; and they may probably be regarded as forming an intermediate class between the Byzantine and Italian schools. The early Maltese paintings are generally characterised by a hardness of outline, combined with consi-

derable beauty in the composition. The stranger will scarcely fail to remark, that the Maltese exhibit a striking taste for architecture; many of the public buildings in Valletta are not surpassed in any capital; and instances are not wanting in small and remote villages, of tasteful and even decorative architecture.

History.—In conclusion, it may be remarked that there is scarcely any island in the Mediterranean which has had so many masters as Malta. We are told by Homer that it was first peopled by the Phæacians. After being successively colonized by Phœnicians, Greeks, and Carthaginians, it became permanently attached to the Roman empire in the second Punic war. On the fall of that empire it was seized by the Vandals and the Goths, and became part of the Eastern empire under Belisarius. In 870, the inhabitants revolted, and surrendered to the Saracens. From them it passed to the Norman and German possessors of the throne of Sicily. It followed the fortunes of that kingdom under the houses of Anjou and Arragon; and was granted in 1522 by Charles V. to the Order of St. John of Jerusalem under the Grand Master De L'Isle Adam, then expelled from Jerusalem by Suleyman the Magnificent. It remained under the rule of the Order from that time to the year 1788, when the Grand Master, Hompesch, a German, surrendered it to Napoleon without striking a blow, although in a condition to offer the most effectual resistance. After leaving a strong garrison of French troops, and plundering the island of all its treasures, Napoleon proceeded to Egypt. The French had scarcely been in occupation two months when the inhabitants revolted, compelled the French to shut themselves up in Valletta, and made a voluntary cession of the island to Great Britain. The destruction of the French fleet at Aboukîr enabled Lord Nelson to commence immediately the memorable siege and blockade of the French garrison in Malta, which lasted for two years, when the French capitulated and formally surrendered the island to the British. This cession was confirmed by the Congress of Vienna, and the fact has been recorded by the Maltese in the following inscription over the Grand Guard-house in Valletta:—"Magnæ et invictæ Britanniæ Melitensium Amor et Europæ Vox has Insulas confirmat, A.D. 1814."

The Blockade of Malta was so remarkable for its duration, as well as for the sufferings of the besieged, and the unremitting watchfulness of the blockading squadron, that it has scarcely a parallel in history. It commenced in September 1798, when, in addition to the ordinary garrison, the harbour contained the line-of-battle ship Guillaume Tell, and the two frigates La Diane and La Justice, the three ships which reached the island after the battle of the Nile. After the expiration of the first year's blockade, provisions had become so scarce that a fowl sold for 60 francs, a pigeon for 12, a pound of sugar for 22, and a pound of coffee for 26 francs. Towards the end

of the second year's siege, Admiral Villeneuve determined on making an attempt to send the ships to France for assistance; the *Guillaume Tell* was sent out with all possible precautions, but she was captured by Lord Nelson on the same night. Several speronaras were also dispatched, but captured. As a last resource, the two frigates *Diane* and *Justice* were dispatched; but on the morning following their departure, a line-of-battle ship passed the harbour, in sight of the whole garrison, with *La Diane* in company bearing the British flag. The distress of the garrison was extreme; a cartouche of oil sold for 24 to 28 francs, coffee 48 to 58 francs a pound, and sugar from 43 to 48 francs. Horses, mules, cats, dogs, and even rats had been so long consumed, that to hold out longer was impossible. The garrison accordingly capitulated in August, 1799, after a siege of two years and a day, during which the French consumed 52,000 shot and bombs, and about 700,000 cartridges; the provisions, on which they had subsisted during this time, would not have lasted more than seven months on full allowance.

Malta has been seven times visited by *Plague*; and nothing but the strict and rigorous enforcement of its quarantine regulations could have preserved it from more frequent visitations of that awful calamity. The earliest recorded *Plagues* of Malta occurred in the 16th century, (1519 and 1593;) in the following century it appeared three times, in 1623, in 1663, and in 1675; in the latter year it carried off 11,300 persons. A period of 138 years elapsed before the island was again ravaged by this scourge:—in 1813 it broke out with fearful violence, having been imported, it is believed, by a vessel from Alexandria, which arrived with a foul bill of health, and from which some linen is supposed to have been smuggled ashore. From its commencement in April of that year to its cessation in November, 4186 deaths occurred, of which 1223 took place in Valletta. Its final extinction is to be attributed to the judicious measures devised by the Governor, Sir Thomas Maitland, and carried into execution by Col. Rivarola, Inspector-General of Police. The beneficial effects of the system of isolation enforced by the Governor, on the principle that the disease is communicated solely by actual contact, were so decided, that he surrounded *Cuimi*, where it was raging with great violence, by a cordon of troops and a double line of walls; and having thus confined the disease within certain limits, he adopted the bold measure of declaring that the plague was extinct,—an expedient fully justified by its *immediate disappearance*. In corroboration of this fact, it may be mentioned, that several populous villages in which the system of isolation was enforced on the appearance of the pestilence, as *Senglea*, *Crendi*, *Safi*, &c., entirely escaped, although the disease was fatally prevalent in many adjacent casals. In 1814, *Plague* appeared at *Gozo*, but was extinguished in a few days by the

adoption of the same prompt and decisive measures of police which Sir Thomas Maitland had found so effectual in Malta during the preceding year.

The following Extract from Mr. Rose's Epistle to Mr. Frere, containing a graphic and playful Sketch of the characteristic features of Malta, may afford some amusement to the reader :—

Where neither lake nor river glads the eye
 Seared with the glare of "hot and copper sky ;"
 Where dwindled tree o'ershadows withered sward,
 Where green blade grows not ; where the ground is charred :—
 Where, if from withered turf and dwindled tree
 You turn to look upon a summer sea,
 And *speronara's* sail of snowy hue,
 Whitening and brightening on that field of blue ;
 Or eye the palace, rich in tapestried hall,
 The Moorish window and the massive wall ;
 Or mark the many loitering in its shade,
 In many-coloured garb and guise arraid ;
 Long-haired Selavonian skipper, with the red
 And scanty eap, which ill protects his head ;
 White-kilted Suliot, gay and gilded Greek,
 Grave, turbanned Turk, and Moor of swarthy cheek ;
 Or sainted John's contiguous pile explore,
 Gemmed altar, gilded beam, and gorgeous floor,
 Where you imblazoned in mosaic see
 The symbols of a monkish chivalry ;
 The vaulted roof, impervious to the bomb,
 The votive tablet, and the victor's tomb,
 Where vanquished Moslem, captive to his sword,
 Upholds the trophies of his conquering lord :—
 Where if, while clouds from hallowed censers ream,
 You muse, and fall into a mid-day dream,
 And hear the pealing chaunt, and sacring bell,
 'Mid the drum's larum and the burst of shell,
 Short time to mark those many sights which I
 Have sung, short time to dream of days gone-by,
 Foreed alms must purchase from a greedy crowd,
 Of lazy beggars, filthy, fierce, and loud,
 Who landing-place, street, stair, and temple crowd .
 Where on the sultry wind for ever swells
 The thunder of ten thousand timeless bells,
 While priestly drones in hourly pageant pass,
 Hived in their several cells by sound of brass ;—
 Where merry England's merriest month looks sorry,
 And your waste island seems but one wide quarry.

SECTION I.

IONIAN ISLANDS.

INTRODUCTORY INFORMATION.

1. *Packets*.—2. *Money*.—3. *Travelling Servants*.—4. *Shops*.

ROUTE.	PAGE.	ROUTE.	PAGE.
1. Corfu	3	5. Ithaca	9
2. Paxos	6	6. Zante	11
3. Santa Maura	6	7. Cerigo	13
4. Cephalonia	7		

1. PACKETS.

THE English Steamers. For full details, with regard to these steamers, we refer to the Introductory Chapter, letter *m*.

The voyage from Otranto to Corfu has frequently been performed in twelve hours, but has sometimes occupied the greater part of a week. The captain provides nothing; on the contrary, he expects to be invited to breakfast and dinner, and a passenger should therefore be well prepared in case of accidents.

The Ionian packet arrives regularly once a week. It is a fast-sailing yacht. In fine weather a six-oared scampavia is frequently sent, and in this case the passage is more certain. The packet merely waits to have the despatches and letters landed and fumigated, and to receive the Mail on board. A person intending to sail by it, must be on the watch, for if the opportunity be lost, he will be forced to wait another week, as it rarely happens that other vessels arrive at this port. An English consular agent resides at Otranto, who does every thing in his power to be useful, and to facilitate the means of departure.

There are a host of custom house, health, and police officers to be satisfied previous to embarkation; but a small fee suffices for each.

The packet is sometimes obliged by weather to put into a small port four miles south of Otranto; but the Consul always receives notice of this, and will, if necessary, detain the vessel a few hours.

The fare established by Government is five Spanish dollars, or £1 18s. for each person. Half of this goes to the Government, the other half to the Captain.

The Austrian Steamers leave Trieste for Constantinople the 1st and 16th of each month; Ancona on the 2nd and 17th; and Corfu, on the 5th and 20th. For farther details, see *m* in the Introductory Chapter.

2. MONEY.

The money in circulation in the Ionian Islands is—

Gold Coins—British Sovereigns	
	Venetian Sequin = 10s. 6d.
Silver	British Crowns and Half-crowns, Shillings and Sixpences.
	Spanish Dollar = 4s. 1d.
	Imperial do. = 4s. 0d.
	Roman do. = 4s. 2d.
	Neapolitan do. = 4s. 0d.
Copper	Pence, Halfpence and Farthings; the latter are an Ionian coin struck at the Mint in London.

3. TRAVELLING SERVANTS.

A travelling servant, to act as interpreter and guide through Greece, should be hired at Corfu, if the traveller should be unprovided with one capable of acting in that capacity. Several of this description may be met with, but as much of the traveller's comfort will depend upon his selection, he should engage no one who cannot be well recommended. It is absolutely necessary that this servant should be well acquainted with the country, and be possessed of perfect knowledge of the places where horses are to be hired, and lodgings to be procured, of the people, the roads and distances. He should likewise understand cookery, and be capable of taking upon himself all trouble and responsibility. As he will direct the payments, make bargains, and purchase every thing that is required, strict enquiries should be made respecting his honesty—a qualification, however, rarely to be met with amongst the professional dragomans, who consider the English as fair game, and endeavour to make as much money of them as possible whilst in their service. The usual wages are about ten dollars—£2. 3s. 4d.—a month for a good servant, exclusive of board. Many will go for less, and some of the superior class will demand more; a demand it is better to comply with than to take an inferior servant, to be perpetually annoyed by his blunders, ignorance, and delays. The person selected should be strong, active, and capable of undergoing great fatigue. Should the traveller propose extending his tour to Asia Minor or Constantinople, his servant should speak Turkish as well as Greek: he will thereby escape the annoyance of seeking another at Smyrna, though should he have occasion to do so, he will find very good travelling servants there. The best servants at Athens, in 1838, demanded 50 dollars, and the number of travellers was so great, that they had no difficulty in getting their price. "Most of the Greek servants take care to inform travellers that they were in the service of Lord Byron, and from our experience I should say it would be a rarity to find one who had not been in his Lordship's suite according to his own account."—*Blewitt*.

4. SHOPS.

There are a few English shopkeepers and tradespeople at Corfu. The traveller must here complete his preparations for his journey in Greece, as until his arrival at Athens or Smyrna, he will be unable to meet with what he requires.

Those articles of his travelling equipage which he cannot be certain of finding here, he can have sent by the steam-boat from England, with great punctuality, and will be certain of finding them on his arrival at Corfu, if he has properly calculated the time required.

CORFU.

THE approach to this island is beautiful in the extreme. The roadstead, or rather bay, is completely landlocked: surrounded on three sides by the island, and on the other by the main land, with only narrow exits to the north and south, not visible from the harbour itself. "The opposite coast of Albania; the fortifications of the island of Vido; the citadel of Corfu, built on two precipitous rocks running out into the sea; the palace of the Lord High Commissioner; the town itself, and the distant mountains of the island, form a splendid panoramic view."

British subjects, on their arrival at Corfu, are allowed to land immediately. Their luggage is taken, as a matter of form, to the Custom-house, but it is not always examined.

The landing-place is in the ditch of the citadel, "from which a slight of steps lead to the esplanade or parade ground, an almost fairy scene. Upon its verge stands the palace, of white Maltese stone, flanked by the two handsome gates of St. Michael and St. George, each of which frames, as it were, within its columns, a lovely picture of the distant snow-capped mountains of Albania glittering in the glorious sunshine."

Opposite is a terrace overhanging the sea; on one side a lofty row of buildings with an arched walk beneath them, and on the other the citadel, insulated by a broad and deep ditch cut between it and the island.

Hotels.—The *Bella Venezia*, though the best, is very indifferent. The traveller may engage apartments if he prefer it, next door, at the *Locanda Agnese*, for one dollar per day, and have his table supplied from the *Bella Venezia*.

Immediately on landing at Corfu, gentlemen are expected to wait on the Lord High Commissioner, or to leave their names and address at the Palace.

Good saddle-horses may be hired at Corfu at from three shillings to one dollar per day. For a week a horse may be had for four dollars. And if engaged by the month, the charge diminishes in proportion.

Carriages and tilburies may likewise be engaged in the same manner.

There is a Club at Corfu established as the rendezvous of the military, naval, and civil officers, and an excellent garrison library, where the traveller may obtain the perusal of the best works of travels, history, and science respecting the Septinsular Republic. The acquaintance of any of the professors of the university founded by Lord Guilford, will enable him to form his own opinion of the general education of the Ionian population.

Corfu, the ancient *Corcyra*, is the most considerable of the Ionian Islands, and the seat of Government. It is about forty miles in its greatest extent, and varies in breadth from seventeen to two miles. Its circumference is 112 miles, and it contains a population of 60,000, of which the city possesses a third. The surface of the island is very irregular. To the north are some fine mountains, now called St. Salvador, and by the ancients Mount Istone. Here a quarry of fine marble has been discovered within the last few years. The central part of the island is hilly, beautifully wooded, and clothed with olive and other fruit-trees, and highly cultivated. The southern districts are quite level and much neglected. The island is separated from the coast of Albania by a channel not above six miles in its greatest breadth, while at the narrowest part it does not exceed two. The whole country displays the most picturesque scenery.

The town of Corfu is beautifully situated on an eminence on the east side of the island, at the foot of an extraordinary double-coned hill.

which projects into the sea,—the “*Aerias arces*” of Virgil. This hill, which is to the East of the town, is the old citadel on a rugged rock separated from the island by a fosse which admits the sea. This, as we have before stated, is the usual landing-place.

The citadel is strong, and is connected by a draw-bridge with the esplanade. Within it are the old palace, barracks, artillery stores, military hospital, two Greek churches, and a few houses occupied by government officers.

West of the town is the new fort *Castello Nuovo*. The hill on which it is built is very lofty, precipitous, and strongly fortified. A telegraph and the different magazines and barracks crown its summit, on which floats the banner of England.

On the W. or land side the fortifications are of great strength, and so extensive, that 10,000 men would be required to defend them effectually. These bulwarks have been erected at different periods, principally by the Venetians; Corfu having remained in their possession two centuries and a half. Large sums were expended by them on the fortifications, and some bastions and redoubts were added by the French during the few years they possessed it. These fortifications on several occasions defied the efforts of the Turks when in the zenith of their power.

Enormous sums of money have lately been spent on the fortifications of the little island of Vido, which, if ever completed, will be very strong, though their utility is much questioned.

The harbour is formed by the projecting hills and the little island of Vido, and affords very good anchorage. Corfu is a place of but little commercial importance.

The favourite promenade at Corfu is the one-gun battery, and here all the beauty and fashion of the city

assemble every fine evening. This battery is erected on an abrupt precipice, overhanging the sea, which is here admitted by a strait into the lake; “in the centre of this strait, is one of the islands (for there are two competitors) which claim to be what is called the “*Sail of Ulysses*,” in allusion to the galley of the Phæacians, which on her return from having conveyed Ulysses to Ithaca, was overtaken by the vengeance of Neptune, and petrified within sight of the port.

— ἡ δὲ μάλα σχεδόν.—κ. τ. λ.
Odys. xiii. 161.

‘Swift as the swallow sweeps the liquid way
The winged pinnace shot along the sea;—
The God arrests her with a sudden stroke,
And roots her down an everlasting rock.’

The other competitor for this honour is a rock on the opposite side of the island.”

The esplanade is the parade-ground, and is admirably adapted to the purpose. It is a fine level piece of ground, commanding a panoramic view of the chain of the Albanian mountains, with the intervening channel enclosed by the island. Upon this esplanade is the statue of Count Schulemberg, placed there by the Venetian Government. It was erected by the senate in commemoration of the valiant defence of Corfu by this great captain, when it was besieged in 1716, by a powerful Ottoman army of 35,000 men, and a naval force of twenty-two sail of the line. After a siege of forty-two days and the most daring and obstinate efforts, the assailants were compelled to sail away with the loss of half their army.

The churches, of which the number is considerable, are many of them rich in ornaments and relics, with a profusion of lamps, candlesticks, and unshaded pictures. The principal church is that of St. Spiridion, the protecting saint of the island, whose body is preserved there in a case. The upper

part of the front of the case is glazed in order to expose the mummy-like face of the saint, a most disgusting object. His festival occurs on the 15th of April. The general, the authorities, and all the officers of the garrison, walk in the procession, bearing wax-candles, the bands of the regiments attending. This absurd affectation of compliance with the prejudices of the people, which occasions much annoyance to both officers and men, has been adopted with a view to conciliate the affections of the natives.

The suburbs were formerly richly planted with olive and mulberry trees, but they were cut down by the French in order to clear a space before the fortification, and this is supposed to have contributed in some degree to the improved salubrity, where, however, fevers are still prevalent in Autumn, though they are not always of a malignant character.

The town has undergone great improvements since it was placed under British protection. The main street has been considerably widened and made more strait. It contains some good shops. Markets for meat, fish, fruit, and vegetables have been built. Water, of which the town was formerly destitute, has been brought by an aqueduct from the mountains, and fountains and pumps have been erected in different parts of the town. The esplanade has been levelled and several good houses built upon it.

A noble palace, called the Palace of St. Michael and St. George, was erected by Sir J. Maitland, containing the public offices. It is ornamented with a colonnade of Doric columns, and flanked by two handsome gates.

The Governor's villa, built by Sir F. Adam, is beautifully situated on a cliff overhanging the sea. In the rear of it are the ruins of Old Corcyra, which are uninteresting and undefined.

There is a small theatre at Corfu, where the performance is confined to Ita'ian operas and comedies.

The favourite excursions are to the ruins of the ancient city of Calliope, on the northern coast, to Paleocastrizza, the pass of Garoune and the mountain of St. Salvador.

The road to Paleocastrizza passes by the old Venetian harbour, and then strikes inland through a wood of olives, till it reaches a pass in the hills, within a mile or two of Paleocastrizza; on one side is a naked precipice of red rock, some thousand feet high, and on the other, a hill covered with arbutus and evergreens of various kinds, while the sea appears before the eye of the traveller intensely blue and studded with islets. Paleocastrizza is 16 miles from the capital, over good military roads. "It was, no doubt, as its name imports, an ancient fortress strongly situated on an isolated rock impending over the sea. A convent of the middle ages had replaced the ancient works, and the edifice was now half convent—half barrack, occupied by a few monks and the convalescent invalids of the garrison, sent here to recover their strength."

The Pass of Pantaleone is the highest point of the road which crosses the mountain chain which divides the island from east to west. "It is the only road to, and affords a fine view over, the northern division of Corfu, and the other islet which claims the merit of being *Ulysses' Sail*, on the vague and improbable supposition that the capital of Alcinous was situated on that side.—The Pass of Garoune commands in a like manner the southern points, and is also very striking; and when these three stations have been visited, the traveller has obtained a pretty general idea of the interior of Corcyra."

Corcyra was principally celebrated as having been the place where the Peloponnesian war first took its rise.

To enter into any detailed account of this war would be unsuited to the limits and design of this work. Accounts of it have been bequeathed to us by the immortal pens of Thucydides and Xenophon, and the reader is referred to their works, or to the admirable sketch compiled from them in Mitford's Greece.

It should not be forgotten that Corcyra is celebrated in the *Odyssey*, under the name of Drepane, as the site of the gardens of Alcinous.

Richard the First landed at Corfu on his return from the Holy Land, Nov. 1193. After remaining there for some time, he continued his voyage to Ragusa, whence proceeding by land to his dominions, he was made prisoner by the Duke of Austria.

The constitution of the Senate of Corfu is modelled on that of England; having three Estates—the Lord High Commissioner representing the King; the Senate; and an Elective Legislative Assembly, chosen from the Seven Islands (*Επτάνησος*) forming the Ionian Republic.

PAXOS.

Paxos, though only four and a-half miles long, and one and a-half broad, is treated as a separate island, having its courts of law, a resident, civil and military, establishments. Detachments of one or two regiments are usually quartered there, but it is considered a perfect banishment.

It is a rocky mountain covered with olive-trees of very scanty surface, and but little cultivation.

The town is merely a cluster of houses. The port is curiously formed by a small island, which rises in front of it, with a battery on the summit, from which it is only separated by a narrow channel, which may be entered at both extremities.

The oil of Paxos is esteemed the best in this part of the world.

SANTA MAURA.

Santa Maura, the ancient *Leucadia*, also *Neritos*, is an island resembling the Isle of Man in figure, though somewhat inferior in extent. It consists of a range of limestone mountains, which separated from the hills of Acarnania to the North by a flat peninsula and narrow strait of sea, gradually diverges from the main land, and is terminated by the Leucadian promontory, twenty-five miles to the south-south-west. Santa Maura is said to have been once united to the main land, and to have been separated from it by an earthquake. The channel between the two is so shallow that no vessels, excepting small light boats resembling canoes, can pass through it, and is in most parts not above two or three feet deep. Its length is about three miles, and in breadth it varies from 100 yards to a mile and a half.

The island is about 20 miles long, from 6 to 10 wide, and between 50 and 60 miles in circumference. The population does not exceed 18,000 souls. The surface of the island is extremely mountainous and rugged, particularly towards the centre, where the scenery is very picturesque. There Monte Vuono, its highest mountain ridge, is situated. St. Elias, the highest point in the island, is 3000 feet above the level of the sea. The E. side of the island is waste and barren, while the W. and N. parts are very productive. To the N. is an extensive plain of fine rich soil closed in by a fine chain of mountains, which is laid out in gardens, vineyards, and corn-fields, and thickly wooded with olive and other kinds of fruit trees, but is deficient in pasture. The island produces oil, wine, and salt for exportation: but the corn grown here is not sufficient for a third of the population, who live chiefly by fisheries and the manufacture of salt, and by their periodical emigrations to

Albania and Greece in the time of harvest.

The town of Santa Maura, also called Amaxichi, is situated on a low peninsula, almost encompassed by the sea, and derives its only pleasing feature from an extensive and venerable wood of olives which stretches backwards to the foot of the mountains.

There is no hotel at Santa Maura, but private rooms may always be hired.

The town contains nothing worthy of notice. It is very unhealthy, and intermittent fevers prevail there to a frightful extent during the autumn. Shocks of earthquakes are frequently felt there. The shops are well furnished with manufactured goods chiefly from Malta, for which there is a demand from the population on the opposite coasts as well as on the island.

The castle of Santa Maura stands on the shore of the narrow strait about $1\frac{1}{2}$ mile from the town. It is not elevated in its site, but is nevertheless strong in its almost insular position, commanding the whole channel. It is only insecure on the side of the Continent, where it is commanded by some rising ground less than $\frac{1}{4}$ mile distant, where Ali Pacha erected a small fortress; while, by a larger one, 4 miles S. he commanded that part of the channel which is navigable for vessels of greater burden. The castle of Santa Maura is generally the head quarters of a British regiment. It is connected with the town by a causeway formed on 365 arches, which serve as a bridge. The lagune, or salt-water lake between them, was so shallow that none but very small boats could pass, until the government caused a canal to be sunk, where large boats are drawn up. If heavily laden, they are liable to stick fast in the mud caused by the accumulations of the waves at the bar; but, in order to remedy this defect, the Government contemplate cutting another canal close to the Continent, and opening

a passage between it and the island for the largest classes of vessels, now obliged to sail round the promontory of Leucade. As, however, the expense of such a work would be great, it will probably never be attempted.

In the streets of Santa Maura, we see the native Albanians intermingled with the Greek and Venetian population of the place. Some remains of antiquity are still discernible in Santa Maura. The fragments of sculpture scattered through the town are said to have belonged to a temple of Apollo. The tomb of Artemisia, Queen of Caria, and the ruins of the town of Leucas are still shewn on a hill an hour from the town, of which only parts of the walls remain.

The favourite excursion is to *Sappho's leap*, a ride of 16 hours. Along the W. coast—2 miles to the N. of Cape Ducato, where the Leucadian promontory terminates, amongst numerous pointed rocks rising from the sea, and those perpendicular white cliffs from which the ancient name of Leucadia is derived, one rock is conspicuous above all. It rises 200 feet above the sea, and from it according to tradition Sappho precipitated herself and her harp.

Santa Maura, after partaking in the successive fortunes of the seven isles, was captured in April 1810, by the English, after their previous occupation of Zante and Cephalonia. The castle garrisoned by 800 French and Italian troops, held out nine days.

The only amusements the island affords are fishing and shooting. An abundance of game is found in the mountains. Eagles, pelicans, and every species of water-fowl frequent the edge of the marshy lake. There are no rivers, but several fountains and springs of good water, in Santa Maura.

CEPHALONIA.

Cephalonia, the ancient Cephallenia, the largest and most populous of the

Ionian islands, and second in rank, is about 100 miles in circumference. From the Bay of Zante to the harbour of Argostoli, the capital of Cephalonia, is 30 miles. The whole island is extremely mountainous, but the most striking feature, in its general aspect, is the great ridge of Megalovone, or the black mountain, the height of which is not less than 4000 feet. It is the Mount Enos of antiquity, and is described by Strabo, as the loftiest point in the isle; on its summit once stood an altar dedicated to Jupiter *Enesius*, but of this no vestiges remain. A good road leads through forests of pines to the summit, whence there is a splendid view. For eight months in the year it is generally capped with snow, while all around its base is clothed with verdure and high cultivation.

Argostoli is situated on the E. side of an arm of the sea, which branches deeply into the island. The town is entirely shut out from the sea, and affords a secure harbour, which is, however, difficult of egress with a W. or S. wind.

Hotel. A small inn near the Piazza, called the *Locanda del Giglio*.

The town is nearly a mile in length, extending along the sea shore on the W. side of a small haven or inner harbour. It was declared the capital of the island soon after its occupation by the British authorities; but its population does not exceed 4000, and it possesses no peculiar importance in the island. A low ridge of hills, whose declivity is covered with villages, vineyards, and olive-groves, rises behind Argostoli, and intervenes behind this branch of the gulf, and the S. coast of the island. On the opposite side of the same arm of the sea, and nearer the mouth is the town of *Lexouri*, containing 5000 inhabitants. It is not so well built as Argostoli.

On a conical insular hill, 5 miles from Argostoli inland, stands the castle of St. George, of Venetian origin,

and the strongest fortified point in the country, but it is too distant from the city and harbour to render them much service in case of invasion. The town of St. George is situated on the declivity of the hill below the castle.

At a short distance N. W. of Argostoli a telegraph is placed upon an eminence which commands an extensive view of the surrounding country.

Within the port of Argostoli, the bridge of *Trapano* crosses the head of the gulf where it is low and marshy, and shortens the communication by 5 miles.

Since the island has been placed under British protection, a number of fine roads have been made through all parts of it which render excursions easy and agreeable. Innumerable villages occupy the heights about Argostoli, which are covered with vineyards, olive trees, and currant grounds. Many pretty villas are also dispersed throughout the island. One of these, near the village of *Metaxita*, was occupied by Lord Byron, previous to his visiting *Etolia*.

The population of Cephalonia amounts to between 60 and 70,000 persons.

In ancient times Cephalonia contained four principal cities, *Samos*, *Pali*, (which last Philip of Macedonia unsuccessfully besieged,) *Krani*, and *Pronos*.

The site of *Samos*, a place often mentioned by Homer, and pertaining to the kingdom of Ulysses, still exhibits extensive walls, and excavations among its ruins have afforded various specimens of ancient ornaments, medals, vases, and fragments of statues. The town of *Samos* was situated in a valley extending eight miles between the mountains and the sea on the N. side of the island. This valley is extremely rich and fertile. At the N.E. extremity of it two hills of a conical form, separated by a deep ravine, indicate the site of this celebrated city, which resisted the

Roman arms, and sustained a siege of four months. One of these hills was the Acropolis. With the exception of the walls, there are but few remains now existing of it.

The Bay of Samos abounds in a variety of excellent fish, which are usually taken at night. Fires are lighted at the end of the boats, in order to attract the fish, which present a singular and beautiful appearance on a dark night.

The ruins of the City of Krani are to be found on an eminence at the upper end of the Gulf of Argostoli, and its walls may yet be traced in nearly their whole circumference. Their structure is Cyclopean.

The ruins of Pali are about two miles from Lexouri, and those of Pronos are found in the extensive and beautiful Bay of Aterra, on the W. side of the island.

Between the Castle of St. George and the village of Metaxata, five miles from Argostoli, are some large catacombs, some of which have been opened. A curious reservoir near the village of Cataracho is also worthy of notice. It is fifty yards across, and without a bottom. A considerable stream of clear water issues from it, and after turning a number of small mills, flows into the sea through a romantic valley richly clothed with evergreens. It is said that animals falling into this reservoir never afterwards make their appearance.

A number of Cyclopean remains are to be seen in all parts of the island.

The Cephaloniotés are less wealthy, but more enterprising than the Zan-tiotes, and by their quickness and activity have long obtained distinction among the other people of the Levant. Medicine is among them the favourite profession.

ITHACA.

Ithaca, called by the modern Greeks Thiaki, occupies the fifth place in the Septinsular Republic. It is a narrow island, 18 miles long, while its greatest breadth does not exceed 4 miles; its circumference is about 32 miles. The general aspect of the island is that of extreme barrenness, ruggedness, and asperity, and there are not 100 yards of continuous level ground on the island, warranting the expression of Cicero, that Ulysses loved his country, "non quia larga, sed quia sua." Homer, in Book iv. of the *Odyssey*, says of Ithaca:—

"Horrid with cliffs, our meagre land allows
Thin herbage for the mountain-goat to
browse;
But neither meed nor plain supplies, to
feed
The sprightly courser or indulge his speed.
To sea-surrounded realms, the Gods assign
Small tract of fertile lawn—the least to
mine!"

Nevertheless, the scenery is rendered striking by the bold and broken outline of mountains, promontories, and bays, while the openings of the narrow valleys to the sea are wooded with olives, orange or almond trees, or covered with vineyards.

The island, in general, may be regarded as a single narrow ridge of limestone rock, everywhere rising into rugged eminences, the loftiest of which are the mountains of Stephanos and Neritos, the former in the S. part of the isle, ascending from the shores of the bay of Vathi; the latter on the N. side of the great port. The soil is light and scanty. It produces olives, currants, and corn; but of the latter barely sufficient for four months' consumption, and even that quantity is raised by great toil and labour. The fruit, wine, and honey of Ithaca are much esteemed.

The climate of Ithaca is the healthiest of the Seven Islands; the inhabitants are famous for their longevity, living commonly to the age of

80 or 90, and not unfructuouſly to that of 100.

Whatever may be ſaid of the ſmallneſs and ruggedneſs of this celebrated iſland, the ſpectacle of its port muſt always excite admiration. It is a deep gulf, which very nearly traverses the whole breadth of the iſland, branching out into arms and bays, which are ſheltered by lofty hills and promontories of rock.

The town of *Vathi*, the capital of modern Ithaca, ſtands at the upper end of one of theſe deep inlets, ſeparated from all view of the ſea, and deriving a ſingular aſpect of ſecluſion from the mountains which ſeem on all points to ſurround it.

There is no place of accommodation for travellers at *Vathi*; they are therefore obliged to hire private rooms.

Vathi contains about 2,500 inhabitants. The appearance of the place is picturesque, and it does not diſappoint the ſtranger on entering it. It conſiſts of a ſingle ſtreet, extending more than a mile along the ſhore, containing many good houſes, all built of ſtone, and ſome of them of a conſiderable ſize. A few inſulated buildings ſurrounded with trees are ſcattered over the riſing ground behind the town.

The entrance to the ſmall bay of *Dexia* is beautiful, and the inner harbour forms a kind of baſin capable of containing a great number of ſhips in perfect ſecurity, and defended by ſome fortifications about the *Lazzaretto*. At the head of this bay is a cavern in the cliffs, which has been ſaid to be the grotto of the *Naiads*, whither *Homer* repreſents *Ulyſſes* to have been carried by the *Phæacian* ſailors, and laid down while aſleep.

The whole population of Ithaca, including the iſlands which form its dependencies, of which *Kalamos* is the chief, amounts to 10,000 ſouls. They are the beſt conducted portion

of the *Ionian* people, extremely laborious, and carrying on a conſiderable part of the commerce of the other iſlands.

The antiquities of Ithaca conſiſt chiefly of the *Cyclopean* walls, on the aſcent and round the ſummit of *Mount Aito*, often known by the name of the *Caſtle of Ulyſſes*, and ſuppoſed to have been the ſite of his palace. This hill is 400 feet above the level of the ſea, and is ſituated on the narrow iſthmus which lies between the great port and the channel of *Cephalonia*. On the ſummit of a hill where there is the appearance of a more regular area, are the remains of two large ſubterranean ciſterns, and ſome appearances of an ancient tower. The view from this ſpot is both ſingular and magnificent. On one ſide are the channel and mountainous coaſt of *Cephalonia*; on the other, the great port of Ithaca; in the diſtance are the *Leucadian* promontory, and the mountains of *Epirus* and *Acarnania*. The bay of *Samos* and the ſite of the old city, whence came the 24 ſuitors of *Penelope*, are diſtinctly ſeen on the coaſt of *Cephalonia*. Beſides the remains of the *Caſtle of Ulyſſes*, are thoſe of the ſchool of *Homer*, on the N. ſide of the iſland, and of what is ſuppoſed to have been a ſmall temple. Numerous ancient ſarcophagi are found ſcattered among the vineyards S.E. of the preſent town, where it is ſuppoſed the ancient city ſtood. The beautiful little village of *Lefke*, concealed in the miſt of wild luxuriant foliage, is conſidered with probability to occupy the ſite of the garden of *Laertes*.

The moſt intereſting excursion in Ithaca is to *Korax*, a very beautiful white cliff fronting the ſea, 80 feet in height. In form it reſembles an eagle with extended wings, from the centre of which iſſues a torrent.

Several natural caves and excava-

tions in the rocks are seen throughout the island; these are used by the shepherds as habitations for themselves, or as pens for their flocks by night.

ZANTE.

Zante, the Zacynthus of the ancients, and Zakynthos of the modern Greeks, is so celebrated for its beauty and fertility, as to have acquired the appellation of "Fior di Levante." It is 60 miles in circumference, 15 miles from Chiarenza in the Morea, and 10 miles from Cephalouia. The population amounts to 40,000 persons, of whom about 16 or 18,000 reside in the city. The greater part of the island is formed by an extensive plain, which stretches from the N. to the S. coast, about 6 or 8 miles broad, bounded W. by a parallel range of hills which form the coast on this side, to the E. by Mount Skopo, and the eminences surrounding the city of Zante. On the summit of Mount Skopo is a convent.

The city of Zante, the largest and most populous of the Ionian towns, is situated on the E. coast at the upper part of a bay, of which it forms the semi-circular outline. Its extreme breadth does not exceed 300 yards, except in one point, where the houses extend up the Castle Hill, which rises immediately behind the town and is fortified on the top. On the land side, the descent of the hill is not only precipitous, but as smooth as the surface of a wall, and is therefore not so strongly fortified as that towards the town—resembling in this the Acropolis of Athens.

Hotels.—La Gran Bretagna; the Italian Hotel.

The style of building at Zante is chiefly Italian; the streets are in general narrow, but better and cleaner than those at Corfu; the principal street is more than half a mile in

length, with a piazza on each side, with long ranges of shops chiefly of jewellers. The houses, of Venetian architecture in general, have iron bars and lattices of wooden framework attached to each window, which give them the appearance of prisons. This is the same custom which prevails in Turkey, and would seem to have been adopted for the same purpose, viz., the concealment of the young ladies from inquisitive eyes. The exclusion of unmarried females from society prevails here to an incredible extent, notwithstanding the efforts of the English authorities. It is said that many young ladies would be unable to find their way even through the streets in the immediate vicinity of their own houses.

The churches are numerous, and several of them are richly ornamented with carving and gilding. St. Dionysius is the tutelary saint of the island. A Catholic bishop resides here, and there is one Catholic church; but the number of persons professing that religion is very small.

There is no Protestant church or place of worship in Zante, nor even a chaplain for the military and English residents.

In Cephalonia there is a military chaplain, and all in Zante who wish to have baptisms or any other rites of the church performed, are obliged to cross over to that island.

A school on the Lancastrian system has been established here, and is supported by voluntary contributions. Here 60 boys, and the same number of girls, are taught writing, reading, and needlework, and instructed in the modern Greek, Italian, and English languages. This establishment owes much to the indefatigable labours of the Rev. Mr. Croggan, who conducted it for some years.

The piazza or square is spacious and handsome. A second square, or rather an extensive piece of waste

ground, lies between it and the sea, and is the usual promenade and exercising ground. On this spot has been placed a monument of Sir Thos. Maitland, executed at Rome. Three figures in relievo on its base, representing Minerva supporting Innocence and unmasking Vice, are much admired.

The mole, or jetty, is well built of solid masonry; it affords protection to the bay, which, however, is still much exposed to S.W. winds, and is far less secure than the ports of Ithaca and Cephalonia.

There is a tolerable opera at Zante; the structure is only a wooden one; but in its internal fittings it is far superior to the more stately stone one at Corfu.

From the citadel is a view of the greater part of the island, the highly cultivated plain interspersed with villages, and bounded by lofty hills, the black mountain of Cephalonia rising in gloomy grandeur behind. On the seaward side the view well repays the ascent to the citadel. The whole coast of Greece, from Missolonghi to Navarino, is distinctly visible, with a blue line of mountain bounding the coast—behind which appear the still more lofty snow-capped tops of those to the north of the Gulf of Lepanto, as well as those scattered through the heart of the Morea.

The great trade of Zante is in currants. This little fruit, which is the produce of a dwarf vine, derives its name from Corinth, whence it was first brought hither. It is still grown in the northern parts of the Morea, but no where in such quantities and in such excellence as at Zante, though since the restoration of peace to the Morea, the currant cultivation has been diminishing in the islands, and increasing on the Continent, especially in the vicinity of Vostiza and Patras.

The wine of Zante is much su-

perior to that of Corfu or Cephalonia, and so highly esteemed, that it is to be found in all parts of the Levant.

Earthquakes are of frequent occurrence here, and have been sometimes very destructive. That which occurred on the night of Dec. 29, 1820, was the most serious within the memory of man; the walls of the strongest buildings were demolished, and every part of the town was filled with ruins. 30 houses were totally destroyed, nearly 1000 more or less injured, 10 persons were killed, and 30 wounded.

The celebrated *Pitch wells* at Zante are situated about 12 miles from the town, near Port Cheri. They are a natural phenomenon, which may be regarded as among the antiquities of the island, since they were known and described as early as the time of Herodotus, and have since been mentioned by Pausanias, Pliny, and other authors. Herodotus has left the following description of them:—"At this place are a number of lakes, the largest of which is 70 feet in circumference, and of the depth of two orgyia. Into this water they let down a pole, at the end of which is a bunch of myrtle; the pitch attaches itself to the myrtle, and is thus procured. It has a bituminous smell, but is in other respects preferable to that of Pieria. The pitch is then thrown into a trench dug for the purpose by the side of the lake, and when a sufficient quantity is procured they put it up, in casks. Whatever falls into the lake passes under ground, and is again seen in the sea at the distance of 4 stadia from the lake."

For the first 6 miles an excellent new road leads to the wells; the remainder of the journey is by a mule path through olive-groves and vineyards. In a marshy plain, far from any human habitation, these springs are found. They are two—

the principal, surrounded by a low wall, and between 5 and 6 feet in diameter;—here the pitch is seen bubbling up under the clear water, which is about a foot deep over the pitch itself, with which it comes out of the earth: the pitch-bubbles rise with the appearance of an India-rubber bottle, until the air within bursts, and the pitch falls back and runs off. It produces about three barrels a day, and can be used when mixed with pine-pitch, though in a pure state it is comparatively useless. The other spring is in an adjoining vineyard; but the pitch does not bubble up, and is, in fact, only discernible by the ground having a burnt appearance, and the feet adhering to the surface as one walks over it. The demand for the pitch is now very small—vegetable pitch being preferable.

The *Tallow well* is on a cave on the sea-shore, from the sides of which drips an unctuous oily matter, which running into the water, gives it the name of the *Tallow well*.

The remains of antiquity at Zante are very few. The ancient city, which Pliny represents as being magnificent, is supposed to have occupied the site of the modern fortress.

Quarantine may be performed at Zante; the Lazaretto is the best, and the situation the healthiest of any of the islands.

A strange amusement may be witnessed at Zante, viz., fishing for

swallows. On the tops of houses and steeples fishing-rods are placed with long lines and flies floating with the wind. The swallow takes the fly, and is caught with the hook.

CERIGO.

Cerigo, celebrated as Cythera, and the birthplace of Helen, is 50 or 60 miles in circumference. Its present aspect is rocky and barren, and the number of inhabitants does not exceed 9000. The chief products of Cerigo are corn, wine, oil, raisins, honey, and wax. Some cotton and flax are also grown on the island, and there is a considerable produce from the milk of the goats which feed over its rocky surface.

Cythera was the favourite haunt of Venus. Here was erected to her one of the most magnificent temples she had in Greece. It contained a statue of the goddess arrayed in arms, as Pausanias informs us. Some slight remains of antiquity are pointed out, but without any certainty as to the situation of this temple.

Cerigo is the "Botany Bay" of the islands. Convicts are sentenced to different periods of banishment there, in proportion to their crimes.

It is garrisoned by a company of soldiers, and is a very solitary station. The piratical character of the Mainotes who inhabit the opposite coast of the Morea, prevents any free communication with the continent.

SECTION II.

GREECE.

INTRODUCTORY INFORMATION.

1. *Packets.*—2. *Money.*—3. *Quarantine.*—4. *Shooting.*—5. *Manner of Travelling.*—6. *Boats.*—7. *Arms and Passports.*—8. *Accommodation for Travellers.*—9. *Climate and Season for Travelling.*—10. *Manners and Customs.*

ROUTE.	PAGE.	ROUTE.	PAGE.
1 Zante to Patras	23	6 Etos to Alyzea	61
2 Patras to Athens by Missolonghi, Delphi, Vostizza, and Corinth	27	7 Athens to Sunium	65
3 Missolonghi to Vomitza and Prevesa	58	8 Athens to Zeitun, by Marathon, Thebes, Delphi, &c.	66
4 Missolonghi to Kurtaja (Calydon)	61	9 Marathon to Negropont	74
5 Missolonghi to Vomitza, by Trigardho, Porta, Katuni	62	10 Athens to Negropont direct	77
		11 Thebes to Egripo	78
		12 The Euripus to Kokhino, by Lukisi	81
		13 Kokhino to Thebes	83

1. PACKETS.

Since the establishment of the new monarchy in Greece, a direct communication has been opened between that state and the principal sea-ports of the Mediterranean. On the 30th of October 1833, regulations were published for the establishment of sailing packets, under the direction of M. Feraldi, a French merchant, with whom the Government contracted for a supply of vessels. This establishment continued to prosper until superseded by the French Government steam packets, which are naturally preferred to sailing vessels.

The French Government having obtained from the Chamber of Deputies a grant of 400,000*l.* for the purpose of building 10 large steam vessels, to establish a communication between France and the dominions of the sultan, of Mehemet Ali, and of the King of Greece, in September, 1835, a steam vessel started for Athens, from Marseilles, touching at Malta, on the way. Since June 1837, these steamers leave Marseilles regularly for Malta, Alexandria, Beyroot, Smyrna, Constantinople, and Athens, touching at several intervening stations, and conveying mails and passengers only.

The Falmouth packet, with the British mail for the Mediterranean, calls at Patras for a few hours on its way to Corfu; and six days afterwards, on its return, stops again for the same length of time.

Three times every month the vessels of the Austrian Steam Packet Company leave Trieste, touching at Ancona, Corfu, Patras, Athens and Syra; here they have branch packets for Constantinople, Smyrna, and Alexandria. A small steam boat belonging to the Piræus constantly plies about to the

various parts of the Greek states, going to Napoli, Syra, and several of the islands every week.

The English Government Packet starts from Malta for Corfu, within twenty-four hours of the arrival of the Falmouth Packet from Gibraltar, which leaves that place once a fortnight, bringing two weeks' mails. It calls at Patras both ways.

2. MONEY.

The first measure which engaged the attention of the new Government of Greece, was the establishment of a national currency, and a decree was issued in September 1833, prohibiting the future circulation of Turkish money. A new coinage of gold, silver, and copper was issued, and all accounts were thenceforward to be kept in drachmas and leptas.

Previous to that period, the coin of all countries was in circulation, valued at so many piastres. Now, though foreign money, with the exception of Turkish coin, is still taken every where, it is better to exchange it in large towns, and be provided with a quantity of the smaller silver pieces for travelling in the interior, to avoid the difficulty of procuring change.

The circulating medium in Greece is as follows:—

<i>Copper Coins</i> —	Lephta, 100th part of a drachma.	
	5 Lephtas	= nearly $\frac{1}{2}$ d.
	10 Lephtas	= nearly 1d.
<i>Silver Coins</i> —	1 Drachma	= $8\frac{1}{2}$ d.
	$\frac{1}{2}$ Drachma	= $4\frac{1}{4}$ d.
	$\frac{1}{4}$ Drachma	= $2\frac{1}{8}$ d.
	New Greek dollar, 5 drachmas	= 3s. $6\frac{1}{2}$ d.
	Spanish dollar, 6 drachmas.....	= 1s. 1d.
	Imperial dollar, $5\frac{1}{2}$ drachmas	= 4s. 0d.
<i>Gold Coins</i> —	5 Dollar pieces, 25 drachmas	= 17s. $8\frac{1}{2}$ d.

23 Drachmas make about 1l.; but, of course, the proportion varies with the exchange.

The Spanish dollar is still the favourite coin of the Greeks. A traveller will find it the most advantageous money to have with him, on arriving in the country.

Bills upon London, and circular notes are exchanged by Mr. Wm. Green, an English merchant and banker, now resident as English Vice-consul at the Piræus.

It may be useful to the traveller to know, beforehand, that the Greeks, like the Russians, reckon their time by the old style, which will explain the difference of thirteen days in the post mark of his letter.

3. QUARANTINE.

The Quarantine laws were introduced into Greece during the administration of Capo d'Istrias, who built Lazarettos at Syra, Hydra, Spezzia, and Egina, soon after the cessation of hostilities between the Greeks and Turks. Since that period quarantine has been regularly enforced.

One of the last public acts of Sir Frederick Adam was to open a free communication between the Ionian Islands and Greece, a most beneficial measure both to those islands and to the western coast of Greece. But the Eastern ports suffer proportionably, owing to the additional length and strictness of the quarantine between Turkey and Greece, consequent on this

arrangement. Their trade being entirely with Turkey, they are deeply interested in obtaining a modification of the laws, and it is likely that they will succeed in their endeavours.

The length of quarantine, between different ports in Greece and the Levant is liable to constant fluctuations, as it is regulated according to the state of health in Turkey. When the plague rages in Turkey, an additional quarantine from thence is immediately enforced. When no such cause of apprehension exists, the quarantine is as follows:—

Ships of war, private yachts, government packets, and passengers arriving by them, from Constantinople, Smyrna, Alexandria, or any other part of the Levant, perform 8 days' quarantine, reckoned from the time of their departure from the port, provided they had no communication with any ship at sea.

“In 1838, I left Alexandria in a Government Steamer, on the 7th of June. On the 9th we arrived at Syra, but, being in quarantine, were not allowed to land. On the 12th we anchored in the Piræus, and remained on board to perform our quarantine in preference to going into the Lazaretto. On the 19th the Packet sailed, and we had to go into the Lazaretto, where we were detained till the 22nd, when we were admitted to Pratique. This makes seventeen days for vessels, Government Packets, coming from Egypt.”

Passengers arriving by merchant vessels must perform 14 days' quarantine in a Lazaretto in Greece, or if performed on board the vessel in which they arrive, 21 days.

Hydra has one of the best Lazarettos in Greece. It is a spacious new building, situated at Mandraki, a small and secure port one mile and a half from the town of Hydra. The rooms are good, well arranged, clean, and well ventilated. Attached to the Lazaretto is an extensive yard for exercise. Provisions at Hydra are dearer than in any other part of Greece, owing to the barrenness of the soil.

The Lazaretto at Egina is also good, pleasantly situated half a mile E. of the town; the yard is more spacious, the apartments as comfortable, and provisions much cheaper, than at Hydra. “Athens having become the seat of government, there is now a spacious building on the shores of the Piræus, recently constructed behind the Custom-house, for the special purposes of a Lazaretto. So the travellers have no longer occasion to go to Egina. It contains some tolerable rooms, and provisions are regularly supplied by a *traiteur*. at the Piræus, at a fixed, though not a moderate rate. The Lazaretto at Syra is abominable, and ought by all means to be avoided. It is composed of mere boxes of wood, which swarm with vermin.”—B.

When quarantine is performed on board, the officers and passengers have the privilege of cruising about in the ship's boats, and even of landing at Salamis, where there is, occasionally, good shooting, the only restriction being the necessity of hoisting the quarantine flag, and being accompanied by the officer from the board of health.

In the Lazaretto at the Piræus, the charge for a bedroom of the 1st class is 7 drachmas a day (5s.); for those of the 2d class 5 drachmas (3s. 6d.); for a sitting-room 3 drachmas. Besides this, there are fees to the guardians and other attendants. On board the steamer the sole expence is 3 francs a day for meals. The Director of the Lazaretto is, however, most obliging, and does all in his power to lessen the evils of confinement.

4. SHOOTING.

There are four good seasons for shooting in Greece. In the month of April the pigeons remain three weeks, the quails follow, and remain a month. In September and October come the partridges, and in November and December the snipe and woodcock, which arrive in myriads.

There are game laws in force in Greece, but the fees are trifling. A certificate is taken out for three months for $1\frac{1}{2}$ drachma (2s. 6d.) If the gens-d'armerie find any one shooting without a license, they take his gun from him, and it is not restored till the fine of 100 drachmas (1*l.*) is paid.

Notwithstanding the cheapness of the license, the game does not sensibly diminish. Partridges and hares abound in all parts of Greece, and pheasants in the neighbourhood of Missolonghi and Zeitun. In Negropont and the frontiers the wild boar and deer are very numerous.

The other game are only transient, and come in such flocks that they never seem to diminish.

5. MANNER OF TRAVELLING.

The manner of travelling in Greece is on horseback, and in all probability many years will elapse before any other mode of travelling there is practicable. Orders were issued by the Regency for the formation of roads in various directions, but in consequence of the scantiness of the population, and the profligate expenditure of the public revenue, little has been hitherto effected; and as the labourer in Greece gains more by the cultivation of his lands than the wages offered by government, it would be difficult to induce him to quit his fields and commence road-making.

The only roads practicable for carriages in the whole country are one from Nauplia to Mycenæ, and to Argos; one from Nauplia to Tripolizza, and roads from Athens extending for eight or ten miles in three different directions. That between Athens and the Piraens is always marked by a cloud of dust from the various carriages. An omnibus runs on this road every day, and at both ends of it are hackney-coaches, cabs, and carriages of all kinds, for hire. Diligences start twice a-day from Napoli to Argos, and from Argos to Napoli.

Horses are found in abundance in all large towns. They should be engaged to go from one town to another, in order to avoid delay and the uncertainty of meeting with them in the villages. They are in general good, perform the journeys easily, and are very sure-footed.

The hire of the horses may be regulated at so much per day, or for the journey from one town to another. The first is the best plan to be adopted by those who wish thoroughly to explore the country. The latter is to be preferred for those who are obliged to reach a given place on a certain day. In this case they may calculate on accomplishing 10 miles every day.

The price for horse-hire varies according to the demand for them, or their scarcity, from 4 drachmas (2s. 8d.) per day to 5 drachmas (3s. 6d.) At Athens, however, the usual price for a horse per day for excursions in the vicinity is 6 drachmas (1*s.* 4d.) It is in general not necessary to pay more than half price for the horses on days when the traveller is stationary, as well as for their journey home, as it must be observed that the number of days will be reckoned that they will require to return from the place where they are dismissed to that from whence they were taken. The price for mules is the same as that for horses. They are both equally good, though it

is an error to suppose that mules are more sure-footed in mountainous districts than horses. In crossing a river on a warm day a traveller should always be on his guard against the trick that mules have of lying down in the middle of the water, so suddenly, as to give him no time to save himself from being drenched.

The feeding of the horses is provided for by the proprietor, who sends a sufficient number of attendants to take care of them. These men will be found useful, not only as guides, but in procuring lodgings in private houses in the villages where the traveller halts. It is usual to make them *some* present at the end of their engagement. A written agreement with the proprietors of the horses is unnecessary in general, though it may be perhaps the most prudent course to adopt.

To proceed with comfort on his journey, the traveller should have an English saddle, as the saddles of the country, whether in the Turkish fashion or made in imitation of the English ones, will be found uncomfortable. He should also be provided with a saddle-cloth an inch or two in thickness, in order, if possible, to save the horse's back from being galled. The Greek peasant in general objects to the use of the English saddle, the pressure of which, from the wretched condition of the horses, is almost sure to injure their backs. In order to obviate this difficulty, two large pieces of cloth should be sown together and stuffed with a quantity of curled hair, wool, or cotton, whichever can be most easily procured. When this is done with care the pressure will be removed, and the Greek will cease to offer any objection to the English saddle.

The traveller should never insist on proceeding on his journey in mountainous districts in opposition to the warning of his guide. Many a traveller has been exposed to the pitiless storm, and unable to find shelter, from obstinately persisting to proceed when warned by his guide to desist.

6. BOATS.

A facility exists of visiting a great portion of the country, and making excursions to the islands, by the excellent boats which may be hired at most of the sea-ports, either by the day, week, or month, according as may be required. The price of boat-hire varies according to the size of the boat. A good sized boat, which will accommodate two persons and their attendants, may be engaged for three dollars a day. If engaged for any length of time, it is as well to have a written contract with the captain, specifying every particular, stipulating that the contractor is to have the absolute command of the vessel, and prohibiting the captain from entering any port whatsoever, carrying on any trade, or putting anything on board, without permission. If this be not done, numerous delays will ensue from the captain's running into all the small ports, and endeavouring to prolong the voyage, especially if the engagement be profitable and by the day. The state of the weather is made a constant excuse for not proceeding; but in this case a stranger should be cautious against urging the sailors to go to sea contrary to their wishes. These seas are liable to sudden squalls, and experience enables the Greek sailor to form a tolerable idea when a storm is at hand: and by compelling him to quit a port, the traveller may occasion the loss of his own life as well as theirs. A fatal instance of this kind occurred to three young men of the *St. Vincent*, who engaged a boat for an excursion of a few days in the gulf of Argos. At the expiration of their leave, being anxious to regain their ship, they set sail, in spite of the remonstrances of the boatmen. They

had scarcely proceeded a few miles, when a most tremendous storm came suddenly on; the boat was upset, and all three, together with two of the boatmen, perished. The third boatman miraculously escaped by clinging to the boat all night, and was picked up in the morning.

The traveller in Greece in the summer months will find it less fatiguing to establish himself in a boat for a month or two, and sail round the coast, visiting the islands of the Archipelago, without any annoyance from custom-house, health, or police-officers; see the towns and some of the most beautiful parts of the country; and defer his excursions into the interior until the great heat subsides. His first care should be to select a good, and, if possible, a new boat, as more likely to be free from vermin, belonging to some person *known* to the Consul, or to some respectable resident merchant. There should be three or four able sailors on board, and the boat should be covered with an awning, which is to remain day and night. This is preferable in this climate to a close cabin. Provisions and stores must be laid in to last from one large town to another. Formerly from the prevalence of piracy these excursions were impracticable; but after the establishment of the monarchy, great pains were taken to prevent the recurrence of this evil; but it will be advisable for the traveller to obtain the best information on this point previous to undertaking any such excursion.

7. FIRE ARMS, AND PASSPORTS.

An order was issued during the time of the Regency, prohibiting the carrying of fire-arms, within the dominions of King Otho.

Every person possessed of fire-arms must on his arrival in Greece present himself before the governor of the first town he arrives at, to obtain a licence to carry them with him on his journey;—without this he is liable to be arrested, and is subject to much delay and annoyance.

Travellers may obtain this permission at Athens through the British Minister. It is indispensable before setting out on an excursion in the interior.

The traveller on starting for a journey in the interior must be particular in obtaining for himself and his servants through the British Minister proper *passports*, or he may be exposed to great inconvenience, as they are liable to be constantly called for at the police stations now established by the Government in different parts of the country.

8. ACCOMMODATION FOR TRAVELLERS.

The Turks erected khans at convenient distances throughout the country, and maintained them for the reception of travellers, but they were all destroyed during the late war. Since the restoration of tranquillity, some of them have been repaired by some poor Greek families who reside in them, and have generally a small supply of wine, bread, olives, spirits of the country called *rakee*, and sometimes bacon, sausages, and eggs, which they sell to travellers. These reconstructed khans stand singly, generally midway between towns and villages, and are better adapted for repose at mid-day than for spending the night in. The proprietors of these khans expect a small present in return for the use of the house, if a traveller lodges there. The price of the refreshments supplied is always moderate.

Hotels have of late years been established, by Italians, Germans, French, &c., at Patras, Corinth, Athens, Nauplia, Navarino, and Modou. In general they afford far inferior accommodation to the inns of France or Italy, but it is an incalculable advantage to the traveller to be thus enabled to direct his steps at once to a house, where he is sure of being received, instead of

waiting till a lodging is found, or depending on the hospitality of the natives. In consequence of the exorbitant demands of these innkeepers, a tariff has been published regulating their charges. This is ordered to be hung up in every hotel, and the landlord is obliged to produce it when required. The traveller should always compare the tariff with his bill before paying it. In case of imposition he will always obtain redress on application to the authorities. The Hotel at Nauplia called the Russian Hotel, is good and well conducted. That of Casales at Athens may be equally recommended. The bills should be written, not in Greek, but in Italian.

In towns where no inns have yet been established, a room or two can be hired in a private house, and sometimes a whole house may be engaged, for a night's lodging, or for as long a time as may be required. The proprietor supplies nothing but bare walls and a roof, not always water-proof: the traveller must therefore have his own bed, provisions, &c.

The keepers of coffee-houses and billiard rooms (which are now very general), will always lodge a traveller, but he must expect no privacy here. He must live all day in public, and be content at night to have his mattress spread, with some twenty others belonging to the family or other guests, either on the floor or on a wooden divan which surrounds the room. When particular honor is to be shewn to a guest, his bed is laid upon the billiard table: he never should decline this distinction, as he will thereby have a better chance of escape from vermin.

In small villages a traveller may consider himself fortunate if a peasant will afford him a night's lodging. The cottage of the peasant is a long narrow building, without any partition whatever, and admitting the rain abundantly. The apertures, however, which allow its entrance are so far useful, that the smoke obtains egress through them; few of these cottages possess the luxury of a chimney.

In one end of the house the horses, cattle, and poultry are lodged, while the traveller, his guides, servants, the whole family of the house, and perhaps other travellers, rolled up promiscuously in their capotes, occupy the other parts of the room. The discomfort of such a lodging shows how desirable it is for the traveller to take with him a small tent, as we have already recommended in our general directions. A few years ago it would have been unsafe to sleep in a tent, owing to the unsettled state of the country, but latterly no danger has been incurred in doing so; however, on this point the traveller should be guided only by the information he obtains on the spot, at the time of his journey, with regard to the state of the country, as no general rule can be laid down with respect to a country whose condition is so uncertain as that of Greece.

A tent should never be pitched in the vicinity of lakes, marshy grounds, or olive grounds, as in these places travellers are exposed to fevers from *malaria*.

When a traveller occupies rooms in a private house or cottage, the proprietor should be made acquainted with the amount of remuneration to be given. The custom of the country is to bargain for every thing beforehand, and though the charges are not usually extravagant, the traveller will meet with more civility and attention from the Greeks when they know how much they are to receive in return.

Furnished apartments have been fitted up at Nauplia and Athens, for the accommodation of travellers, but as house-rent is high in Greece, they are very dear. At Athens a very good boarding and lodging-house is kept by

Madame Vitalis, but travellers will not be received there for a short time, nor without an introduction, which is easily obtained through the banker.

The markets in all the large towns are now well supplied. Good beef is sometimes met with, but mutton, fowls, and game are abundant, and should be chosen in preference. On market days outside the towns, sheep, pigs, goats, and kids, are to be seen roasting on wooden poles. When roasted they are cut up and sold at so much per pound. The traveller should never neglect the opportunity of purchasing a supply of this meat, as it is always tender and good. Fish is abundant in all sea-ports, but rarely to be met with inland.

In the Greek church there are no less than four Lents in the year, besides numerous fast-days, which are rigidly observed. On these days neither meat, fish, or eggs are permitted. Travellers in the interior should always ascertain when they occur, and make provision accordingly, as at such times the markets are totally deserted.

9. CLIMATE AND SEASON FOR TRAVELLING.

In no country of the same extent is so great a variety of climate to be found as in Greece. Sir Wm. Gell travelling in the month of March, says, he left Kalamata in a summer of its own, Mistra in spring, and found winter at Tripolizza. In the month of September, when the heat in the plain of Argos is intense, in the mountainous district of the Morea, winter will almost have set in. An advantage in this change of climate is that journeys may be performed at all seasons, but spring and autumn should be selected by those who have liberty of choice. By those, who are acquainted only with our hazy atmosphere, the brilliant sunshine and cloudless skies, which at those seasons are to be enjoyed in those highly favored regions, can scarcely be imagined. The duration of winter is short, but while it lasts the cold is severely felt, in consequence of the bad construction of the houses. It may be said to end in February, when the traveller may commence his excursions in the lowland districts, advancing towards the mountainous regions as the heat increases.

The hottest months are July, August, and part of September; but even then the heat is moderated by the Etesian winds which blow from the NW. It is in the months of August and September chiefly that danger is to be apprehended from sickness. Fevers are then prevalent in all parts of Greece, especially in the marshy districts and in the vicinity of lakes, and many natives as well as foreigners fall a sacrifice to them. In order to avoid such dangers the following directions should be strictly observed; not to sleep in the open air, or with open windows during those months; never to drink cold water when heated, nor to be exposed to the burning sun in the middle of the day; not to indulge in eating or drinking too freely; raw vegetables, such as cucumbers, salads, and fruit must be carefully avoided. The abundance and superior quality of the fruit is a great temptation to foreigners, but nothing is more pernicious or more likely to lead to fatal consequences. Fruit and drinking too freely of the country wine were the chief causes of the mortality among the French in the Morea, and the same causes were equally fatal to the Bavarians on their first arrival in Greece.

10. MANNERS AND CUSTOMS OF THE GREEKS.

“The manners of the Greeks would be engaging, were it not that they have an air of obsequiousness and insincerity, particularly striking to the eye

of an Englishman. They are attentive, and perform the rites of hospitality with good humour and politeness, though no person can be sure, that a speech of one of this people, however inviting in its beginning, will not terminate in the horrors of a petition."—*Hobhouse*.

The love of money is the prevailing passion of the Greek. There is nothing he possesses that he will not sell. The first commendation bestowed by a Greek on his neighbour or other person is that he is rich. With them poverty and folly seem to be synonymous terms. The Greeks are all more or less traders, even the Princes of the Fanar, from whose families the Hospodars of Wallachia and Moldavia are chosen, are engaged in merchandize. Though the Greeks are avaricious they are not miserly, but are not only fond of show but profuse and generous.

The nuptial ceremony, notwithstanding the antiquity of some of its usages, is, like the other rites of the Greek church, very mean and ridiculous to the eye of a stranger. The bride and bridegroom stand near the altar, and hold each a lighted candle. The priest reads and sings a service, and taking two rings and two garlands of flowers, places them on the fingers and beads of the couple; these are changed, and re-changed several times, and finally, the garlands are laid aside, and the rings left in their proper places. Some bread, which has been blessed and marked with the sign of the cross, is eaten by both, and then a cup of wine is presented to them. The bride then presents some of the same cake with *rosoglio* to the company, and if of low rank, receives a piece of money from each of the visitors. The conveying the bride to her husband's house takes place the same or the following day, and is accompanied by a procession. The evening is concluded with music, dancing, and feasting. A few friends, or perhaps a Frank stranger, are generally invited to witness the ceremony of the betrothal of a girl to her future husband, who perhaps has never seen her. The ceremony consists in a ring being placed on her finger. There are few instances of second marriages in Greece, and none of any, excepting a priest, remaining single for life.

With the exception of the Greek women, who of late years have received their education abroad, few among them can read or write; but all of them embroider well, and can generally play on the Greek lute or rebeck. Their national dance, called the *Romaica*, consists in slow movements, the dancers holding by each other's handkerchiefs and the leader setting the time and step, as in the Albanian dances. When men are of the party, a male and female are alternately linked; the party hold their handkerchiefs in the air, and the leader dances through them.

A national likeness is observable in all the Greeks, though the islanders are darker and of a stronger make than those on the main land. The men are remarkably handsome; their features are the same as those which served for models to the ancient sculptors; their eyes are large and black, with arched eye-brows, and their complexions brown but clear. The women are very inferior both in face and figure to the men, and when they attain the age of 25 or 30, become fat and unwieldy. The custom of using white paint has been very prevalent among them. They also colour the inside of their eye-lashes to add to the brilliancy of their eyes. The use of henna, for dyeing the hair auburn, is very general.

The national dress of the Greeks resembles the Albanian costume, with the white fustanelle, and embroidered garters; the Hydriote dress is generally of dark cloth, with wide blue trowsers descending as far as the knee. The dress of the females consists of a vest fitting close to the shape, and a gown

flowing loosely behind. But latterly, the national dress has fallen very much into disuse among the higher ranks, both men and women adopting the Frank costume.

Both men and women are in the highest degree superstitious, believing all the absurd dogmas and superstitions of their church. They have a great dread of the Evil Eye, and as soon as a child is born he is laid in the cradle, loaded with amulets, and a small bit of soft mud, well steeped in a jar of water properly prepared by previous charms, is stuck upon his forehead to obviate the effects of the Evil Eye.

ROUTE 1.

FROM ZANTE TO PATRAS.

A traveller can be at no loss for opportunities to proceed from Zante to Greece. Large boats and good-sized vessels leave Zante almost daily for Patras and all parts of the gulf of Lepanto. A boat may be hired for 3 dollars to cross to Chiarenza, whence horses can be taken on to Zante. This plan is frequently adopted, as the passage is short, being only 12 miles across; and an interest attaches to the spot which gives a title to an English prince.

When Greece was divided into principalities, Chiarenza was one of them. The heiress of one of its dukes married into the Hainault family, and Philippa, the heiress of that family having espoused Edward III. of England, brought the title of Chiarenza into our royal family. Their third son, Lionel, was created Duke of Clarence, and thus was the title perpetuated.

In entering on the soil of Greece—of a land to which we are indebted for every thing graceful in art, exalting in freedom, and ennobling in philosophy, the traveller will be forcibly struck with the following apostrophe of our native bard:—

The flying Mede, his shaftless broken bow;
The fiery Greek, his red pursuing spear;
Mountains above, Earth's, Ocean's plain below;
Death in the front, Destruction in the rear!
Such was the scene—what now remaineth here?

What sacred trophy marks the hallow'd ground,
Recording Freedom's smile and Asia's tear?
The rifled urn, the violated mound,
The dust thy courser's hoof, rude stranger!
spurns around.

Yet to the remnants of thy splendour past
Shall pilgrims, pensive, but unwearied,
throng;
Long shall the voyager, with th' Ionian
blast,
Hail the bright clime of battle and of song;
Long shall thine annals and immortal
tongue
Fill with thy fame the youth of many a
shore;
Boast of the aged! lesson of the young!
Which sages venerate and bards adore,
As Pallas and the Muse unveil their awful lore.

The parted bosom clings to wonted home,
If aught that's kindred cheer the welcome
heartth;
He that is lonely, hither let him roam,
And gaze complacent on congenial earth.
Greece is no lightsome land of social mirth;
But he whom Sadness sootheth may abide,
And scarce regret the region of his birth,
When wandering slow by Delphi's sacred
side,
Or gazing o'er the plains where Greek and
Persian died.

Let such approach this consecrated land,
And pass in pence along the magic waste:
But spare its relics—let no busy hand
Deface the scenes, already how defaced!
Not for such purpose were these altars
placed:
Reverse the remnants nations once revered:
So may our country's name be undisaugred,
So may'st thou prosper where thy youth
was reared,
By every honest joy of love and life endear'd!

He who hath bent him o'er the dead,
Ere the first day of death is fled,
The first dark day of nothingness,
The last of danger and distress—
(Before decay's eliccing fingers
Have swept the lines where beauty lingers,)

And mark'd the mild angelic air,
 The rapture of repose that's there,
 The fix'd yet tender traits that streak
 The languor of the placid cheek;
 And, but for that sad shrouded eye,
 That fires not, wins not, weeps not now;
 And but for that chill, changeless brow,
 Where cold obstruction's apathy
 Appals the gazing mourner's heart,
 As if to him it could impart
 The doom it dreads, yet dwells upon:
 Yes, but for these, and these alone,
 Some moments, ay, o'er treacherous hour,
 He still might doubt the Tyrant's power;
 So fair, so calm, so softly sealed,
 The first last look by death reveal'd!
 Such is the aspect of this shore:
 'Tis Greece, but living Greece no more!
 So coldly sweet, so deadly fair,
 We start, for soul is wanting there.
 Hers is the loveliness in death,
 That parts not quite with parting breath;
 But beauty with that fearful bloom,
 That hue which haunts it to the tomb,
 Expression's last receding ray,
 A gilded halo hovering round decay,
 The farewell beam of Feeling past away!
 Spark of that flame, perchance of heavenly
 birth,
 Which gleams, but warms no more its che-
 rish'd earth!

Climate of the unforgotten brave!

Whose land from plain to mountain-eave
 Was Freedom's home or Glory's grave!
 Shrine of the mighty! can it be,
 That this is all remains of thee?
 Approach, thou eraven crouching slave:

Say, is not this Thermopylæ?
 These waters blue that round you lave,

Oh servile offspring of the free—
 Pronounce what sea, what shore is this?
 The gulf, the rock of Salamis!

These scenes, their story not unknown,
 Arise, and make again your own;
 Snatch from the ashes of your sires
 The embers of their former fires;
 And he who in the strife expires
 Will add to theirs a name of fear
 That Tyranny shall quake to hear,
 And leave his sons a hope, a fame,
 They too will rather die than shame:
 For Freedom's battle once begun,
 Bequeath'd by bleeding Sire to Son,
 Though baffled oft, is ever won.
 Bear witness, Greece, thy living page,
 Attest it many a deathless age!
 While kings, in dusty darkness hid,
 Have left a nameless pyramid,
 Thy heroes, though the general doom
 Hath swept the column from their tomb,
 A mightier monument command,
 The mountains of their native land!
 There points thy Muse to stranger's eye
 The graves of those that cannot die!
 'Twere long to tell, and sad to trace,
 Enech step from splendour to disgrace;

Enough—no foreign foe could quell
 Thy soul, till from itself it fell;
 Yes! Self-abasement paved the way
 To villain-bonds and despot sway.

What can he tell who treads thy shore?

No legend of thine olden time,
 No theme on which the muse might soar
 High as thine own to days of yore.

When man was worthy of thy clime.

The hearts within thy valleys bred,
 The fiery souls that might have led

Thy sons to deeds sublime,
 Now crawl from cradle to the grave,
 Slaves—nay, the bondsmen of a slave,

And callous, save to crime;
 Stain'd with each evil that pollutes

Mankind, where least above the brutes:

Without even savage virtue blest,

Without one free or valiant breast.

Still to the neighbouring ports they waft

Proverbial wiles, and ancient craft;

In this the subtle Greek is found,

For this, and this alone, re-wooed.

In vain might Liberty invoke

The spirit to its bondage broke,

Or raise the neck that courts the yoke:

No more her sorrows I bewail,

Yet this will be a mournful tale,

And they who listen may believe,
 Who heard it first had cause to grieve.

And yet how lovely in thine age of woe.
 Land of lost gods and godlike men! art
 thou!

Thy vales of evergreen, thy hills of snow.
 Proclaim thee Nature's varied favourite
 now;

Thy fanes, thy temples to thy surface bow
 Commingling slowly with heroic earth,
 Broke by the share of every rustic plough:

So perish monuments of mortal birth,
 So perish all in turn, save well-recorded
 Worth.

BYRON.

Patras, the ancient *Patræ*, called
 by the Greeks *Patra*.

Inns.—The Hotel of Great Bri-
 tain; the Hotel of the Ionian Isles.

Patras possesses great advantages
 in point of situation, from the facility
 of communication by sea with the
 adjacent islands, with the whole wes-
 tern coast of Greece, and the Egean
 sea by the Gulf of Corinth. Its
 modern prosperity, until the revo-
 lution of 1821, was the result of the
 cultivation of the dwarf-grape, com-
 monly called currants, which rendered
 the greater part of the plain of *Patra*
 the most valuable soil in Europe.

When Pausanias visited Patræ, it was noted for its manufacture of cotton. The objects described by him were in four different quarters.

1. The Acropolis.
2. The Agora.
3. A quarter into which there was a gate from the Agora.
4. The quarter near the sea.

The chief object of veneration in the Acropolis was the temple of *Diana Lophria*, containing a statue of the goddess brought from Chalcedon by Augustus. Modern Patræ, before the revolution, occupied the same site as the Roman city. It stood upon a ridge about a mile long, which projects from the falls of Mount *Voithia* in an easterly direction; to the westward it is separated from the sea by a level increasing in breadth from north to south from a quarter to more than half a mile. At the northern end of the ridge stands the castle of Patræ, on the site of the ancient Acropolis, of which some pieces of the walls are intermixed with the masonry on the N. E. side. The castle is strengthened in this direction by a hollow lying between it and the opposite heights, which form the connection with Mount *Voithia*. These hills are of the most irregular forms, and all these places are subject to earthquakes.

The ancient town, like the modern one before the revolution, covered the slopes of the ridge, which branches from the citadel to the south. The old Achaian city does not appear to have extended beyond the modern one, viz., to the foot of the ridge. All the existing remains beyond that line seem to have belonged to the colony established there by Augustus after the battle of Actium. Masses of masonry are to be found among the houses and gardens, but none in sufficiently good preservation to be ascribed to any building among those described by Pausanias.

The *Agora* seems to have been about the middle of the town.

The only position of the ancient Patræ besides the Acropolis which seems to have been identified, is that of the temple of Ceres, described by Pausanias as adjoining a grove by the sea-side, serving as a public walk to the Patrenses, and as having had below it in front a source of water, to which there was a descent on the side opposite the temple. This spring is easily recognized about three quarters of a mile from the town, near the sea-shore, to the south of the magazines. There is still a descent of four steps to the well, under a vault in the Greek church of St. Andrew.

This church is held in great veneration by the Greeks, as it is supposed to contain the bones of the apostle, and also a stone which tradition connects with his martyrdom. On the anniversary of his festival, all the Greeks of Patræ and the neighbourhood flock to this shrine to pray, and tapers are every night lighted in a shed near which the body is thought to be buried.

The ruins of the Roman aqueduct of brick which supplied the town from the heights to the eastward are still extant on that side of the Castle Hill.

Mount Voithia, inferior only in height to a few of the great summits, seems evidently to have been the Mount *Panachaicum*, where, in the winter of the second year of the social war, B.C. 219, 220, Pyrrhus the Etolian established himself at the head of 3000 Etolians and Eleians, after having made incursions upon Patræ, Dyme, &c., and from whence he continued them towards Ægium and *Rhium*.

The Klephts of modern times have discovered that this mountain is most conveniently placed for commanding Achaia.

The castle of Patræ commands the most beautiful and interesting prospect. Nothing can be more perfect of its kind than the sweep of the

coast forming the vast bay to the S.W., which is separated from *Mount Panachaicum* by the plain of Patras. Beyond this appear the distant summits of Zante and Cephalonia. Castle Tornese is seen in this direction a little to the right of the summit of Mount Skopo. To the north the outer division of the Corinthian gulf is bounded by the mountains of Acarnania and Etolia, and immediately in front of Patras by the two rugged hills between the Lagunes of Missolonghi and the Straits of Rhium; and here the prospect is terminated by the town of Epakto and the mountains above it.

In modern times Patras has been the theatre of many sanguinary contests. Under the Greek emperors it was a dukedom; they sold it to the Venetian republic in 1408, from whom it was taken by the Turks after a brilliant defence, in 1446. It was wrested from them by Doria in 1532, and continued under the Venetian dominion till 1714, when the whole of the Morea fell under the Ottoman yoke.

Although Patras was the first town that suffered during the Greek revolution, and was the stronghold of the Turks, its destruction was never so complete as that of many other Greek cities; but its environs, so much extolled by earlier travellers; the woods of olives, the vineyards, the orange, lemon, and pomegranate groves, &c., the source of so much enjoyment to its inhabitants, have been laid waste by fire and sword. The population of Patras at the commencement of this century has been estimated at 10,000. At present it is computed at only 5000. In consequence, however, of the constant emigration of Greeks from the Ionian islands, and from Epirus, there is reason to think that the population will rapidly increase, and that it may in a few years exceed its former amount. As these settlers are too

often of the worst character, being frequently those who have fled from justice in their own country, there is no place where caution is more requisite on the part of a stranger, should he wish to hire an attendant here.

We have said that Patras was the first Greek town that suffered in the cause of freedom. Germanos, its archbishop, was summoned to Tripolizza on suspicion of favouring Ypsilanti's rebellion in Moldavia in 1821; but he had not proceeded farther than Kalavrita, when finding the people disposed to support him, he openly raised the standard of the cross and of independence on the 2nd of April, 1821. No sooner had this intelligence reached Patras, than the whole population, already ripe for revolt, rose simultaneously. Unprepared and alarmed, the Turks took refuge in the castle, having previously set fire to the lower town, which was nearly consumed. The castle they continued to hold during the greater part of the war, and only lost it after a long siege. In March 1832 Tzavellas seized upon the fortress, and continued to hold it in defiance of the government: and though a French army was sent to occupy it, he refused to grant them possession. But on the arrival in Greece of the present King, he quietly resigned it to the Royal authorities.

Since King Otho's accession, Patras has been rebuilt and enlarged. It no longer occupies the declivity of Mount Voidhia, but is built between the old town and the sea.

The new streets are wide and regular, running at right angles to each other. The houses are large, but the majority are but of one story high: a precaution necessary in a place so liable to earthquakes, to the frequency of which may be ascribed the disappearance of almost all its remains of antiquity. Patras is subject to fevers, the effects of the malaria of

the plains. The best capotes in Greece are made here, half of goat's hair, half of wool, and infinitely cheaper than elsewhere.

The traveller, on arriving at Patras, should visit the British Consul, Mr. Crow, or the Vice-Consul, Mr. Robinson, from either of which gentlemen they will receive the best information respecting the state of the roads, the health and security of the country in the different routes they propose to take. The latter of these functionaries has been so long conversant with the affairs of Greece, as to render his acquaintance valuable to every class of travellers. The progressive increase of the trade between England and Patras may be gathered from the accompanying returns of Her Majesty's Consul.

INVOICE VALUE OF CARGOES.

	Ships.	Tonnage.	Imports.	Exports.
1831 ..	8	1,105	535	33,484
1832 ..	20	3,081	2,335	45,039
1833 ..	23	3,620	2,939	38,949
1834 ..	28	4,047	11,596	73,113
1835 ..	31	4,542	30,077	117,555

ROUTE 2.

PATRAS TO ATHENS, BY DELPHI AND CORINTH.

	Hrs.	Min.
Patras to Missolonghi, by sea - - -	2 or 3	0
Missolonghi to Lepanto - - -	7	0
Lepanto to Galixidi - - -	-	-
Galixidi to Salona - - -	5	0
Salona to Crissa - - -	2	0
Crissa to Kastri (site of Delphi) - - -	2	0
Kastri to Arakova - - -	2	0
Arakova to the summit of Parnassus - - -	4	30
Descent to Asprospiti, or the Scala		

di Salona, or to Galixidi, to cross the Gulf to Vostizza.

	Hrs.	Min.
Vostizza to Megaspelion - - -	5	30
Megaspelion to Acrata - - -	4	0
Acrata to Kamares - - -	5	30
Kamares to Vasilika - - -	3	15
Vasilika to Corinth - - -	3	0
Corinth to Megara - - -	8	30
Megara to Athens - - -	6	30

Missolonghi, (2 or 3 hours.) formerly the chief town of Western Greece, is built upon a perfect flat, 4 miles in breadth, and 18 in length, thickly wooded with olive trees, and watered by the *Achelous* and *Evenus*, and extending from the base of Mount *Aracynthus*, to the Gulf. The town is situated to the north of the entrance of the gulf of *Lepanto*. Although the walls are washed by an arm of the sea, the water is too shallow to admit of the approach of any vessel larger than a fishing boat, nearer than four or five miles. Its fortifications consisted of nothing more than a low wall without bastions, surrounded by a ditch, 7 feet wide by 4 in depth, and in many places filled up with rubbish. The parapet, which did not rise above the counterscarp, was formed of loose stones very much out of repair. Such was the state of the town when *Mavrocordato*, and the remnant of his forces were invested by land and sea in the peninsula of *Missolonghi*, and the *Island of Anatolico*, in October 1822. The defence of the line of parapet required 3,000 men, and *Mavrocordato* could only muster 500, including all those found within the walls of the town. Four old ship guns and a dismantled 36-pounder, were the only cannon to be found; he had not ammunition for a month's siege, and every kind of provision was extremely scarce. Yet here, thus destitute and exposed, *Mavrocordato* and his followers resolved to withstand an army of 14,000 men. Not a moment was lost in clearing the ditch and repairing the walls.

The Turks were commanded by *Omer Vrioni*, the successor of *Ali* in the pachalic of Janina; and the most experienced of the Ottoman generals. The place was brilliantly defended for above two months, till at length succours arrived, and, the Turks being repulsed, the siege was raised.

The fears of the Greeks were dispelled by this heroic achievement, and a general rising took place in the adjoining provinces. The Greek government, now aware of the importance of Missolonghi, caused its dilapidated fortifications to be remodelled and strengthened under the direction of experienced engineers. This was completed in the short space of three months, and the town was placed in perfect security.

Missolonghi was besieged a second time by Reschid Pacha, in the month of April, 1825. His army amounted to 14,000 men, and on the 10th of July he was re-inforced by the arrival of the Capitan Pacha, with seven frigates and several smaller vessels. Early in January 1826, Ibrahim Pacha arrived in person before it with an army of 20,000 men, and in concert with Reschid Pacha operations were carried on with much more vigour and the place was more closely invested.

It would be beyond our limits to relate all the particulars of this remarkable siege which occupied the attention of all Europe during the period of a year. The Turks were repulsed with great loss in various attacks and assaults. The town was strictly blockaded, and though the garrison suffered much from want of provisions, they still refused to capitulate, although the most favourable terms were repeatedly offered to them. Reduced to the greatest extremities of famine, but still disdaining to surrender, the garrison finally determined to make a sortie and to force a passage through the besieging army. The gradual decay of their bodily

strength rendered it indispensable that this should be undertaken as soon as possible. The garrison at this time amounted to 3000, and the inhabitants of the town to 6,000, the major part of whom were women and children. Many, too much reduced by hunger to join in the attempt were forced to await their fate with patience. At midnight on the 22nd of April, all who were able, sallied forth, placing the women in men's clothes and armed in the centre. But their design had been betrayed to Ibrahim, and he was prepared to frustrate their purpose, yet in spite of all his efforts and his immense force, 2,000 of the brave defenders escaped in safety to Salona. The remnant within the town determined to sell their lives as dearly as possible, and rather endure any death than fall into the hands of the Turks. A large number collected themselves near the powder magazine, and allured the Turks into its neighbourhood by pretending that it was filled with gold and treasure. Others placed themselves on the roofs of houses, fortified their windows and doors, and kept up a well directed fire on the assailants. All the frightful scenes, which may be imagined when hate, revenge, and despair combine to move the minds of men, took place, and were only terminated by the explosion of the immense powder magazine, involving in one common grave the city, its inhabitants and its foes.

Independently of the interest which attaches to the heroic defence of Missolonghi, its vicinity is not less celebrated for the glorious victory and death of Marco Botzaris, justly considered by the Greeks as one of their greatest heroes.

On the 19th of August, 1823, *Mustafa Pacha* at the head of 14,000 men encamped on an extensive plain near *Karpenisi*. The Greeks could scarcely number 2,000. Undaunted by such fearful odds, Botzaris proposed in

council, a night attack on the enemy, and called upon those who were ready to die for their country to stand forward. The appeal was answered, and having selected 300 palikars, chiefly Suljots, to act immediately about his own person, Botzaris directed that the remainder of the troops should be formed into three divisions, for the purpose of assailing the enemy's camp at different points, while, with his chosen band, he penetrated to the centre. That this might be simultaneous, not a shot was to be fired nor a sword drawn till they heard the sound of his bugle. Every thing being prepared by midnight, his last directions were, "If you lose sight of me, come and seek me in the Pacha's tent." Botzaris succeeded in deceiving the Turkish sentinels, by telling them, in Albanian, that he came with reinforcements from Omer Vrioni. On reaching the centre of the camp, he sounded his bugle, and the attack commenced on every side. The enemy, panic-struck, opposed an ineffectual resistance; and by day-light, the struggle had terminated, leaving the Greeks in possession of the Turkish camp, with eighteen standards, a great quantity of baggage and ammunition, a number of horses, and some thousand head of oxen. The loss of the Turks must have been very considerable; that of the Greeks was numerically small — it is said, only thirty killed and seventy wounded; but the victory, decisive and important as it was, was dearly bought with the life of the heroic Marco Botzaris.* Just as he had ordered the Pacha to be seized, his voice being recognized, he received a ball in the loins: he continued, however, to animate his men, until wounded a second time in the head, when he fell, and was borne from the field of his glory. The command of the troops was devolved by

* His daughter, now the Maid of Honor to the Queen of Greece, has lately received the settlement of a pension for life.

acclamation on Constantine Botzaris, the hero's elder brother.

Missolonghi derives an additional interest from being the place where Lord Byron ended his career, prophetically alluded to, three months previously, in the following lines of the illustrious poet.

ON THIS DAY I COMPLETE MY
THIRTY-SIXTH YEAR.

Missolonghi, Jan. 22, 1824.*

'Tis time this heart should be unmoved,
Since others it hath ceased to move:
Yet, though I cannot be beloved,
Still let me love!

My days are in the yellow leaf;
The flowers and fruits of love are gone:
The worm, the canker, and the grief
Are mine alone!

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile.

The hope, the fear, the jealous care,
The exalted portion of the pain
And power of love, I cannot share,
But wear the chain.

But 'tis not *thus*—and 'tis not *here*—
Such thoughts should shake my soul, no:
no,
Where glory decks the hero's bier,
Or binds his brow.

The sword, the banner, and the field,
Glory and Greece, around me see!
The Spartan, borne upon his shield,
Was not more free.

Awake! (not Greece—she is awake!)
Awake, my spirit! Think through *what*
Thy life-blood tracks its parent lake,
And then strike home!

Tread those reviving passions down,
Unworthy manhood!—unto thee
Indifferent should the smile or frown
Of beauty be.

If thou regret'st thy youth, *why live*?
The land of honourable death
Is here:—up to the bill, and give
Away thy breath!

* [This morning Lord Byron came from his bed-room into the apartment where Colonel Stanhope and some friends were assembled, and said with a smile—“You were complaining the other day, that I never write any poetry now. This is my birth-day, and I have just finished some’ning, which I think is better than what I usually write.” He then produced these noble and affecting verses.—*Count Gamba.*]

Seek out—less often sought than found—

A soldier's grave for thee the best ;
Then look around, and choose thy ground,
And take thy rest.*

Four miles to the north of Missolonghi are the ruins of an ancient city on a hill, commanding a beautiful view of objects rich in classical interest. The ruins are called *Eirenes-castro*, the traces of the walls are about 2 miles in circuit, extending round the summit of the hill, with an Acropolis. The walls 8 feet in thickness, and well built, were protected by square towers at equal distances, and the city had two gates. On the south side are the remains of a small theatre ; near to it is a large reservoir of singular construction, cut down in the rock, and another of similar formation towards the acropolis. Within the area are numerous large square blocks of stone, heaps of coarse tiles and fragments of terra-cotta vases, but not the smallest piece of marble, inscriptions, or architectural ornaments. Its ancient name is doubtful. Mr. Dodwell, who gives a long description of this site, supposes it to have been that of *Ceniadai*.

Lepanto 7 hours.—The ancient Naupactus and modern Nepaktos. As seen from the sea, its appearance is singular. It is built on the declivity of a hill, the houses form tiers one above the other, and are flanked by walls commencing from the shore, and terminating in a castle on the summit, forming a species of triangle. The harbour is within the walls, formed by an inlet of the sea, but is incapable of containing ships of burden.

Lepanto is celebrated for the great naval battle fought near it on the 1st

* [Taking into consideration every thing connected with these verses,—the last tender aspirations of a loving spirit which they breathe, the self-devotion to a noble cause which they so nobly express, and that consciousness of a near grave glimmering sadly through the whole,—there is perhaps no production within the range of mere human composition, round which the circumstances and feelings under which it was written cast so touching an interest.—*Moore.*]

of October, 1571, by the combined fleets of the Christian States of the Mediterranean under Don John of Austria, against the Ottoman fleet.

The whole of the latter, composed of 200 galleys, and 66 sail of various sizes, was either captured or destroyed. It was the first signal defeat experienced by the *Ottomans*, and served to destroy the long cherished idea of their being invincible.

From Lepanto to Salona the road winds along the coast, passing near to Petronitza a small town on a hill, near the sea. Travellers may either follow the shore to Galixidi, or take an inland road to the left, postponing their visit to that town till their return from Delphi and Parnassus.

Galixidi, situated on a rocky peninsula, was one of the most flourishing towns in Western Greece. It possessed two secure ports, and carried on considerable commerce. Its inhabitants were all Greeks and were distinguished above the generality of their countrymen for their love of industry, mercantile enterprize, and wealth. They possessed a commercial navy of 30 brigs and schooners, and 15 large feluccas, chiefly engaged in the carrying trade.

Soon after the Greek declaration of independence, the town was burnt by the Capitan Pacha. It may now be said to be only rising from its ashes.—“Galixidi or Galaxcithi has been said to be the site of *Erantha*, a town inhabited by the *Locri Ozolae*. *Evantha* sent out a colony to *Zephyrion*, in Italy, after the foundation of *Syracuse* and *Crotona* ; it must have been therefore a city of some size. There are no remains at *Galaxcithi*, and perhaps the conjecture has no probable grounds of support.”—*Hobhouse.*

Galixidi is 36 miles from *Patras*, and travellers intending to visit *Delphi* frequently engage a boat from *Patras* to *Galixidi*.

From *Galixidi* to *Salona* is 15 miles or 5 hours ride, over a rocky barren

country, bounded on one side by the shores of the Gulf, and on the other by bare hills.

Three hours from *Galixidi* are the ruins of an ancient city called *Agia Euphemia*, near a village of the same name in a plain surrounded by mountains. The circuit of the walls does not exceed a mile and a half. There were square towers all round the town, but neither they nor the gates are perfect. There are scarcely any remains or inscriptions within the walls which can lead to the discovery of its ancient name.

The *Scala di Salona*, the landing place of that town, is a small village, with a custom-house and a *khan* for the accommodation of travellers arriving by water. Horses for the ascent of *Parnassus* may be procured here.

The boat is usually left at this place, but travellers going to *Corinth* may vary their ride, and gain time by sending it on to *Arosipiti*.

Salona, on the site of *Amphissa*, is picturesquely situated at the base of the mountains *Kophinas* and *Elatos* on the *Crisean Plain*, 10 miles from the sea, and surrounded by fine olive groves.

The Castle, a mass of ruins, stands upon an abrupt rock, the site of the acropolis, which rises majestically in the centre of the town.

There is a very curious subterranean passage under the citadel, said to be above a mile in length, and a large cavern formed by nature in the rock of the acropolis.

The plain round *Salona*, like most others in Greece, is liable to malaria; the cold in winter is severe, and the heat in summer oppressive.

From *Salona* to *Crissa* is 2 hours of an agreeable ride, 6 miles over the *Crisean plain*, which extends from *Salona* to the foot of *Parnassus*, through corn-fields and olive groves. The average breadth of the plain is about $1\frac{1}{2}$ mile. Below *Castri* it is

only a narrow glen, but near *Crissa* it widens considerably.

Crissa, is a small Greek town or village most romantically situated at the foot of *Mount Parnassus*, in a grove of olive trees, surrounded by lofty eminences, and so abundantly supplied with streams of water that it appears falling in all directions, for the supply of its mills and fountains. The name and appearance of this town, together with the fragments of marble and remains of antiquity about it, may assist in fixing the disputed position of the ancient *Crissa*, concerning the situation of which there are errors even among ancient writers. *Crissa* and *Cyrrha* have been thought to be the same place, but reviewing what has been said by the ancients and by several modern geographers, the most natural opinion seems to be that *Cyrrha* was the port to *Crissa*. The *Criseans* were wealthy, arrogant, and unjust. They levied taxes upon all who frequented their port, and at last demanded contributions from all who passed through their territory on pilgrimages to *Delphi*.

From *Crissa* to *Castri*, is a steep rugged ascent which occupies from $1\frac{1}{2}$ to 2 hours. Numerous sepulchral chambers and rents caused by earthquakes, are to be seen here. Before arriving at *Delphi* there is a view of the sea, which appears like a small lake through an opening in the sides of the mountain, being part of the bay of *Crissa*.

Castri is the name of the wretched village which now occupies the site of *Delphi*. This intensely interesting spot covers a lofty eminence on the south side of the mountain, that is to say, on the right, immediately beneath some high perpendicular precipices, whence a chasm of the rested rock admits the waters of the *Castalian fountain* on their descent from *Parnassus* to the sea.

The village now consists of about seventy houses, or huts. An intelli-

gent guide will soon offer his services to conduct the traveller through the ruins.

The *Cyclopean* foundations of the terraces on which the city once stood may still be traced. It occupied a semicircular curve of the mountain, and presented the appearance of a vast natural theatre.

No vestige remains of the famed temple of Apollo, and its site has been a continual source of controversy among antiquarians.

St. Nicholo. Near a fountain and church of this name, is an inscription in marble in honour of the Emperor Hadrian, stating that "*The Council of the Amphictyons under the superintendence of the Priest Plutarch, from Delphi, commemorate the Emperor.*"—Upon a pillar in this church is another inscription in which mention is made of a high priestess of the Aethæan Council.

The Castalian Fountain.

This fountain is situated on the eastern side of the village, beneath a precipice 100 feet in height, upon the top of which, a chasm in the rock separates it into two pointed crags, which towering above Delphi, have been sometimes erroneously described as the tops of the mountain.

This fountain, so easily identified with the inspiring source of Greek poetry, and combining great picturesque beauty with local interest, added to the illustration afforded by its present appearance of the manner in which it was formerly revered and decorated, render it one of the most impressive scenes it is possible to behold.

The remains of the *Fountain Castalian* exhibit a large square shallow basin with steps to it cut in the marble rock, once no doubt the *Castalian Bath*, wherein the Pythia used to bathe before seating herself on the Tripod in the Temple. Upon the opposite side

is a stone seat. The basin is filled with the water of the fountain. In the perpendicular precipice which rises behind the basin, are niches for the votive offerings. One large one on the right is still held in reverence by the inhabitants, being now a chapel dedicated to St. John. The face of the rock is covered with ivy and luxuriant shrubs and creepers.

The cavern in the cleft above the fountain was formerly accessible by means of stairs cut in the marble rock, but only a part of the steps remain. The water of the fountain falls down southwards in a deep and narrow channel into the *Pleistus*, and, having joined that river, runs by *Crissa* into the *Crisean Bay*. In the first part of its course it separates the remains of the *Gymnasium*, where the monastery of Panaja now stands, from *Castr*.

Between the fountain and the monastery is the position of the ancient gate leading to *Bœotia*.

The *Gymnasium*. Its remains lie principally behind the monastery. The foundations were sustained on an immense bulwark of hewn stone, projected from the sloping ground so as to form a level area, the whole city being built on the same plan. Within the monastery are found capitals of pillars, broken friezes, and triglyphs. Behind the altar are the fragments of a marble cathedral.

The *Stadium* was situated upon the highest part of the slope on which *Castr* was built, a little to the west above the village. It is more entire than even that of *Athens*, for the marble seats still remain—they are of the same substance as the cliffs about Delphi, and those at the upper end are hewn out of the rock. The length is, according to Clarke, 660 feet, exceeding that of the *Olympic Stadium*, which was only 603 feet.

From the lower extremity of the *Stadium* is a fine view of *Salona*, the *Bay of Crissa*, *Galaxidi*, the

Gulf of Coriuth, and the mountains of Achaia.

The *Monastery of St. Elias*. In the church are two architraves, of immense size, of Parian marble. As the present inhabitants possess no means of conveying such masses to the spot, and judging also from the immense foundations of a building here, it is plain that this monastery has been erected on the site of one of the principal temples of Delphi.

The walls of the temple, which are traced in the monastery, extend nearly to a recess in the rock, which was rather a sepulchre or oracular cave. Within are arched cavities to the right and left, and one in front lined with painted stucco, and a bull's head finely sculptured above.

From this grotto the view extends over the whole of the ancient city of Delphi, towards the Castalian spring and the Gymnasium at the entrance from Boeotia. To form to oneself an accurate idea of what Delphi was, we must imagine an ancient theatre, with stone terraces in place of seats, of sufficient width to admit of temples, &c. upon those semi-circular terraces; the Stadium being the uppermost structure of the series, and the Castalian spring and the Gymnasium at the right extremity. The front of these terraces is Cyclopean masonry, adapted to the natural declivity of the rock. Enough is left to enable a skillful architect to form an accurate plan of Delphi.

It is highly probable that some valuable remains of ancient art may be buried beneath the rocks and ruins at Delphi, for in the time of Pausanias, 200 years after the oracle had fallen into contempt, it contained immense collections of painting and sculpture. The gold and silver was seized by successive conquerors, but they were ignorant of the value of the marbles. The great wealth of the shrine, when in universal repute, has been recorded by every ancient historian.

Arracova, or Rachova, is a large village 2 hours' ride from Castri, situated on the sloping side of Parnassus, famous for its wine and for the longevity of its inhabitants. It is a better place for procuring guides to the summit of the mountain than Castri.

Between Arracova and Castri are to be observed some niches cut in the rocks. In one place particularly, near Delphi, there is the appearance of a large door hewn in the stone, which had been subsequently severed by an earthquake. It is worth notice, because it may have been one of the outworks of the city, or an arch covering the *Via sacra*.

The village was burned by Mustafa Pacha in 1823. There is a cavern here with a church within, and a magnificent evergreen oak at its mouth, but no traces of any ancient site. The view from the village extends over the flat summits of *Kirphis* to the Corinthian Gulf, and above the mountains of Achaia is seen the snowy Arcadian range.

After passing the rich lands and vineyards of Arracova, the ascent becomes more and more steep, until in an hour from Arracova, the traveller is surprised to find himself at the entrance of a wide plain of considerable extent and under cultivation, where he might expect to see nothing but rocks and snow. High above this wide level, the ridges of Parnassus rise on the north and east, covered with snow and hidden in clouds. The plain cannot be less than 4 or 5 miles across. A large, dull-looking village is placed in the middle of it, and a lake, with banks most beautifully broken, is seen on the left. This lake and another near it are supposed to be the reservoirs of the Castalian spring. The view to the southward is very extensive and striking. Mount *Kirphis* is seen to terminate in a flat table-land well cultivated and studded with villages, and the moun-

tains of the Morea fill up the distance.

Corycian Cave. After crossing this plain towards the north, a steep ascent leads to the mouth of the Corycian Cave. The narrow and low entrance of the cave, spreads at once into a chamber 330 feet long, by nearly 200 wide. The stalactites from the top hang, in the most graceful forms, the whole length of the roof, and fall, like drapery, down the sides. The depth of the folds is so vast, and the masses thus suspended in the air are so great, that the relief and fulness of these natural hangings, are as complete as fancy could have wished. They are not, like concretions or incrustations, mere coverings of the rock; they are the gradual growth of ages, disposed in the most simple and majestic forms, and so rich and large, as to accord with the size and loftiness of the cavern. The stalagmites below and on the sides of the chamber, are still more fantastic in their forms than the pendants above, and strike the eye with a fancied resemblance of vast human figures.

At the end of this great vault a narrow passage leads down a wet slope of rocks. The stalagmitic formations on the entrance of this second passage are as wild as imagination can conceive, and of the most brilliant whiteness.

An inscription, which still remains on a mass of rock near the entrance, marks that the cavern was dedicated to *Pan* and the nymphs.

The cave is called by the natives *Sarand' Auli*, the Forty Courts, and they say it will contain 3000 persons. It was notorious as the rendezvous of the robbers of Parnassus.

The ascent of Parnassus from Arracova occupies from $4\frac{1}{2}$ to 5 hours. After surmounting the first precipices, a large crater is seen, in which the village of Kallidea or Calithea is built, this is the summer residence of the *Arracovians*. From thence the line of

ascent, which had been towards Delphi, turns in an opposite direction, and after 2 hours progress, *Arracova* is seen at a great distance below. At this place vegetation begins to disappear. Thence the ascent continues on the north-east side of the mountain, which now becomes bleak and destitute of herbage, and still higher the snow lies in patches. At the top of the mountain is a small plain, at the bottom of a crater, containing a pretty large pool frozen over. The sides of the crater, rising in ridges round the plain, are the most elevated points of Parnassus. The ascent to the highest is very difficult, as its sides are a glacier covered with hard and slippery ice.

The view from the summit of Parnassus exceeds in grandeur and beauty almost every other panoramic view. The Gulf of Corinth, which, during a considerable part of the ascent, seems to be diminished to the size of a lake, now appears no larger than a pond. Towards the north, beyond all the plain of Thessaly, appears Olympus with its many tops, clad in shining snow. The other mountains of Greece, like the surface of the ocean in a rolling calm, rise in vast heaps; but the eye ranges over every one of them. Helicon is one of these, and it is certainly inferior in height to Parnassus. One of the principal mountains in the Morea, now called Tricala, makes a great figure in that mountainous territory. It is near Patras and must be a summit of Panachaicum. The traveller looks down on Achaia, Argolis, Elis, and Arcadia, as upon a model. The Egean and the Ionian seas are lost in the horizon to the E. and W. *Athos* and the plain of Thessaly are to the N.E., and Pindus with its branches, is seen extending through Epirus.

Such is an outline of the splendid view which meets the eye of the traveller on the summit of Parnassus.

Should unfavourable weather prevent him from ascending, he should if possible wait for a change of weather, rather than lose the pleasure of so grand a spectacle.

When time will permit, the traveller should devote three days at least to this excursion. The first night lodgings may be procured at one of the cottages at Castri. Arracova will afford better accommodation for the second night, and by commencing the ascent of Parnassus very early in the morning, the Gulf may be reached the same night.

Travellers who have no wish to return to *Galixidi* may send their boat to *Asprospiti*, and thereby gain time. The descent is in this case by *Triodas*, now called *Stene*, and the village of *Distimo*, which occupies the site of the ancient *Amphyssus*.

The other descent is to *Galixidi*, from whence the Gulf is crossed to *Vostizza*.

Vostizza stands upon a hill, terminating towards the sea in a cliff about 50 feet high. There are some copious sources of water, shaded by a magnificent plane tree 40 feet in girth. Its branches extend 150 feet, and afford shade to four or five houses.

A remarkable opening in the cliff leads from the town to the usual place of embarkation. The harbour is formed by a low alluvial point, at the mouth of a river, which corresponds to the *Meganites* of *Pausanias*. It is a safer port than that of *Patras*, but it is not sufficiently capacious, and is rather too deep for merchant-vessels, being six or seven fathoms near the shore. Its easy access, and the fine springs so commodiously situated for watering ships, will always secure to the position commercial importance. The trade in currants is considerable, and their cultivation affords means of subsistence to the greater part of the population of the town, which may amount to 2000 persons.

Vostizza produces pine wood in

abundance, and other kinds of timber may also be procured, in the western part of *Achaia*, or from the mountains on the northern and eastern shores of the Gulf, for ship and boat-building.

The modern town was ill built and straggling, but it is improving, and houses of a better description, and regularity of plan, have lately been constructed.

Vostizza is on the site of the ancient *Ægium*, of which there are but very few remains. It would appear that the ancient buildings here were frequently of brick work, which may be accounted for from the soil in this part of *Achaia* being of a crumbling stone mixed with earth. This is the cause of there being so few remains of *Ægium*. The magnitude and importance of *Ægium* may be ascribed to the advantages of its harbour and its position on the Corinthian Gulf. It became the chief town of the *Achaian* league; but after a Roman colony was established at *Corinth*, and another at *Patræ*, it was reduced to the third in rank.

Vostizza commands a fine view of the *Achaian* coast between *Capes Lambri* and *Augo*, as well as of all the summits on the north side of the Gulf, from *Mount Rigani* behind *Epakto* to the peak of the *Corinthian Oneia* above *Perakhora*, which falls in a line with *Cape Augo*. In front of *Vostizza* in a part of *Locris*, a singular height is seen over the centre of the islands called *Trisonia*; behind it is a valley containing the villages of *Servula* and *Xylo Guidhara*.

From *Vostizza* to *Megaspelion* the distance is about 1½ miles, and occupies 5 hours, 40 min. For more than 2 hours the road lies through a maritime plain ¾ mile in breadth. It crosses a rapid river, which is however sometimes only the bed of a torrent; this is the *Selinus*; it afterwards passes across the *Buraicus*, now called the *Kalavrita*.

The city of *Helice*, which once stood on the right of the road, was swallowed up by an earthquake in the 100th Olympiad; it contained a fine temple of Neptune, whence he was called *Heliconiades*. The road for some time follows the bed of the torrent *Bokosia*, and then turns to the right among the mountains. It now becomes very picturesque, passing under the perpendicular rocks of *Bura* which project over the road. The remains of the ancient city of *Bura* are on a high rock, near the projecting one just mentioned. The Cave of *Hercules Buriacus* is on the north side of the rock; it is accessible by climbing among the bushes. Before the cave is a terrace, and, holes in the walls for beams, indicate a roof or portico in front. The cavern has been enlarged by art, and a number of niches for votive offerings attest its ancient sanctity. Half an hour's ride from the *Bura* another summit commands a magnificent prospect.

Another half-hour's ride brings the traveller to a summit, whence there is a still finer prospect of the Gulf of *Corinth*, with *Parnassus*, *Helicon*, and *Pindus* beyond. On the side of *Achaia* the country is equally picturesque.

The convent is approached by a zig-zag ascent from a bridge across the *Kalavria* river.

The convent of *Megaspelion*, according to the tradition of the monks, was one of the earliest monastic foundations in Greece, but it has been several times destroyed by fire, and the front part of the present building, except a small part at the north end, is not more than 54 years old. It is a vast wall, 12 feet thick, built in the face of an immense cavern, which, towards the middle, extends 90 feet within the precipitous front of the mountain, but diminishes in depth from that point, both laterally and vertically. The average height of the wall is 65 feet; that of the

precipice, from its summit to the bottom of the cavern, or ground floor of the convent, 300 feet; the length of the wall in front is 180 feet. Within the cavern are a church, store-houses, kitchens, and a vast cellar, cool even in the midst of summer, containing a large stock of good wine. There are numerous cells for monks and servants, and ranges of small rooms for the same purpose are built on the top of the wall. The abbot has a small chamber and kiosk at the northern end. The roof of the building being sheltered by the upper part of the cavern, is formed only of deal plank. The slope of the hill below the convent is divided, as far down as the river side, into terraces of gardens, bordered by firs and other trees. The bare precipices at the back, crowned with forests, complete this delightful scenery. But the monastery itself is more curious than picturesque. The most valuable possessions of *Megaspelion* are in the plain of *Elis*; and when land in Greece shall have acquired its proper value, this monastic institution will be one of the richest in Europe.

There are from 250 to 300 calovers or monks belonging to it, but it never happens that they are all present, as a certain number reside in the villages, or are engaged in superintending the farming at the numerous *Metokhis* belonging to the establishment.

The church has a mosaic pavement, in which appears the imperial eagle, in honour of the emperors, by whom it was so richly endowed. Its ornaments are rich and showy.

Capo d'Istrias presented to the church a picture from the Emperor of Russia, which is probably the best in Greece. The subject is, "The Agony in the Garden, and the Apostles sleeping." The church possesses likewise one of the miraculous images of the *Panagia*, or Virgin, said by the monks to be the work of St. Luke; this

tradition is generally believed by the eastern Christians, who hold it in high repute, and make pilgrimages to the shrine. The image is said to have repeatedly spoken during the Greek war, to have encouraged the Greeks to victory, and to have shed tears on occasion of a defeat.

Megaspelion owes its foundation or completion to the Greek emperors, John Cautaczene, and Andronicus and Constantine Palæologus.

Within these vaults were formed some of the first designs for the liberation of Greece; and Germanos, the venerable Archbishop of *Patras*, proceeded hence to *Kalavrita*, where he raised the standard of the Cross, April 2, 1821.

The Turks conceiving this convent to be impregnable, made no attempt to dispossess the monks during the early part of the contest, and it continued to afford a safe retreat till 1826, when Ibrahim Pasha besieged it with a powerful army.

The monks raised batteries, planted cannon, and fortified the front of the building, on which side it is alone accessible, with admirable skill and promptitude. They called in a band of brave Palicari to their aid, and set Ibrahim Pasha at defiance.

Repulsed in front, the Arabs ascended the summit of the overhanging mountain, and rolled down large masses of rock from above, hoping thus to destroy the convent and the monks, but the rocks fell beyond the walls, without occasioning any injury.

Thus the Pasha, having failed in all his attempts to reduce it, was obliged to raise the siege, with the loss of several thousand of his troops, while that of the defenders amounted to only 1 killed and 2 wounded.

Many of these brave men are still living in the convent.

This religious community forms a small republic, governed by its own laws, under a chief annually elected. During the Turkish dominion, they

purchased, at considerable expense, the free exercise of their own privileges, amongst the most important of which was the exclusion of Turkish visitors.

Travellers arriving at the convent are hospitably entertained as long as they choose to remain.

No remuneration is expected, and when offered has frequently been refused.

No armed person is ever admitted within the convent; therefore travellers, carrying fire-arms, must deliver them up at the gate. The arms are restored to them on their departure.

From Megaspelion to Corinth is 50 miles, and occupies two days.

In order to regain the shores of the gulf, the traveller has the choice of two routes, besides the one he followed in going to the convent.

One of these routes is by a *Metokhi* of Megaspelion, passing near the cave of Hercules, which this would be a good opportunity of visiting.

The shorter route is by following the course of the *Kalavrita*, through a beautiful ravine, to the sea; the rocks on each side are generally perpendicular, and wherever there is a projection, they are fringed with trees and verdure.

The road then turns to the right along the coast, close to the foot of a chain of hills.

The *Khan of Acrata*, 4 hours ride from *Megaspelion*, is situated on the bank of the rapid river *Crathis*.

From *Acrata* to *Kamaros*, is $5\frac{1}{2}$ hours. The route is across a long bridge over the *Crathis*; and after proceeding for $1\frac{1}{2}$ hour, the traveller crosses the river *Zaphilitico*, or *Zakoulitico*. On the shore at this spot are some doubtful remains of antiquity.

Half an hour further is a rivulet and ruins at *Blouhourki*—to the right is the woody hill on which stood *Egira*—to the left the port, or *Narale Egira*, choked with sand.

The route continues along the shore under the same chain of hills, which are frequently clothed with wood, and passing several mountain torrents, the traveller at length arrives at Kamares, a village on the coast, probably so called from the arches of an aqueduct. A little farther on the road to Corinth, is a khan. On the high peak above Kamares, is a church called the *Panagiates Koruppes*. It is the site of the ancient *Gonæssa* or *Donnessa*.

There are some traces of antiquity near the Khan of Kamares, in a plain between the bills and the coast. Some have supposed them to be the remains of the Roman town of *Pellene*.

Basilico, 3 to 4 hours, is a wretched village, situated on the angle of a little rocky ascent, along which ran the walls of *Sicyon*. This city was built in a triangular form on a high flat, overlooking the plain, about 1 hour from the sea, near a great tumulus on the shore. The citadel was on the highest angle of *Sicyon*. On the road thither, is a Roman brick ruin, near which is a large and perfect theatre, consisting of about 40 rows of seats, rising one above another, partly cut out of the rock, and partly raised on *Cyclopean* masonry.

The remains of the Stadium are also in good preservation. It is of considerable extent; partly cut out of the rock, and partly artificial.

Sicyon was a large city, and one of the most ancient kingdoms of Europe.

The situation was magnificent and secure, without being inconveniently lofty. The view from the theatre is beautiful.

The foundation walls of the Acropolis, those of the temple of Bacchus, the remains of some other temples, extensive foundations of Hellenic edifices, the pavement of the road, and the lines of the streets, may all be traced upon the level of this tabular hill. From *Vasiliko* to Corinth, is 3 hours. The road descending into

the plain, crosses the *Asophus*, and continues through a grove of olive trees.

CORINTH.

Many a vanish'd year and age,
And tempest's breath, and battle's rage,
Have swept o'er Corinth; yet she stands,
A fortress form'd to Freedom's hands.
The whirlwind's wrath, the earthquake's
shock,

Have left untouched her hoary rock,
The keystone of a land, which still,
Though fall'n, looks proudly on that hill,
The landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause and crouch beneath her feet.
But could the blood before her shed
Since first Timoleon's brother bled,
Or baffled Persia's despot fled,
Arise from out the earth which drank
The stream of slaughter as it sank,
That sanguine ocean would o'erflow
Her isthmus idly spread below:
Or could the bones of all the slain,
Who perish'd there, be piled again,
That rival pyramid would rise
More mountain-like, through those clear
skies,
Than yon tower-capp'd Acropolis,
Which seems the very clouds to kiss.

The inn, kept by *Stephano*, a *Cephaloniote*, is detestable, but is the only place of accommodation in Corinth. If it were not dangerous on account of the malaria fevers, sleeping in the open air would not only be a luxury, but advisable. This inn contains bedsteads, but no beds; and the traveller must spread his mattress on the floor. The whole place swarms with vermin.

The traveller while in this neighbourhood cannot be too much on his guard against the terrible *Malaria* by which a great portion of Greece during the hot season is so terribly affected. Many of our countrymen have fallen victims to the fever it occasions. The very term Greek fever has become proverbial as an affection which is either speedily fatal, or insidiously undermines the constitution till the system sinks under its influence. Corinth is on this account to be passed as speedily as may be.

From the remotest period of Grecian history, Corinth maintained, with a very small territory, the highest rank among the states of Greece. Hers was the earliest school of policy and the arts, and she resisted the ambition of Rome to the last.

By the peculiarity of her position, she became the centre of commercial intercourse between Europe and Asia, and the chief port for the exchange of commodities between Greece and foreign nations.

These sources of power and wealth were still further assisted by the great Isthmian games, which took place every 3rd year, in its immediate neighbourhood. Of all the Greek cities, it was perhaps the most celebrated for its luxury, splendour, and voluptuousness.

Corinth joined the Achæan league against the Romans; and for this was doomed to destruction by those unforgiving conquerors. This treasury of the arts was consigned to the brute fury of the soldiery, when Mummius, assisted by the treachery of some of the citizens, gained admission into the city.

The town was partially rebuilt by Julius Cæsar, a century afterwards. Finally, it shared the fate of the other towns of Greece, in the tremendous devastation wrought by Alaric the Goth.

It is scarcely necessary to add that Corinth possesses for the Christian, the additional interest of having been the residence of St. Paul, and one of those churches to which he addressed his Epistles.

In modern times Corinth was besieged and taken in 1459 by Mahomet II. It was transferred by the Turks to the Venetians in 1698, and restored by them to the Turks in 1715. Under the Turkish rule, it was a town of considerable extent, though thinly peopled. The houses were intermingled with mosques, gardens and fine fountains.

During the late revolutionary war, Corinth was again reduced to ashes, not a building having escaped; and it now presents only a mass of ruins and a most complete picture of desolation. A few houses have recently been rebuilt, and lines are marked out for the formation of new streets, in which, however, but little progress has hitherto been made.

On the establishment of the kingdom of Greece, the question naturally arose as to the choice of a future capital and royal residence. Nauplia, Argos, Patras, Corinth, and Athens were the towns whose claims alternately engaged the attention of the regency. But notwithstanding the apparent admirable commercial and military position of Corinth, the unhealthiness of the surrounding plain, and the impracticability of ever forming a port in either of the gulfs, turned the scale in favor of Athens.

There are but few remains of antiquity at Corinth. The ruins of two buildings of the Roman town still exist, viz., 1st, a large mass of brickwork on the northern side, probably a part of one of the baths built by Hadrian. 2ndly, An amphitheatre, excavated in the rock, on the eastern side of the modern town, not far from the left bank of the torrent which separates the Acro-Corinthus from the heights to the eastward. It is probable that this amphitheatre was a work posterior to the time of Pausanias, as it is not noticed by him. The area below is 290 feet by 190, the thickness of the remaining part of the cavern 100 feet. It is probable that it had a superstructure of masonry, supported by arcades, above this, but no remains of it exist. At one end of the amphitheatre are the remains of a subterraneous entrance for the wild beasts or gladiators.

The seven Doric columns, noticed by travellers in all ages, the remains of ancient Corinth, are still erect in the midst of modern desolation. It is

probable that these columns belonged to the temple of Minerva Chalamatis. The great antiquity of the statue of the goddess, as described by Pausanias, and her epithet and worship connected with the favorite fable of Bellerophontes and Pegasus, one of the earliest events of Corinthian mythology, accord perfectly with the appearance of great antiquity in the existing columns. On a comparison of these columns with the other most ancient temples, it would seem that the latest date that can be ascribed to this temple is the middle of the seventh century, before the Christian era.

Of the seven columns five belonged to one of the fronts, and three, counting the angular column twice, to one of the sides of the Peristyle.

The three columns of the side, and the two adjoining ones in front have their eutablature still resting upon them, but one of them has lost its capital. Of the two remaining columns, the capital of one and the architraves of both are gone. They are 5 feet 10 inches in diameter at the base, and the shafts are formed of a single piece of limestone, covered with fine stucco. The temple must have been about 65 feet in breadth, but the original length cannot be ascertained. The columns are heavy and ill proportioned. Modern Corinth occupies the site of the ancient town, which is a table land at the foot of the Acro-Corinthus, overlooking a lower level extending along the sea-shore on one side and to the isthmus, and on the other to Sicyon. This lower level was traversed by two parallel walls, which connected Corinth with Lechacum. Their length was 12 stadii.

The Acro-Corinthus. To ascend the highest point of the Acro-Corinthus is a laborious walk of two hours. This fortress stands at an elevation of 1800 feet, and is considered as the strongest fortification in Greece,

next to that of Nauplia in Argolis. It would, if properly garrisoned, be a place of great strength and importance. It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed with artillery. This is a pointed rock; at a few hundred yards to the south-west of it, from which it was hattered by Mohamed II. Before the introduction of artillery, it was deemed almost impregnable, and had never been taken, except by treachery or surprise. It shoots up majestically from the plain to a considerable height, and forms a conspicuous object at a great distance: it is clearly seen from Athens, from which it is not less than 4½ miles in a direct line.

A steep ascent winding through rocks on the west side leads to the fish gate. It will require an hour to reach this gate, and here the stranger must wait till he can obtain from the commanding officer, who lives much higher up in the citadel, permission to view the fortress.

During the time of the Turks this favor was rarely granted, but is now never refused.

Within the fortress are but few objects of interest. The ruins of mosques, houses, and Turkish and Venetian fortifications, are mingled together in one confused mass.

Upon a platform in the upper part is an extensive building, now used as a barrack.

Cisterns were hewn in the solid rock to receive the rain-water; and in the hill are two natural springs, one of which, the ancient *Peirene*, rises from a fountain of ancient construction, and has been celebrated for the salubrity of its waters. After gushing from the rock, it branches into several limpid streams, which descend into the town and afford a constant supply of water, whence its name of the well-watered city, *ἡνίκουρα αστυ*.

But the splendid panoramic view

from the summit of the Acro-Corinthus is the great attraction, as it embraces the most interesting portion of Greece, and the scenes of many of its glorious deeds.

The following are the most striking points in the landscape:—The Sicyonian promontory, where the Gulf of Lepanto turns north-west-by-north. The foot of the promontory Cyrrha (now called Tramachi), north-north-west. The promontory Anticyrrha (now Aspropiti) with the bay, and beyond it, the highest point of Parnassus (Helicori), north. The foot of Mount Gerania, dividing the Gulf into the two bays of Corinth and Livadostro, north-north-east. Above this, Mount Helicon, “with a high bunch on its back like a camel, (now called *Zagari Bouni*), in the same point.” The highest point of Mount Gerania (*Palain Bouni*), between Megara and Corinth, north-east-by-north. The Isthmus itself runs east-north-east, towards the highest ridge of Mount Cithæron, now called Elatea. Beyond Cithæron, eastward, follow Mounts Parnes and Hymettus, and between them appears the temple of Minerva upon the acropolis of Athens. By them the Island Colouri, east (or east-by-south), Ægina, south-east. Strabo has accurately characterised the prominent features of this view, which comprehends six of the most celebrated states of ancient Greece; Achaia, Locris, Phocis, Bœotia, Attica, and Argolis.

During the two first years of the revolutionary war, the Acro-Corinthus was lost and regained three different times, without a shot being fired. The Turks surrendered it twice by capitulation, and once it was abandoned by the Greeks, betrayed by a base and cowardly priest left in command of it, who deserted it on the approach of Mohamed Dramali Pasha, before his army had appeared in sight.

The port of Cenchræa, mentioned in the Acts of the Apostles, 2 hours dis-

tant from Corinth, is between two low capes, on one of which is a custom-house and magazines. At Cenchræa is the Bath of Helena. The stream which issues from the rock forms a deep bath several yards above the level of the sea; the water is beautifully clear, tepid, and rather saline.

Near the sea is a curious sepulchral cavern.

Corinth to Megara, 8½ hours.

The lower road to Megara from Port Schoenus lies between the foot of Mount Geranion and the Gulf, which forms several deep bays.

3½ hours from Corinth is the village of *Kasidi*, the ancient *Sidus*, containing a few traces of antiquity. 80 minutes from *Kasidi* is a ruined church, which probably marks the site of the ancient *Crommyon*; 11 minutes farther is the village of *Kineta*.

Hence there are two routes to *Megara*, one ascends the foot of Mount Geranion, and in little more than 2 hours falls into the great road from Corinth to Megara. The other runs along the southern side of the mountain, and is the *Scironian* way used in general by foot passengers only. From *Kineta* to Megara by this latter route is 3 hours, total distance from Corinth, 8 hours 6 min.

The total distance of the first and best route is 8½ hours.

Megara is situated upon a rocky elevation at one corner of an extensive plain. The house at Megara to which the guides generally take travellers, has one clean room in which persons may contrive to sleep, while the horses stand in the court below. The modern village containing about 1000 inhabitants, is in a ruinous state. Proceeding hence, the traveller may cross to Salamis by a ferry of a ¼ mile, and, having explored that interesting island, return to Megara and continue his route to Athens.

Megara to Athens by sea, 6½ hours.

The easiest route to Athens, from Corinth, is to ride across the Isthmus to Calamachi (Cenchrea), the port of the gulf where there is a sort of inn or shop, the only resting place between Corinth and Megara; thence he must hire a boat for Athens and land at Salamis on the way to the Piræus; but in this case the traveller will suffer the same disadvantage in regard to the scenery, as those experience who take the steamer on the Rhine, whereas, the road rough and rugged as it is where it skirts the base of Mount Geraunia, is almost without a rival as regards its magnificent views of the Saronic Gulf.

A third route is by Thebes and the site of Platea; this will prolong the journey two days.

From Megara to Athens there is another route by Eleusis.

Megara to Athens by Eleusis.

Megara to Eleusis 13 miles. On leaving Megara there is a magnificent view of the Saronic Gulf and the Island of Salamis, where 380 Greek ships defeated 2000 of Xerxes'. Half an hour farther are the ruins of an ancient temple. The road crosses part of the mountain Kerata or Gerata, and thence descends into the Eleusinian plain, on which the site of the city of *Eleusis* is covered with its ruins.

The first objects which strike the eye are the 6 arches of an aqueduct, leading towards the Acropolis by the temple of Ceres.

The ruins of the Temple succeed. The paved road leading to it, as well as its pavement, are still visible. Near this temple Clarke found and removed a colossal statue, mentioned by many authors as that of the goddess herself.

The *Via sacra*. A part of its pavement is visible on leaving the temple

of Ceres to the right of the aqueduct. The Acropolis of Eleusis is $\frac{1}{2}$ mile from the sea, the plain between them being covered with the remains of the two long walls which connected them. This piece of land is probably the spot called *Rharium*, where, according to the traditions of Eleusis, corn was first sown.

The ancient port of Eleusis was artificially inclosed by a semi-circular pier of white marble. Between it and the present village, along the northern walls, are the remains of another large temple. The form of the theatre may be traced upon the slope of the hill, near the southern wall leading to the sea.

From Eleusis to Athens the road lies over the Thresian plain by the remains of the old causeway, along which the annual procession moved from Athens. It is now in excellent condition, supplied with stadia stones. The horses perform on an average 4 stadia an hour, walking all the way. The traveller passes the foundations of the causeway and of two or three temples, one of which stood near the dry channel of a stream, probably the Eleusinian Cephissus. The plain is richly clothed with oleander, which, when in full flower, gives it a singularly beautiful appearance.

On approaching the *Rheti*, two streams of salt water which form the limits of the Eleusinian and Attic territories, the road approaches the sea. Here on the left is a small salt-water lake, which owes its origin to a dam on the beach, which buoys up a body of salt water. This water, oozing through a sandy stratum, fills the lake, whence it is conveyed by two ducts (the *Rheti*) into the Gulf. Petroleum or mineral tar is often collected on the surface of the water.

“Before entering the desile, the view, looking back over the plain we have passed, is one of singular beauty. The *Sinus Saronicus* is seen spread out beyond the plain; and the peculiar

form of Salamis, which bounds the prospect, gives the gulf the appearance of a lake, whose deep indigo-blue contrasts finely with the rocky and picturesque scenery of the island." Within the walls of the convent a police station is established, where passports are examined.

Shortly after passing the lake, the road enters the defile of Daphne, displaying several niches for votive offerings. The perpendicular rock in which they are cut is probably the Pæcile of Pausanias. In the centre of the defile, in a most romantic situation, is the monastery of Daphne. Part of the materials with which it is built were said to have been taken from the temple of Venus in the neighbourhood. The building is in a ruined state. The remains of a theatre are to be seen in this defile. From the exit of it the traveller enjoys the most splendid of all the views of Athens.

The road crosses the Cephissus and continues through the groves of the Academy.

ATHENS.

Come, blue-eyed maid of heaven!—but thou, alas!

Didst never yet one mortal song inspire—
Goddess of Wisdom! here thy temple was,
And is, despite of war and wasting fire,
And years, that bade thy worship to expire:

But worse than steel, and flame, and ages slow,

Is the dread sceptre and dominion dire
Of men who never felt the sacred glow
That thoughts of thee and thine on polish'd
breasts bestow.

Ancient of days! august Athena! where,
Where are thy men of might? thy grand
in soul?

Gone—glimmering through the dream of
things that were:

First in the race that led to Glory's goal,
They won, and pass'd away—is this the
whole?

A schoolboy's tale, the wonder of an hour!
The warrior's weapon and the sophist's
stole

Are sought in vain, and o'er each mould-
ering tower,

Dim with the mist of years, gray flits the
shade of power.

Son of the morning, rise! approach you
here!

Come—but uolest not you defenceless
urn:

Look on this spot—a nation's sepulchre!
Abode of gods, whose shrines no longer
burn.

Even gods must yield—religions take their
turn:

'Twas Jove's—'tis Mahomet's—and other
creeds

Will rise with other years, till man shall
learn

Vainly his incense soars, his victim bleeds;
Poor child of Doubt and Death, whose hope
is built on reeds.

Bound to the earth; he lifts his eye to
heaven—

Is't not enough, unhappy thing! to know
Thou art? Is this a boon so kindly given,
That being, thou would'st be again, and
go,

Thou know'st not, reek'st not to what
region, so

On earth no more, but mingled with the
skies!

Still wilt thou dream on future joy and
woe?

Regard and weigh yon dust before it flies:
That little urn saith more than thousand
homilies.

Or burst the vanish'd Hero's lofty mound;
Far on the solitary shore he sleeps:

He fell, and falling nations mourn'd a-
round;

But now not one of saddening thousands
weeps,

Nor warlike worshipper his vigil keeps
Where demi-gods appear'd, as records
tell.

Remove yon skull from out the scatter'd
heaps:

Is that a temple where a God may dwell?
Why ev'n the worm at last disdains her
shatter'd cell!

Look on its broken arch, its ruin'd wall,
Its chambers desolate, and portals foul:
Yes, this was once Ambition's airy hall,
The dome of Thought, the palace of the
Soul:

Behold through each lack-lustre, eyeless
hole,

The gay recess of Wisdom and of Wit
And Passion's host, that never brook'd
control:

'Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement re-
fit!

Here let me sit upon this mossy stone,
The marble column's yet unshaken base;

Here, son of Saturn! was thy fav'rite throne:

Mightiest of many such! Hence let me trace

The latent grandeur of thy dwelling-place.
It may not be: nor ev'n ean Paney's eye
Restore what Time hath labour'd to deface.

Yet these proud pillars claim no passing sigh;

Unmoved the Moslem sits, the light Greek
carols by.

Cold is the heart, fair Greece! that looks
on thee,

Nor feels as lovers o'er the dust they
loved;

Dull is the eye that will not weep to see
Thy walls defaced, thy mouldering shrines
removed

By British hands, which it had best be-
hoved

To guard those relics ne'er to be restored.
Curs'd be the hour when from their isle
they roved,

And once again thy hapless bosom gored,
And snatch'd thy shrinking Gods to northern
climes abhorr'd!

Hotels. The Royal Hotel, by Madame Cassales. The Hotel de France. The Hotel de Munich.

Besides these hotels there is a boarding-house by Madame Vitalis.

Living is reasonable at Athens. One of the most moderate of the hotels is that kept by Monsieur Jones in Minerva Street. A traveller wishing to pass some time there may be accommodated at the rate of 200 drachmas, 8*l.* a month, about 5 shillings a day, for apartments, breakfast, dinner and wine, for himself and servant.

At Madame Cassales' a traveller may dine in the public room à la carte, after the fashion of a good Paris restaurant. The fixed prices are for soup 25 leptas, and for every other dish of any description 40 leptas. The wine of the country, which is very good, is 40 leptas more. So that a dinner of four dishes, including wine, costs 2 drachmas, 1*s.* 5*d.* Travellers dining in their own rooms are charged 6 drachmas, and their fare is not better than it would be in the public room. A gentleman's apart-

ments at Madame Cassales' would be about 40 drachmas a month, his servant's board 40 drachmas, his dinners 60, and breakfast and tea 30, making in all 170. Calculating 28 drachmas to the pound sterling this would amount to 6*l.* per month.

Bread is only a penny a pound, and tea, which may be had very good at Mr. Browne's English warehouse in Minerva Street, is 4 shillings a pound. All English articles may be had at this warehouse on the same terms as at Malta, and the proprietor deserves the highest credit for collecting every variety of comforts that an Englishman can want. Pencils, drawing materials, cutlery, English porter and ale, wines of all description. Such a magazine in an impracticable country like Greece, is really a *θεοδόχητος*.

The seat of government was transferred to Athens from Nauplia in 1834, and King Otho made his public entry on the 1st of December in that year. Since that period the ruined walls of 4 miles in circumference, which surrounded the town in the time of the Turks, have been pulled down, in order to extend the New Hellenic capital. Straight lines for wide streets have been marked out, and well-built houses are springing up on every side, though the streets are still much encumbered with the ruins of the Turkish town, which, previous to the period of the removal of the court to Athens, rendered it a labyrinth of narrow, crooked, and irregular lanes. The population of Athens previous to the war amounted to from 10 to 15,000; it now amounts to from 15 to 20,000.

The *New Palace* is situated on a little eminence, $\frac{1}{4}$ of a mile from the town. The plan of the edifice is very extensive, the front being about 300 feet in length, and the depth 260 feet. It is of Pentelic marble. Mercury Street, which runs through the town, leads to the centre of the palace.

The *Theatre*, the *Military Hospital*, the *English Burying Ground*, and the

Botanic Garden have all arisen since the end of 1831.

The school instituted by the American missionaries, where 400 children are educated, especially merits the attention of the traveller. The perseverance, judgment, and benevolence of Mr. and Mrs. Hill having conferred practical benefits on the infancy of Greece, forming a pleasing contrast to the total failure of the misdirected efforts of European diplomacy in that country.

The process of manufacturing the raw silk from the cocoons is worth seeing at Athens.

There is an excellent Turkish bath near the Albergo Reale.

The map of Athens, published by the Society for the diffusion of Useful Knowledge, which is surrounded by Cockerell's panorama, is particularly useful.

Mrs. Branbridge's Panorama of Athens, recently published, is a most pleasing and artist-like performance, taken from the best point of view.

With the exception of clibouques, and sticks made of the black-thorn of Parnassus, there are few curiosities worth purchasing here.

An Albanian dress costs from 11*l.* to 20*l.* or 30*l.*

Antiquities of Athens.—To attempt the illustration of the history and antiquities of Athens, would require a volume; nor would the limits of the present work permit us to offer a detailed account of the numerous objects of interest in this celebrated city.

We shall content ourselves with noticing all the principal objects which call for attention, referring the traveller for more minute information to M. Pittakys, who has recently published a work entitled *L'Ancienne Athenes*, which, with Colonel Leake's *Topography of Athens*, and Wordsworth's *Athens and Attica*, will afford the traveller every information he can require.

Athens had reached its highest pinnacle of splendour during the administration of Pericles, who lived about 500 B. C., and who, by the aid of the riches acquired in the Persian conquest, and the still more important assistance of the celebrated Phidias, and of some of the greatest sculptors and architects that ever existed, was enabled to carry his grand designs into execution, and to leave behind him those noble monuments, which have been the admiration of all succeeding ages.

Although these remains have suffered much from the ravages of war and earthquakes,—from two centuries of injury and spoliation from the Turks, still do they continue to be the grandest, the most interesting, and some of them the most perfect ruins that now exist, bearing testimony to the superiority of Athens, in taste and genius, over every other city of ancient or modern times.

The *Acropolis* is the first object which attracts the attention of the traveller. It is necessary to obtain permission, in order to ascend the celebrated Cecropian rock. This is to be procured at the office of the Nomarch of the city, to remain in force a certain number of days, for the sum of two drachmas.

It is necessary also to obtain permission to make sketches in Athens.

The money thus collected, is destined to form a fund for carrying on excavations in the *Acropolis*, and for the formation there of a museum of all the objects of antiquity that have been, or may be, collected in Greece.

The *Acropolis* has been a fortress from the earliest ages, down to the last days of the war; but it never was a place of strength, and was always deficient in good water.

The walls, which form a circuit of 2,550 yards, are built on the edge of the perpendicular rock, which rises 150 feet above the plain. The upper

part of the walls are the works of the Venetians and Turks. Their foundations are of extreme antiquity, and are generally attributed to Themistocles; but it is probable that they date from a much more remote period.

The area enclosed by them, is about 1,500 feet in length; while its greatest breadth is only 500 feet.

Part of the Acropolis was destroyed by the explosion of a magazine during the Venetian siege. On the highest part of Lycabettus, as Chaudler was informed by an eyewitness, the Venetians, in 1687, placed four mortars and six pieces of cannon when they battered the Acropolis. One of the bombs was fatal to some of the sculpture on the west front of the Parthenon. "In 1667," says Mr. Hobhouse, "every antiquity, of which there is now any trace in the Acropolis, was in a tolerable state of preservation. This great Temple might, at that period, be called entire—having been previously a Christian church—it was then a mosque, the most beautiful in the world. At present, only twenty-nine of the Doric columns, some of which no longer support their entablatures, and part of the left wall of the cell, remain standing. Those of the north side, the angular ones excepted, have all fallen. The portion yet standing, cannot fail to fill the mind of the indifferent spectator with sentiments of astonishment and awe; and the same reflections arise upon the sight even of the enormous masses of marble ruins, which are spread upon the area of the temple."

The ascent commences on the northern side; and, after winding round to the west, reaches the only entrance. The first object near it is—

The Propylæa.—The erection of the Propylæa, was commenced at the most brilliant period of Athenian history. The year itself, the archonship of Euthymenes, in which the enterprise was undertaken, seems to have

been proverbial for its sumptuous conceptions. The Propylæa were completed in five years. They were henceforth always appealed to as the proudest ornaments of the Athenian city, standing like a splendid frontispiece, a *τηλαυγές πρόσωπον*, of the Athenian citadel.

In its present state, it offers a front of six marble columns of the Doric order, with frieze, entablatures, &c. It is of considerable depth, with a similar portico on the other or inner side, but there is no passage through the outer portico; its intercolumniations were long ago built up by the Turkish engineers, and the new government have lately been engaged in opening the entrance, and clearing the interior of the building.

On the right wing has been built, in the middle ages, a high tower, in the rude style of the fortifications of Western Europe.

The Temple of Victory.—The present passage into the Acropolis, is to the right of the Propylæa, as you ascend, between the Gothic tower and a little temple of Victory, *Apteros* or *without wings*.

The history of this temple is curious; it was mentioned by Pausanias, and seen by Wheeler, and Spohn as late as 1681. Since which period no traveller had been able to discover a trace of it.

At length, in some works carried on by the present government, to clear the approaches of the Acropolis to their proper level, a Turkish battery, which stood in front of the Propylæa, was removed, and in doing so fragments of pillars and other ornamental architecture, were discovered in great quantities; and, by-and-by, the floor of an ancient temple, which, of course, was immediately recognised as that mentioned by Pausanias. The new government has had the spirit and good taste to cause the fragments to be collected and re-erected, without deviation from the original foun-

dations ; and little appears to be wanting to its perfect restoration : indeed, it would almost seem that when the battery was made, the building had been taken down with some kind of care. The temple itself consists of two porticoes, each of four fluted Ionic columns, connected by a cella of solid masonry. The dimensions are very small, being not above twenty feet long, and not so much in height ; but the proportions are so pleasing, and its situation on the little prominent knoll which it covers, so striking, that it is upon the whole a very beautiful object, and an admirable introduction to the majesty of the Parthenon.

The Parthenon.

“On turning into the Acropolis, the Parthenon rises in all its majesty before you. The finest edifice on the finest site in the world—battered by the noblest recollections that can stimulate the human heart—leaves no sense or feeling ungratified.

“The site of the Parthenon is the highest point in the city. It is also the centre of the Acropolis, as the Acropolis was of Athens. Looking northward from it the city, and beyond it the plain of Athens, formed into a great peninsula by mountains, lay before the view of the ancient Athenians. The eye having been sated with the splendour of the objects in the city below it, might raise itself gradually, and passing northward over corn-fields and vineyards, farms and villages, such as Colonus or Acharnæ, might at last repose upon some sequestered object on the distant hills upon the deep pass of Phyle, or the solitary towers of Deceleia. Then, too, there were appropriate living objects to enliven such a scene. There would be rural sights, such as Aristophanes describes of husbandmen issuing out into the fields, with their iron implements of agriculture shining

in the sun, at the conclusion of a long war: perhaps a festal procession might just be losing itself in a distant grove. All this has now disappeared, and there is nothing of the kind in its place. Now, from this point, here and there a solitary Albanian peasant is seen following his mule laden with wood along the road into the town ; and the most cheerful sight in the plain before us, is that of the thick wood of olives still growing on the site of the academy toward the left, which looks now like a silver sea rippling in the autumnal breeze.”
—*Wordsworth.*

The Parthenon was built during the administration of Pericles, of white marble from Mount Pentelicum. It consisted of a cell, surrounded by a peristyle, which had 8 Doric columns in the fronts, and 17 in the sides. These columns were 6 feet 2 inches in diameter at the base, and 34 in height, standing on a pavement to which there was an ascent of 3 steps. The height of the temple above the platform, was 65 feet. Within the peristyle at both ends, was a range of 6 columns, $5\frac{1}{2}$ feet in diameter, forming a vestibule to the door of the cell ; there was an ascent of two steps from the peristyle into these vestibules. The cell was $62\frac{1}{2}$ feet broad, and divided into 2 unequal chambers, the western of which was 43 feet 10 inches long, and the eastern 98 feet 7 inches long. The ceiling of the former was supported by 4 columns ; and that of the latter by 16 columns. The whole dimensions of the edifice were 228 feet long, and 100 feet broad. The frieze on the exterior of the cell and its two vestibules, represented the procession to the Parthenon, on the grand quinquennial festival of the Panathenæa.

The only part of the work now attached to the temple, is that above the western vestibule. A great part of it is in the British Museum.

In the frieze of the peristyle there

were 92 metopes, 14 in each front, and 32 on each flank of the temple.

The Parthenon was beautified and repaired by the Emperor Adrian, from whose days it continued almost entire till 1687, when the roof was destroyed by a bomb, fired from the Venetian army under *Morosini*, which fell upon a part which had been converted into a powder magazine.

The columns suffered much damage in the late war. The fluting has been knocked off in various places.

The Turks, when their store of iron balls was exhausted, formed balls of the marble of the temple, and had been long previously in the habit of pounding it into mortar.

With respect to the name of the Parthenon, it seems to have originated from two causes: first, for the sake of distinction—and next, as recording the peculiar grounds on which this temple was dedicated. The *Minerva* of this temple was to be distinguished from the *Minerva Polias*, her immediate neighbour.

The title of *Parthenos* was assigned to the *Minerva*, who occupied this temple, in order to designate her invincibility, an attribute which this temple emphatically declared. Hence the limited part of the Parthenon, in which part the statue of *Minerva Parthenos*, executed in gold and ivory by *Phidias*, was enshrined, was also itself more especially termed the Parthenon, as being the most intimate abode of her immediate presence.

The Erectheum.

Of the Temple of *Minerva Polias* now before us, a general idea may be formed by conceiving a cella, about 90 feet long, standing from east to west, intersected at its west-end by an irregular transept; and at each of the three extremities thus formed, a portico. The southern portico was not, like the northern and eastern,

supported by Ionic columns, but by *Caryatides*. The interior of the nave has been intersected by two marble partitions parallel to the east end, and was thus divided into three separate compartments, or chambers, of which the eastern was the narrowest. The question hence arises, how these chambers were occupied, and to what deities were they respectively dedicated?

The sacred olive-tree, produced by *Miuerva* from the earth, in her contest with *Neptune* for the soil of Attica, is known to have grown in the *Erectheum*, which is a general term applied to this temple. The same tree is placed by some writers in the Temple of *Pandrosus*.

The *Erectheum* was a fabric with two chambers; hence one of these chambers, the western, was the Temple of *Pandrosus*. The shrine dedicated to *Miuerva Polias*, was attached to that of *Pandrosus*, hence the other chamber of the *Erectheum* was the shrine of *Minerva Polias*. The third, or western chamber, if it be not a more modern addition, probably served as a corridor of communication between the northern and southern porticoes.

With regard to the space enclosed by the beautiful *Caryatid* portico, it may be inferred from the language of an inscription found in the *Acropolis*, that this portico was the place where *Cecrops* was supposed to be interred, and thence called the *Cecropium*.

Of the eastern hexastyle portico, 5 columns are still standing; but the south wall of the cella, is almost entirely destroyed. In the *Caryatid* portico, one of the 4 marble beams of the roof has fallen; three only of the 6 *Caryatides* remain—there survive but 2 of the 4 engaged columns in the western wall: the north wall of the cella, and 3 of the columns in the north hexastyle portico, with the roof over these last columns, are yet entire: the rest of the roof of this grace-

ful portico has fallen. It fell during the siege of Athens, in 1827. A great many of the Athenian women, who had taken refuge in the chamber during the siege, were killed by its fall. The Government are now restoring this beautiful fragment.

In the eastern chamber—that of Minerva Polias, was the statue of that goddess, the protectress of the city. The Corinthian columns remain, with the exception of one in the British Museum, among the collection purchased by Parliament of Lord Elgin for 35,000*l.*

In the contiguous chamber of Pandrosus, was the spring of sea-water, which, in the presence of Cecrops, Neptune had there fetched with his trident from the rock, to support his claim to the property of the Athenian soil: here, also, was the impression of the trident, the symbol of the god of the sea, stamped upon the rock; and lastly, here grew the sacred olive-tree of Minerva, which she had produced from the earth, a pledge of peace and plenty by land, as the emblem of Neptune was of dominion by sea.

The olive of Minerva and the trident of Neptune were symbols of two rival powers.

Theatre of Herodes Atticus.

On the S. W. angle of the Acropolis, are some remains of the theatre of *Herodes Atticus*, called the Odeum of Regilla, so named by him in honour of his wife.

The *Stoa of Adrian* stands near the market place, and is almost concealed by modern ruined buildings. Eight fluted Corinthian columns, with their capitals, remain perfect, and project in front of the ancient wall of the inclosure.

The *Gate of the Agora*, or new market, is formed by four fluted Doric pillars supporting a pediment, near which stands *Adrian's market tariff*,

as legible, and almost as perfect, as the day it was placed there.

The *Temple of Theseus* was built 30 years before the Parthenon, 465 B. C., a few years after the Battle of Salamis, by Cymon, son of Miltiades.

“The Church of St. Mark at Venice, and the Temple of Theseus, at Athens, have several points of comparison. They owe their origin to the operation of the same feelings. They are both at the same time temples and tombs. In both cases the venerated ashes interred within them, came from a distant region. The relics of Theseus, real or supposed, were brought by Cymon from the isle of Skyros to the Piræus: those of St. Mark to the quay of Venice, from Alexandria. The latter were hailed on their arrival with the pageantry of a Venetian carnival: the obsequies of Theseus were solemnized with a dramatic contest of Æschylus and Sophocles. The hero and the saint, placed in their splendid mausoleums, each in his respective city, were revered as the peculiar guardians of those two republics of the sea.

“Theseus did not enjoy alone the undivided honours of his own temple. He admitted Hercules, the friend and companion of his earthly toils, to a share in his posthumous glory. He even ceded to him, with the best spirit of Athenian delicacy, the most honourable place in that fabric. On the *eastern* façade of this temple, all the 10 metopes are occupied with the labours of Hercules, while only four, and those on the sides only, refer to the deeds of Theseus. The same disinterestedness is shewn in the selection of the subjects of the two friezes of the pronaos and posticum of the cella. Here, as before, Theseus has yielded to Hercules the most conspicuous spot at the entrance of his own temple.

“This temple, therefore, possesses an interest not only from the beauty of its structure, but as a consecration

of heroic friendship, and an expression of political attachment."—Wordsworth.

It stands at the western end of the town. It is a peripteral hexastyle, with 13 columns on the side. The cell within is 40 feet long, and 20 feet broad. It has a pronaos and a posticum, with 2 columns between the ante.

Thirty-four Doric columns with the walls remain entire, and the whole was built of Pentelic marble.

The roof of the cell of the Theseum is modern.

The temple has been converted into a church, was dedicated to St. George as a place of religious worship, but it now forms the Museum at Athens, all the fragments of marble which have been discovered by the present Government being placed there. But in 1838 it contained but few objects of interest.

Of late years it has served as a place of sepulture for several English.

The *Areopagus*, or *Hill of Mars*, was in the centre of ancient Athens.

Sixteen stone steps cut in the rock, at its south-east angle, lead up to the hill of the *Areopagus* from the valley of the *Agora*, which lies between it and the *Pnyx*. This angle seems to be the point of the hill on which the Council of the *Areopagus* sat. Immediately above the steps, on the level of the hill, is a bench of stone excavated in the limestone rock, forming three sides of a quadrangle, like a trichlinium: it faces the south; on its east and west side is a raised block: the former may perhaps have been the tribunal,—the two latter the rude stones which Pausanias saw here, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in this court. There the *Areopagites*, distinguished alike for their character, rank, and official dignity, sat as judges on a rocky hill in the open air, and in the dark, that the judges might not be influenced

by seeing and knowing the accuser and the accused.

There are the ruins of a small church on the *Areopagus*, dedicated to St. Dionysius the *Areopagite*, and commemorating his conversion here by St. Paul. St. Paul stood in the centre of this platform. He was brought, perhaps, up these steps of rock which are the natural access to the summit, from the *agora* below, in which he had been conversing, to give an account of the doctrines which he preached on the *Areopagus* hill, probably so chosen, as an open space, where many might listen, and also as likely to intimidate the Apostle, being the tribunal for trying capital offences—especially in matters of religion.

Here, too, Orestes was tried for matricide, and Socrates for theism.

It was named *Areopagus*, from Mars having been the first who sat in judgment in it.

The *Pnyx*, or hill, where the meetings of the people were held, and where the most important questions of peace and war were decided, was not constructed with the magnificence of a regular theatre, but with the simplicity of ancient times, with a pulpit of stone turned from the sea towards the interior country.

These remains exist upon a platform on a rocky height to the north of the museum, and to the west of the *Areopagus*.

It is fronted with blocks of stone of great size. The stone pulpit, called the *Bema*, is an elevation like an altar, whence the orators harangued the people. This, with the steps leading to it, and the seats beneath it, are all hewn out of the solid rock, and are in perfect preservation. Its area is more than 12 000 square yards.

Near the site of the temple of *Eleusis* (no remains of which exist) is a sloping stone, down which the Grecian dames used to slide on their backs, as an antidote against sterility.

This practice is continued to this day, till the surface of the stone has become perfectly smooth.

The *Hill of the Musæium*, where Musæus is said to have sung, and, dying of old age, to have been buried, is nearly as high as the Acropolis. It stands south-west of the city. On the summit are the ruins of the monument of Philopappus. He was a Syrian by birth, son of Epiphanes, and grandson of Antiochus, but descended from a family of Besa in Attica. He was a Roman consul in the reign of the emperor Trajan, and gained several victories over the Germans and Dacians. On his retirement to Athens he erected this monument.

It was, when perfect, a masterpiece of sculpture. The bas-reliefs are now much defaced, though the subjects of them may still be discovered. Two mutilated statues and inscriptions still exist here.

From this height the Turks bombarded the fortress during the last siege.

The *prisons* of Socrates are four curious dungeons cut in the rock at the base of the Musæium hill, and evidently intended for prisons. That in which Socrates is said to have been confined and to have drunk the poisoned cup, had its entrance from above. A few steps were cut in the rock whence a ladder was let down.

The *Theatre of Bacchus*, or Dionysiac theatre, stood near the south-east angle of the Acropolis. It was built 500 years before Christ, but the form of it and some vestiges of one of the wings can alone be traced.

The *Temple of Bacchus*, a cavern at the summit of the theatre in the rock of the Acropolis, was converted by Thasyllus, the victorious Choregus, into a small temple.

On the entablature of the temple was the statue of Bacchus, which is now in the British Museum. It was placed just below two columns formed

with triangular capitals to support tripods, which still exist. The front of the temple is ornamented with three Corinthian pilasters, that support the entablature.

The *Odeum of Pericles* was in the vicinity of the theatre of Bacchus.

The *Grotto of Apollo and Pan* is situated under the wall of the Propylæa, near a spring of water, as stated by Pausanias, and near the road which forms the present access to the citadel from the centre of the town. The cavern contains two excavated ledges for the altars and statues of the two deities together, with several niches for votive offerings. A statue of Pan, now in the public library at Cambridge, was found in a garden at no great distance below the cave. The cave measures 6 yards in length, 10 in height, and 5 in depth.

The *Fountain of Clepsydra*, so called from its being supposed to secrete a part of its water in the summer months, which part was conveyed by a subterranean vein to the Phalerum, is associated in ancient descriptions with the Grotto of Pan, and is contiguous to it. The only access to this fountain is from the platform of the Acropolis above it. The approach is at the north wing of the Propylæa, by a descent of 47 steps in the rock, partially cased with marble. The descent is arched with brick, opening into a small subterranean chapel, dedicated to the Holy Apostles. In the chapel is a well, surmounted with a peristomium of marble, the water is sometimes 30 feet below this.

“The Clepsydra in ancient times was, as it is now, accessible from the citadel. This consideration will explain why, in the *Lysistrata* of Aristophanes, the particular mode of defence is selected, which is there adopted by the besieged women in the Acropolis. The local objects suggested it. It was this fountain which supplied the

women with its water to extinguish the fire, and drench the persons of their veteran besiegers beneath the wall. The same fountain has since served to supply a Greek water-clock, and a Turkish mosque.

"In modern times, the Clepsydra has verified its name. The access to it from the Acropolis was utterly lost, till very recently, for a considerable period. It was discovered in 1828, and in the succeeding year both the steps and the fountain were enclosed in the fortified circuit of the Acropolis, by the erection of a new bastion projecting from the north wing of the Propylæa, and returning to abut upon the rock which adjoins the Propylæa to the east. This out-work was executed in the month of September of that year, by the Greek chief Odysseus, when he was in possession of the fortress."—*Wordsworth*.

The Cave of *Agraulus*. It is not easy to ascertain the precise site of this grotto, which was in the northern face of the Acropolis.

At the distance of sixty yards to the east of the cave of Pan, there is an excavation at the base of the rock of the Acropolis, which is here very abrupt: and 40 yards further to the east, there is another grotto near the summit of the rock, and immediately under the wall of the citadel. One of these two is certainly the cave of *Agraulus*: in the latter there are thirteen niches in the interior, which prove it to have been a consecrated spot. On ascending the rock of the Acropolis to reach it, which is not very steep, its height above the base of that rock is about 60 yards.

The former cave is now blocked up by a wall. Its entrance is 9 feet in breadth.

Close to the Erechtheum, a subterranean way has been found leading down to this cavern, and leading out into the town from the centre of the northern face of the Acropolis rock.

The expression *μυχώδεις μακραι*

(*hollowed steep*) applied by Euripides to the cave of *Agraulus*, denoting both a secret cavity and a steep ascent, together with his indication of its proximity to the cave of Pan, correspond to this cave better than to any other.

The arch of *Hadrian* stood between the two divisions of the city. On the north-west side of the arch is the inscription,—“These are Athens, the ancient city of Theseus.” And on the south-east side,—“These are (the Athenæ) of Hadrian, and not the city of Theseus.” That is to say, that *Hadrianopolis* was on the south-east side of the gate, and the *Theseian city* on the north-west side.

The *Olympæum*, or *Temple of Jupiter Olympus*, the largest temple of Athens, was the first conceived and the last executed of all the monuments of Athens.

The temple was begun by *Pisistratus*, 530 years B.C., and completed by *Hadrian*, A.D. 145.

The building of this temple went along with the course of the national existence of Athens: Athens ceased to be independent before the Temple of Jupiter was completed. It was reserved to a Roman emperor, *Hadrian*, to finish the work. This gigantic fabric stood therefore on its vast site, as a striking proof of the power of Rome exerted at a distance from Rome on the Athenian soil.

It is hardly possible to conceive where and how the enormous masses have disappeared of which this temple was built.

Its remains consist of 16 Corinthian columns, 6½ feet in diameter, above 60 feet high, on an artificial platform supported by a wall, the remains of which shew that the entire circuit must have been 2,300 feet.

The whole length of the building was 354 feet, and the breadth 171 feet. The temple consisted of a cell surrounded by a peristyle which had 10 columns in front and 20

at the sides. The peristyle was double at the sides, and quadruple at the posticum and pronaos, therefore the total number of columns was 120.

Some of the columns of this temple were afterwards removed to Rome, and ornamented a temple there.

The *Stadium of Athens* was the most remarkable monument on the south side of the Ilissus. Here a sloping bank runs parallel to the river: and in this slope a semi-elliptical hollow, facing the north, has been scooped out of the soil, at right angles to the river. This was the Athenian Stadium. Its shelving margins were once cased with seats of white marble: it is now a long and grass-grown hollow retiring into the hill side.

The concave extremity of the stadium, which is its farthest point from the Ilissus, is somewhat of a higher level than that which is nearer to it. The racer started from a point at the lower extremity (*ἄφεσις*), and having completed one course in a straight line (*εὐόμος*, or *στάσιον*), turned round the point of curvature (*καμπήρη*) at the higher extremity, and thus descended in a line parallel to that of his ascent till he arrived at the goal (*βαλβίς*), which was a point a little to the east of that from which he had started: thus he accomplished a double course (*δίανλος*).

The average length of the Stadium was 600 Grecian feet (*ἕξ πλείθρα*), equal to about 612 English. The interior of the Athenian Stadium is found to measure 630 English feet. The extent of the course itself cannot now be precisely ascertained; but it was necessarily something less than the length of the interior.

The *Choragic Monument of Iusocrates*, or, as it was long called, the *Lantern of Demosthenes*, is the only remaining relic of a series of temples called the street of tripods, from the circumstance of these temples being surmounted by tripods gained by the

Choragi in the neighbouring theatre of Bacchus.

This monument is a small circular building, of the most graceful Corinthian proportions, of white marble, and covered by a cupola. Six fluted Corinthian columns support a beautifully sculptured frieze, the bas-reliefs of which have been lately much injured. Casts of these bas-reliefs were taken by Lord Elgin, and are now in the British Museum. Adjoining this monument was the old Franciscan Convent from which Lord Byron dated so many of his letters. Means have been taken for clearing away the soil in order to display the monument to greater advantage.

The *Tower of the Winds*, or the water clock of *Andronicus Cyrrhestes*, stands near the centre of the site of the new Agora, with the formation of which it was probably contemporary. It was erected to indicate the quarter from whence the wind blew, the hour of the day by the sun when the weather was clear, and by water when it was cloudy.

The water-clock within the tower of Andronicus, was supplied by the stream which rises under the cave of Pan. A part of the aqueduct used for conveying it to the Horologium is still to be seen, built into the walls of a modern house.

The form of the tower is an octagon. "Each of the eight sides faces the direction of one of the eight winds into which the Athenian compass was divided: and both the name and the ideal form of that wind is sculptured on the side which faces its direction. It thus served to the winds themselves as a marble mirror.

"The names of the winds being ascertained from these inscriptions, and the winds themselves being there represented, with their appropriate attributes, we are thus presented with an interesting picture of the influence of each wind on the climate of Attica.

"All the eight figures of the winds

are represented as winged, and floating through the air in a position nearly horizontal. Only two, the two mildest, Libs and Notus, have the feet bare, none have any covering to the head. Beginning at the north side, the observer sees the figure of Boreas, the wind to which that side corresponds, blowing a twisted cone, equipped in a thick and sleeved mantle, with folds blustering in the air, and high-laced buskins: as the spectator moves eastward, the wind on the next side of the octagon presents him with a plateau containing olives, being the productions to which its influence is favourable: the east wind exhibits to his view a profusion of flowers and fruits: the next wind, Eurus, with stern and scowling aspect, his right arm muffled in his mantle, threatens him with a hurricane: the south wind, Notus, is ready to deluge the ground from a swelling urceus which he holds in his bared arms, with a torrent of shower. The next wind, driving before him the form of a ship, promises a rapid voyage. Zephyrus floating softly along, showers into the air a lapful of flowers; while his inclement neighbour bears a bronze vessel of charcoal in his hands, in order to dispel the cold, which he himself has caused."—*Wordsworth*.

The *Fountain of Callirrhoe* is between the Olympeion and the Ilissus. Its water was formerly distributed through nine channels or pipes, which may have suggested its name *εννεάκρουνος*; there is now scarcely an appearance of water, and the Ilissus itself has a dry gravelly bed.

This fountain seems to have been on the outer side of the city wall. This position is less surprising, when we remember the provisions of the Amphictyonic oath, which obliged all the contracting parties never to prohibit a confederate city from the use of its fountains either in peace or war.

The piers of a ruined bridge, which once crossed the Ilissus, exactly in

front of the Stadium, and which must have been the chief avenue from it to the city, prove that the stream must have been once much more considerable than it is now. The bridge was a single arch, of 70 feet in span.

The site of the Lyceium seems to have been on the banks of the Ilissus, a little below the place where it unites its stream with the *Eridanus*.

The *Ilissus*, which was the more considerable stream of the two, rises in Mount *Hymettus*, and receiving a few contributions from Mount *Anchermus*, joins the other branch, collected from the hollows round *Syriani*.

Mount Pentelicus is 3,500 feet above the level of the sea, and about 10 miles distant from Athens. The marble is beautifully white, and the principal quarry now worked is half-way up the mountain. There are several others in different parts, all bearing marks of the work of the ancient Athenians. The grotto is near the first quarry; it is 30 feet in height and 60 feet square. Like all the grottoes of Pentelicus, the dust is literally alive with fleas. The guide generally cautions the traveller from entering for this reason. The view from the summit is magnificent, and there is no difficulty in reaching it. The plain which extends from *Calandra* to *Pentelicus*, is five miles long; it is rich and fertile in the extreme, affording some beautiful landscape scenery.

"The foot of Pentelicus may be reached by a good road in a light carriage in an hour and a half from Athens. The ascent from hence to the summit takes about two hours, over a steep slope, covered with fragments of broken marble as far as the highest quarries, whence you proceed over the mountain sides covered with rocks and brushwood. The view from the top is remarkable. A series of undulating hills slope gradually down from the summit of Pentelicus to the western extremity of the plain

of Marathon. The line of sea-coast which bounds it on the south, forms a deep semicircle, terminating at the eastern end in a long low promontory. The brushwood which covers that part of the plain appears to be separated near the shore, leaving a light line which is covered with the tumuli. Beyond all this the horizon is bounded by the long and singularly broken outline of the Negropont, now retiring into beautiful bays, now advancing into promontories, beyond which a few islets are scattered. The view is truly most magnificent, and its interest is perhaps increased by contrast with the other equally beautiful prospect which this spot commands of the plain of Athens, the dimly seen Acropolis and the distant isles of Salamis and Ægina."—*Blewitt*.

Cephisia is a village about 9 miles to the north-east of Athens, which Herodes Atticus chose for the place of his summer residence.

Here is a grotto dedicated to Moirai, or saints, to which the female peasants resort to learn their future destiny.

Mount *Anchesmus*. This name has generally been given to the peaked summit, considerably higher than the citadel, which, crowned with a small church of St. George, looks down upon the city from the north-east side. This hill is to Athens what Monte Mario is to Rome. From its summit the site and neighbourhood of Athens lie unrolled before the eye as in a map. Here the peculiarities of its physical form which distinguish Athens so remarkably from all other places, are more strikingly exhibited than in any other site. It is one of the best stations for tracing the natural boundaries of the ancient city.

On the S. W. the ridge of the hills, on one of which was the Pnyx; on the opposite, Lycabettus; the bed of Ilissus to the south, appeared to Plato the legitimate boundaries of the city. Of the actual site of Lycabettus there have been some doubts, but it

is most probable that it is identical with the hill of St. George.

The *Academy*. The olive-grove of Academe, Plato's retirement, is still called by the same name, as in Plato's time: it is near the Cephissus.

Dr. Holland gives the following true picture of Athens,—

"Those who expect to see in Athens only the more splendid and obvious testimonies of its former state, will be agreeably disappointed. The Parthenon, the Temple of Theseus, the Propylæa, are individually the most striking objects; yet it may perhaps be added that they have been less interesting singly than in their combined relation to that wonderful grouping of nature and art, which gives its peculiarity to Athens, and renders the scenery of this spot something which is ever unique to the eye and recollection. Here, if anywhere, there is a certain genius of the place, which unites and gives a character and colouring to the whole; and it is further worthy of remark, that this *genius loci* is one which strikingly connects the modern Athens with the city of former days. Every part of the surrounding landscape may be recognized as harmonious and beautiful in itself, and at the same time as furnishing those features which are consecrated by ancient description, by the history of heroic actions, and still more as the scene of those celebrated schools of philosophy which have transmitted their influence to every succeeding age. The stranger who is unable to appreciate the architectural beauties of the temples of Athens, yet can admire the splendid assemblage they form in their position, outline, and colouring, can trace out the pictures of the poets in the vale of Cephissus, the hill of Colonos, and the ridge of Hymettus, can look on one side on the sea of Salamis, on the other on the heights of Phylæ. * * *

"Nowhere is antiquity so well substantiated as at Athens, or its outline

more completely filled up to the eye and to the imagination."

The character of the landscape round Athens is very peculiar. The simplicity of outline and colouring, combined with the magnificence of form and extent, are more particularly striking. It cannot be called rich scenery, for, with the exception of the olive-grove of the plain, the landscape is devoid of wood. An air of repose is one of its chief characteristics, the form of the hills, and the plain terminating in the calm bay of Salamis, contribute to produce this effect, which is however to be more particularly ascribed to the eye always finding a resting-place on the height of the Acropolis, and the magnificent ruins covering its summit.

The Athenians have been noted among their countrymen, like their ancestors, for their superior quickness, vivacity, and disposition to intrigue; but their literary cultivation has been always inferior to that of the Greeks in some other parts. Great progress has lately been made in printing and lithography, and many books have recently appeared from the modern lithographic press. A lithographic map of Athens may be particularly noticed, and a little volume of Corinne, in Romanic, appears to be in high favour. Plutarch's Lives are also in great request. During the time of the Turks, the state of society was distinguished from that of other parts of Greece for its greater vivacity and freedom from restraint; and the females mingled in it much more freely than in other places.

The women at Athens are in general by no means celebrated for their beauty. We give, however, the following interesting account of "The Maid of Athens," and her family, from the travels of the late eminent artist, Mr. Hugh Williams, who lodged, as Lord Byron did, in the house of Theodore Macri, the daughter of an English vice-consul at Athens:—

"Our servant, who had gone before to procure accommodation, met us at the gate, and conducted us to Theodore Macri, the Consul's, where we at present live. This lady is the widow of the consul, and has three lovely daughters; the eldest celebrated for her beauty, and said to be the 'Maid of Athens' of Lord Byron. Their apartment is immediately opposite to ours, and, if you could see them, as we do now, through the gently waving aromatic plants before our window, you would leave your heart in Athens. Theresa (the Maid of Athens), Catinco, and Mariana, are of middle stature. On the crown of the head of each is a red Albanian skull-cap, with a blue tassel spread out and fastened down like a star. Near the edge or bottom of the skull-cap is a handkerchief of various colours bound round their temples. The youngest wears her hair loose, falling on her shoulders,—the hair behind descending down the back nearly to the waist, and, as usual, mixed with silk. The two eldest generally have their hair bound, and fastened under the handkerchief. Their upper robe is a pelisse edged with fur, hanging loose down to the ankles; below is a handkerchief of muslin covering the bosom, and terminating at the waist, which is short; under that, a gown of striped silk or muslin, with a gore round the swell of the loins, falling in front in graceful negligence;—white stockings and yellow slippers complete their attire. The two eldest have black, or dark, hair and eyes; their visage oval, and complexion somewhat pale, with teeth of dazzling whiteness. Their cheeks are rounded, and noses straight, rather inclined to aquiline. The youngest, Mariana, is very fair, her face not so finely rounded, but has a gayer expression than her sisters', whose countenances, except when the conversation has something of mirth in it, may be said to be rather pensive.

Their persons are elegant, and their manners pleasing and ladylike, such as would be fascinating in any country. They possess very considerable powers of conversation, and their minds seem to be more instructed than those of the Greek women in general. With such attractions, it would indeed be remarkable if they did not meet with great attentions from the travellers who occasionally are resident in Athens. They sit in the eastern style, a little reclined, with their limbs gathered under them on the divan, and without shoes. Their employments are the needle, tambouring, and reading."

The "Maid of Athens" is now Mrs. Black, and one of her sisters is the wife of M. Pittakys, keeper of the museum, and author of an interesting account of the antiquities. The reader must take into consideration the number of years that have elapsed since this description of these Greek beauties was penned.

From the invasion of Xerxes to the incursions of Alaric into Greece, A.D. 396, Athens changed masters 23 times, was twice burnt by the Persians—the suburbs and everything valuable in the vicinity destroyed by Philip of Macedon—the port and city were nearly levelled to the ground by Sylla—the Acropolis plundered by Tiberius, and ravaged by the Goths in the reign of Claudius—and lastly, the city and territory were ruined and despoiled by Alaric. In 1204 it was besieged by Sgure, a petty prince of the Morea, but successfully defended by its archbishop. It was taken by Boniface, Marquis of Montserrat, who appointed a Burgundian, Otho de la Roche, Duke of Athens. It was afterwards seized by a prince of the house of Brienne, whose son Walter lost his crown and life on the banks of the Cephissus, fighting against the Catalans. To the Catalans succeeded the Delves of the house of Aragon. At the end of the 14th century,

Athens was a fief of the kingdom of Sicily, and then fell into the hands of a Florentine, Reinier Acciajuoli, who bequeathed it to the Venetians. The Venetians were driven from it by Anthony Seignior, of Thebes, a natural son of Reinier, and the dukedom remained in his family till Omar, a general of Mahomet the Great, seized upon it in 1455. It was sacked by the Venetians in 1464, and bombarded by the same nation, under Morosini, in 1687; finally, it was besieged and taken by the Turks in 1688.

In 1812 Athens could boast of a population of 12,000 souls; but during the revolutionary war it was again the scene of a devastating siege and repeated conflicts. Mr. Waddington thus describes it in 1824:—

"The modern town of Athens was never remarkable for beauty or regularity of construction: it has now suffered the demolition of about one-third of its buildings. Many Turkish houses were burned by the Greeks, in the first siege of the citadel; many Greek houses were destroyed during the occupation of the place by Omer Brioni; and many of both have fallen into the streets from mere humidity and neglect. The churches and mosques have not met with greater mercy in this religious war; and even the ashes of the dead have not been allowed to repose in security."

The *Peiræus*. This harbour, to the westward of Munichia and Phalerum, was capable of containing in ancient times 1000 triremes; it is very deep. The only difficulty is in entering, between two pilasters. In 1838 there were anchored in it, the "Jupiter," 84, bearing the flag of the French Admiral, a heavy French frigate, and an 18 gun brig, a Russian corvette of 24 guns, an Austrian 18 gun schooner, the Greek barque Transport, 3 large steamers, besides a host of merchant ships, and the small trading craft of the country. English sailors do not like to be caught at a disadvantage,

and therefore anchor outside. But though the Peiræus is more like a great basin than a port, its great depth and security when entered, would accommodate a large number of heavy ships. In modern times it has been named Porto Draco, or Porto Leone, from the colossal lion of marble transported to Venice in 1687, and placed over the arsenal. Close to the pedestal, which still remains, are seen the pilasters, to which was attached a chain to prevent the entrance of hostile ships, whence the three ports of the Peiræus received the name of the closed ports—*χλειστοι λειμενες*. On the promontory are seen the remains of the tomb of Themistocles looking down on the Gulf of Salamis, the scene of his glory. The modern town of the Peiræus, which has been entirely built since 1834, contains about 300 houses. The government are filling up the marsh prior to the construction of a pier, which, when finished, will afford accommodation to several hundred merchant-vessels.

The distance from the Peiræus to Athens is 5 miles, and may be traversed on foot, on horseback, or in the omnibus, which go at all hours. The road follows the line of the famous long wall, built by Themistocles, of which the foundations and remains are still visible. The width of these walls admitted of two chariots passing each other on their summits. On the right of the road, about a mile and a half from the Peiræus, a monument has been erected to Karaïskaki and the Greeks who fell in the action with the Turks in 1827, when Lord Cochrane and Sir Richard Church, undervaluing the strength of the Turkish garrison, attempted to take Athens by a coup-de-main.

ROUTE 3.

MISSOLONGHI TO VONITZA AND PREVEZA.		Hours.
Kyria Irene (Pleuron) - - -	- - -	1
Khierasovo - - - - -	- - -	3 $\frac{3}{4}$
Vrakhori - - - - -	- - -	3 $\frac{1}{2}$
Kuvelo - - - - -	- - -	2
Vlokho (Thermus) - - -	- - -	1 $\frac{1}{2}$
Return to Vrakhori—		
Stratus - - - - -	- - -	2 $\frac{1}{2}$
Lepenu - - - - -	- - -	2 $\frac{3}{4}$
Amvrakia - - - - -	- - -	7
Vonitza - - - - -	- - -	7 $\frac{1}{2}$
Prevesa - - - - -	- - -	2 $\frac{1}{2}$

A ride of little more than 1 hour conducts the traveller to some ruins on a lofty situation on Mount Zygos, known by the name of Kyria Irene, the castle of Lady Irene. They are those of the entire circuit of the ruined walls of a small polis about 1 mile in circumference, enclosing the W. face of a very steep and rugged height, the summit of which formed an Acropolis. In the centre of the wall, which defended the lower side of the town, is a square tower, and at one extremity of the same wall another tower having long flanks.

Within the enclosure are the ruins of a theatre, 100 feet in diameter, excavated on three sides in the rock, and on the fourth constructed of masonry. There are also the remains of a small building, like the cell of a temple; besides these are other foundations of walls, and in the Acropolis are some remains of Doric shafts of white marble, probably belonging to the temple of Minerva at Pleuron. These ruins on Mount Zygos are those of the later Pleuron. At the foot of the mountain, on the edge of the plain of Missolonghi, as well as on a small height in that plain called Glyfto Kastro, some pieces of Hellenic wall mark the site of old Pleurona.

Khierasovo 3 $\frac{3}{4}$ hours. A village beautifully dispersed among vine-

yards and gardens, on the slope of the mountain, in the midst of a forest of chestnuts.

At a hamlet called Stou Gambo is an extensive view over the greater part of the plain and lakes around Vrakhori with the opposite mountains. There are three lakes in the plain: one right of the river Aspro or Achelous, but the two latter are only separated by a marshy tract, over which is a causeway said to be 200 years old, which is the only road from Vrakhori to Missolonghi, Anatolico, Bokhori and the adjacent coast.

Vrakhori $3\frac{1}{2}$ hours, a town occupying a large space of ground.

Two hours from Vrakhori, crossing the river Ermitza, and following the plain towards the shore of Lake Apokuso, we arrive at

Kuvelo, a hamlet situated between the edge of the lake and the ruins of an Hellenic fortress, which are one-third of a mile distant from the edge of the lake. The entire circuit of the ancient fortifications still surround a height which forms the last slope of Mount Viena; on the summit are the ruins of an oval Acropolis; at the S. extremity is a semicircular tower, which is nearly entire. Beyond the fortress, at the S. E. end of the lake, the mountains descend to the lake, and leave only a difficult road along the margin.

From Kuvelo, after returning $\frac{1}{2}$ hour by the same road, we turn to the right and ascend the mountain of Vlokho, which is very steep and covered with a thick wood of oak, ilex, and holly-oak. After passing a small grassy level, surrounded by woody heights, the path becomes still steeper up to the village of

Vlokho. $1\frac{1}{2}$ hour.—Between Vlokho and the summit of the hill on which stands a monastery, are the remains of the walls of Thermus, the capital of Etolia. The entire circumference of the city was about $2\frac{1}{2}$ miles; the walls are in best preservation on the

W. side. The form and position of Thermus were such as the Greeks seem generally to have considered as the most advantageous, viz. a triangle on the slope of a pyramidal hill, bordered on either side by a torrent flowing in a deep ravine, having a summit convenient for the Acropolis. At Vlokho the ground is formed by nature for an oval Acropolis. The only remains of a public edifice, within the walls of this capital of one of the most influential people in Greece, and which when taken by Philip was noted for its riches, is a square pyramidal shapeless mass of stones near the W. wall.

The monastery on the mountain is called the Pauaghia of Vlokho; it stands on an oval tabular rock, bordered on all sides by steep rocks. N. E. the mountain slopes down to a deep ravine, on the opposite side of which is the mountain of Viena, or Kyria Eugenia, an appellation which, according to the Caloyers of the convent, was derived from a Princess Eugenia, who concealed herself, when pursued by her enemies, in a cavern under the highest summit of the mountain, where she died. But it would be in vain to conjecture who these ladies Eugenia and Irene were, whose names are attached to two of the mountains of Etolia, as the names are to be referred to the Byzantine empire, during which time our knowledge of the history of Etolia is very scanty. An upper summit of Mount Vlokho, called Ogla, commands a fine and extensive view.

Return to Vrakhori.—The road now proceeds to Zapandi, and crossing the Achelous, we reach

The ruins of Stratus, $2\frac{1}{2}$ hours.—The E. wall of the city followed the bank of the river just at the point where it touches the hills of Valto, which are here low, but rise gradually N. N. W. and extend to the Gulf of Arta, where they terminate abruptly at the pass of Makrinoro. A parallel ridge

rises S.W. of Stratus, not far from it, and ends at the Gulf of Arta, on the hill called Spartovuni. A long valley, commencing at Stratus, and at Lepenu, a village opposite to it, lies between these ridges, through which is a descent to the plain of Xerokambo, near the S.E. corner of the Gulf of Arta. Stratus must, therefore, have been a military post of some importance.

The first object which strikes the traveller at Stratus, is a small door in the S. E. angle of the town wall. 30 yards below it, on the water side, are some foundations, either of the peribolus of a temple, or of a wharf.

Half way from the door to the upper part of the enclosure, are the remains of a theatre situated in a hollow. At the N. W. summit of the walls appears to have been a small citadel, but scarcely higher than the adjoining part of the same ridge on the outside the walls, and commanded, together with the entire site, by external heights. A little beyond a gate near the summit, are some ruined huts, once belonging to the village of Surrogli.

The summit of the ruins of Stratus commands a fine view of the Aspropotamus upwards, and of the hilly country near its banks, terminated by the mountain of Agrafa, in the distance.

Lepenu, $\frac{3}{4}$ hour, one of the principal villages of Valto.

The road passes along the foot of the hill of Lepenu; and leaving left the lake of Lygovitzi, which discharges its waters into the right side of Achelous, enters a pass between the ridges of Makhala, and then follows the E. bank of the lake of Valto.

Amorakia, 7 hours, a village $\frac{1}{3}$ of the way up a steep and rocky ridge. It consisted, when visited by Colonel Leake, of about 40 houses, and as many more in ruins. The Skala of Amorakia, called Karvasara, is situated in a valley at the head of a long bay, which forms the S. E. extremity

of the Gulf of Arta. E. of the valley is the mountain of Spartovuni. S. E. of Kersavara are the walls of a large Hellenic town, on a height on the right bank of a torrent, probably those of Limnea, from whence Philip commenced his march on Thermus.

The road now lies over the steep mountain at the back of Amorakia, and in 40 minutes reaches the summit, which forms the separation between Xeromero and Valto.

Descending left, is the village of Katuna, pleasantly situated on a hill. Right of Katuna is the bold, round mountain, called Bumisto; and in front of us is a lofty ridge, with a peaked summit called Varnaka. Near the head of the bay of Lutraki, we leave right the road to the Monastery of Kenromata, and to Vlikha Makrinoro and Arta, and ascending a height, look down on the bay of Lutraki. The road soon after enters a forest; at the thickest part of it, the village of Nisi is $\frac{1}{2}$ hour to the right. The road to Sefkada turns off left. On the summit of a ridge, terminating in Cape Geladha, the town of Vonitza; and left of it the lake of Vulkaria opens on the view.

Vonitza, $7\frac{1}{4}$ hours, the last town in the new monarchy of Greece. At the entrance of the town are the remains of a square redoubt and detached ravelin, the works of the French. Vonitza is divided into three separate quarters—viz., Recinto to the S. W., so called from being enclosed between 2 walls, which descend to the shallow harbour from the summit of a conical hill, crowned with a ruinous and ill-constructed Venetian castle; Borgo, a suburb on the W. side of the hill; and Boceale, divided from Borgo by gardens, and stretching E. along the shore of the bay. The greater part of the houses are wretched mud cottages. In Recinto are the ruins of a large church. On the N. point of the mouth of the harbour is a small suburb of a few houses, and a monastery prettily si-

tuated. The monastery and suburb are called Myrtari.

The Bay of Vonitza is a large semi-circular basin, opening into the gulf between the E. side of a peninsula and Cape Geladha E. It is indented with several fine harbours, and has considerable depth, quite to the shore of Vonitza.

The castle commands a fine view of the Ambracian Gulf, bounded by the hills of Suli and Janina.

The road from Vonitza to Prevesa follows first the shore of the shallow harbour, and then ascends a summit commanding a fine view of the Acarnanian Peninsula, and N. Paxa and the coast from Parga to Salaghora, with all the N. side of the Gulf of Arta. At the S. E. end of Vulkaria, on a height among thick woods, is the *Paleo Castro* of Kekhropulo, so called from an uninhabited village, left of which are Meganisi, Atoko, and a part of Kalamo.

Descending from the mountain, we leave left a road to Aglios Petros, a harbour on the shore of the Gulf of Prevesa, where are some views of an Hellenic *polis*, probably *Anactorium*, and reach the banks of a beautiful little fresh-water lake called *Linovrokhi*. The road now lies over an uncultivated country, and passes *Punta*, where are some Roman remains, probably of some of the buildings of *Actium*, established by *Augustus*.

Prevesa is $2\frac{1}{2}$ hours from Vonitza.

ROUTE 4.

MISSOLOGHI TO KURT-AGA (CALYDON)

$1\frac{1}{2}$ hours.

Midway opposite to E. termination of the lagoon of Missolonghi, are some remains of ancient buildings resembling Roman baths.

Two chambers subsist which have curved and arched niches in the walls, and on the outside several holes, partly filled with indurated sediment, formed by a long-continued course of water. These remains probably mark the site of *Halicyrna*.

At Kurt-aga, the first object that arrests the eye, is a wall of regular masonry, formed of quadrangular blocks, 3 feet in their greatest length, standing on the side of a projecting hill. This wall formed part of an oblong building, inclosing all the summit of the height, which being much steeper towards the torrent, than on the other sides, required the support of a strong buttress, or projection from the quadrangle; and this is the part of the building which is now so conspicuous. This ruin is separate from the enclosure of the city; and is probably the remains of the peribolus of a temple; and there is reason to believe it may have been that of *Apollo Laphreus*, which, according to *Strabo*, was not within, but near the town of *Calydon*. The remains of the town are traceable in their whole circuit of $2\frac{1}{2}$ miles. On the W. side they descend the left bank of the torrent; till, after receiving the waters from the slopes of the city itself, through an opening made in the wall, to admit their passage, the torrent changes its course. E. the walls ascended the crest of a narrow ridge to the *Aropolis*; the N. side crossed a ridge which connects the heights occupied by the city, with *Mt. Zygos*. In the middle of this side, on the highest point, stood the *Aropolis*, which was well protected by towers without. At the foot of the ridge, whose crest is crowned with the E. walls, flows a small branch of the *Evenus*.

ROUTE 5.

MISSOLOGHI TO VONITZA, BY TRIGARDHO, TRAGAMESTI, PORTA, KATUNA.

	Hrs.	Miles.
Anatolico, by water—		
Neochori - - -	1	0
Guria - - -	1	0
Stamna - - -	2	0
Return to Neochori		
Katokhi - - -	1	0
Trigardho-kastro, Oenia	0	4
Petala, by sea—		
Tragamesti, by sea, about	4	0
Vasiloputo - - -	0	6
Bambini - - -	3	0
Porta - - -	0 ³ / ₄	0
St. Nicholas of Aetos - - -	2	0
Katuna - - -	2 ¹ / ₂	0
Balimbey - - -	-	-
Ai Vasili - - -	1 ¹ / ₂	0
Vonitza - - -	3	0

The island of Anatolico is 3 miles distant from the N. extremity of the Lagoon, at the foot of the ridge of Stamna, and a mile distant from the land on either side, E. and W. The island is so small as to be entirely covered with the town, which contains about 400 houses. Being, like Missolonghi, supported chiefly by the profits of its ships and maritime commerce, it has suffered by the war.

The territory extends 5 or 4 miles on either shore of the lagoon, and produces corn for 2 months' consumption, rather more than sufficient wine for the place, with a considerable quantity of oil. The distance of Anatolico from Guria is 2 hours, menzil pace, but in a direct line, much less. From Missolonghi, in a direct line, it is about 6 G. M. With a monoxyló, it is double the distance, on account of a long low capo which separates the lagoon of Missolonghi from that of Anatolico; from the E. shore of the lagoon, it is a ride of about 1¹/₂ hour to Missolonghi.

Neochori, 1 hour. A village on the left bank of the Aspropotamus, containing 80 families; opposite to it, on the other side, is Katokhi, on a similar height at the extremity of the hills which begin about Palea, Katuna, and end near Katokhi.

Stamna, 2 hours.—The road from Neochori follows the bank of the Aspro, and reaching Guria in 1 hour, ascends thence by a rugged path the ridge of Stamna, passing the hamlet of St. Elias, at the foot of a peaked height, which is remarkable in all directions. Stamna, once a considerable town, contains now only 80 families, and not one-fifth part of its lands are cultivated, though it has suffered less than many other places in Acarnania, from not being in the line of the most frequented communications. Its decline dates from the first Russian war, when Orloff sent thither a Kefalonioté to originate a rebellion in favour of Catherine's war with Turkey.

Flags were made, under which men, women, and children assembled to establish their liberty and independence; very soon, however, some Albanians marched against them from Vrakhori, slaughtered the men, made slaves of the women and children, and pillaged the houses, and thus ended the epanastasis of Stamna.

Return to Neochori, and cross the Achelous, at the Skaloma, called Salitza, to—

Katokhi, containing 100 families, and once undoubtedly a place of greater importance, having a large ancient church of St. Pandeileimon, said to have been built by Theodora, wife of Justinian. On a rock in the middle of the village stands a tower, with very thick walls, apparently of the same age as the church. A sepulchral stone, forming part of the altar in the church, is inscribed with the name of Phormion, the son of Thuion, in characters of the best Hellenic times.

Trikardhó or Tri kardho-kastro, 4

miles W. of Katokhi, the modern name for the ruins of Œniæ, the city of the Œniades. It occupied an extensive insulated hill, not high, and now covered with a forest of Vallonea oaks, and half surrounded on the N. and E., which are the highest sides, by a great marshy lake, called the lake of Lezini or Katokhi. The lowest point of the hill was excluded from the walls. The entire circuit of the fortifications still exists. At the highest, or N. E. point of the enclosure, is a tower still 20 feet high, with a piece of wall adjoining. The latter has not a single rectangular stone in it; most of the polygons are equal to cubes of $2\frac{1}{2}$ to 3 feet, and the beauty and accuracy of the workmanship are admirable. Proceeding W. we arrive at a small gate in a retired angle of the walls leading to a large cavern in the rocks, full of water very clear and deep, but which, as the sides of the cavern are perpendicular, is inaccessible. It is called one of the ancient cisterns of the city, but is entirely the work of nature.

About two-thirds of the distance from Trigardhó to Mount Kalkitza—a rocky, steep, and woody mountain which separates the plains from those of Tragamesti—is a rocky island like that of Trikardho, and also covered with trees and bushes. On another insulated hill, N. E. of the marsh, 2 or 3 miles from Palea Katuna, stands the monastery of Lezini, which gives its name to the lake.

Beyond the cistern above mentioned following the walls for a short distance, we arrive at what is called the port, the deep water reaching from the sea at Petala. One of the most remarkable parts of the ruins is the gate leading from the port to the sea, and terminated in an oblique passage through the wall 8 feet long. Though the passage is ruined and the gate half buried, the elevation of the upper part of the latter is preserved, and is one of the most curious ruins in Greece,

as it shows that the Greeks combined the use of the arch with that of polygonal masonry: 5 feet above the arch a quadrangle, formed by three stones, crowns the ruin. The remains of a theatre stand near the centre of the ancient city, and command a view towards Kurtzolari and the mouth of the Achelous. The ruins and woods of Trigardhó are singularly picturesque, while the picturesque Albanian dresses form an appropriate accompaniment to the scenery.

The copper coins of the Œniadæ, bearing the head of the tauriform Achelous and the legend ΟΙΝΙΑΔΑΝ in the Doric dialect, are found in great numbers in the surrounding parts of Greece. Twenty-three years prior to the Peloponnesian war the Œniadæ resisted Pericles, who attempted to reduce it with an Athenian squadron. It was the only city in Acarnania adverse to the Athenian alliance, and did not join that alliance, till the 8th year, when it was compelled to do so by the other Acarnanes, assisted by the strong fleet of Demosthenes at Naupactus. In the year B.C. 211, Œniadæ was taken by the Romans under M. Valerius Lævinus, and given by them to the Etolians, but was restored to the Acarnanians twenty-two years after.

Descending from Trigardhó to the valley of the Aspro, we proceed to a mill 2 miles distant from the ruins, and thence down the stream to—

The island of Petala, consisting entirely of rugged rocks, having small intervals of soil which are covered in winter and spring with a luxuriant growth of herbage and aromatic shrubs. On the W. side a few fields were cultivated by the Ithacans, till Ali Pasha occupied the island.

Proceeding hence to the Skaloma of Tragamesti, we sail between the Echinades and the Acarnanian coast, in which about midway is the harbour of Platia or Pandeimonæ. It is a beautiful bay, with a narrow entrance. On the summit of a hill rising from

the harbour, are the ruins of an Hellenic city, probably Astacus, which was the chief maritime city and harbour N. of Eniada.

The Bay of Tragamesti is 5 or 6 miles long and 1 broad, sheltered on the S. W. by the Echinades; on the N. W. shore is the mountain Velutzi. There is a rough mole on the beach at the extremity of the bay where the magazine stands.

Vasilopulo, 6 miles.—A village occupying a lofty situation near the N. extremity of the valley. The villages of Tragamesti and Lutziana are also situated on this side of the valley. Of these three, Tragamesti is the largest. The valley is separated from that of Bambini by the mountains which are a N. continuation of Mount Kalkitza. Between Lutziana and Tragamesti, below a monastery of St. Elias, a root of Mount Velutzi projecting into the valley, was the site of the fortress which possessed the district of Tragamesti in Hellenic times, and at a subsequent period. The remains consist of walls of mortar and rubble, erected upon regular Hellenic masonry. There are also the ruins of a large church, and at the angle of the fortress a square tower coeval with the church. The Hellenic town was probably Crithole.

The road from Vasilopulo now crosses the hills and descends into a valley which extends to the heights of Sygovitze and Mauina, and passing through Makhera, once a considerable village, then follows the slope of the hills to Bambini 3 hours.

Paleo Castro of Porta $\frac{3}{4}$ hour. The monastery, called the Panaghia of Porta, is founded on a part of the walls of the acropolis, which encircle the summit of an irregular height rising from the middle of the vale, which is enclosed by Mount Bumisto, the ridge of Makhala or Katuna, and the mountain of Lygovitze. The walls are chiefly polygonal, except on the lower side towards Makhala,

where they are best preserved, and where a tower of regular masonry subsists to half its original height. A little above it is an ancient reservoir, which still contains the waters of a spring which here takes its rise. Round the source formerly stood the modern village of Pistiana. Within the Hellenic enclosure are many foundations of ancient buildings and traces of terraces, now separated from each other by luxuriant bay-trees.

The monastery is large, but contains no Hellenic remains. The Hill of Porta separates the valley of Bambini from that of Aetos, so called from a deserted village at the foot of Mount Bumisto, opposite to which, in the direction of Porta, is a pointed hill crowned with a castle of the lower ages, also named Aetos.

Leaving Porta, we proceed in the direction of Katuna, through the valley, which, except at Aetos and Katuna, is uncultivated. In two hours we find ourselves immediately below St. Nicholas of Aetos, in a monastery on the lower heights of the ridge attached to the Castle-peak.

Katuna, $2\frac{1}{2}$ hours.

From Katuna return to Lutraki and Balimbey. From thence to Ai Vasili, a village on the N. slope of the mountain of Pergandi, is $1\frac{1}{2}$ hours. Here there is nothing more than a church of St. Basil, and a cluster of cottages.

Vonitza is 3 hours from Ai Vasili. The road descends the mountain, crosses the elevated plain, re-enters the forests, and approaches Vonitza a little above the ancient foundations on St. Elias.

ROUTE 6.

FROM AETOS TO ALYZEA.

The village of Zeuki is one hour N. Another hour brings the traveller to a gorge, through which a torrent descending by Zeuki, forces its way into the plain of Mitika. On the summit of the gorge is a small and beauti-

ful Hellenic tower. Descending the mountain, we cross the plain of Mitika to the Paleo Castro of Kandili, the name given to the ruins of Alyzea, situated above the village of Kandili, about 1 hour from the sea. The walls are in the best Hellenic style, and probably, of all the cities in this part of Acarnania, Alyzea would best repay excavation and research. Near the angle of the plain of Mitika, which is a triangular level, of which the shore is the base, and two chains of lofty and abrupt mountains form the sides, the Avernaeus has forced a magnificent passage through the limestone, and restrained there by an embankment, it has accumulated its waters for the irrigation of the plain. Thus Hellenic construction and Cyclopic labours were here devoted to an useful work, and remain at the present day an instructive lesson.

In the year B.C. 374, the bay of Alyzea was the scene of a naval victory, gained by 60 Athenian ships, commanded by Timotheus, against 55 Lacedemonians, under Nicolochus; on which occasion, the historian relates, that Timotheus retired after the battle to Alyzea, where he erected a trophy; that the Lacedemonians, having been re-inforced by six ships from Ambracia, again offered him battle, and that when Timotheus refused to come forth, Nicolochus erected a trophy on one of the neighbouring islands, probably that of Kalamo.

ROUTE 7.

FROM ATHENS TO SUNIUM.

Bari, the ancient Anactis, is 12 miles from Athens. Here there is a natural subterranean cave in Mount Hymettus. It is entered by a descent of a few stone steps, from which access the interior is dimly lighted: it is vaulted with fretted stone, and the rocky roof is gracefully hung with stalactites.

There are some ancient inscriptions engraved on the rock near the entrance. From one of these we learn that the grotto was sacred to the nymphs. Another similar inscription admits the sylvan Pan, and the rural Graces, to a share in the same residence. The pastoral Apollo is likewise united with them in another sentence of the same kind.

The Attic shepherd, to whose labour the cave was indebted for its simple furniture, is also mentioned in other inscriptions here. His figure too, dressed in the short shepherd's tunic (*Baira*), and with a hammer and chisel in his hands, with which he is chipping the side of the cave, is rudely sculptured on its rocky wall.

The next day's journey is from Bari to Lagrona. The country is most desolate, scarcely any vestiges remaining of the towns and villages which once covered the soil. The route was the high-road from Athens to Laureium. By it the silver ore, which had been dug from the Laureian mines by the labour of several thousand slaves, was carried to the city, and thence issued to circulate through the whole civilized world. The stony road is deeply worn by the tracks of the wheels which then rolled along it, groaning with their precious freight. In some places, for a considerable distance, the wheels have worked deep grooves in the rock. The road is now a mere mule-path. It is probably the ancient Sphettian way.

At Lagrona is a Metochi, belonging to a convent, where strangers can lodge.

The Temple of Sunium is about 5 miles to the south of Lagrona. Standing above the shore on a high rocky peninsula, its white columns are visible at a great distance from the sea. There is something very appropriate in the choice of this position for a temple dedicated to the tutelary goddess of the Athenian soil. Minerva thus appeared to stand in the vesti-

bule of Attica. The same feeling which placed her statue at the gate of the citadel of Athens erected her temple here."—*Wordsworth*.

On a hill to N. E. of the Peninsula on which the temple stands, are extensive vestiges of an ancient building, probably the Temple of Neptune.

Sunium was the principal fortress of the district, while Athens remained independent. After that period it rapidly sank into decay.

Save where some solitary column mourns
Above its prostrate brethren of the cave;
Save where Tritonia's airy shrine adorns
Colonna's cliff, and gleams along the wave;
Save o'er some warrior's half-forgotten

grave,
Where the gray stones and unmolested
grass

Ages, but not oblivion, feebly brave,
While strangers only not regardless pass,
Lingering like me, perchance, to gaze, and
sigh "Alas!"

Yet are thy skies as blue, thy crags as
wild;

Sweet are thy groves, and verdant are thy
fields,

Thine olive ripe as when Minerva smiled,
And still his honied wealth *Hymettus*
yields;

There the blithe bee his fragrant fortress
builds,

The freeborn wanderer of thy mountain-
air;

Apollo still thy long, long summer gilds,
Still in his beam *Mendeli's* marbles glare;
Art, Glory, Freedom fail, but Nature still is
fair.

Dyron.

ROUTE 8.

FROM ATHENS TO ZEITUN BY MARATHON, THEBES, DELPHI, &c.

	Hrs.
Athens to <i>Kakuvies</i> - - -	2
<i>Kakuvies</i> to <i>Stamata</i> - - -	3
<i>Marathon</i> - - - - -	3
<i>Kallinge</i> - - - - -	1½
<i>Capandritti</i> - - - - -	1½
<i>Magi</i> - - - - -	½
<i>Shalishi</i> - - - - -	3
<i>Aenea</i> or <i>Ela</i> - - - - -	2
<i>Skemata</i> - - - - -	2
<i>Thebes</i> - - - - -	5
<i>Plataua</i> - - - - -	2

	Hrs.
<i>Leuctra</i> - - - - -	4
<i>Neocorio</i> - - - - -	1
<i>Hieron</i> of the <i>Muses</i> on <i>Helicon</i>	1
<i>Sagara</i> - - - - -	2
<i>Kotumala</i> - - - - -	1¾
<i>Panori</i> - - - - -	2½
<i>Lebadea</i> - - - - -	1½
<i>Screpu</i> or <i>Orchomenus</i> - - -	¾
<i>Romaiko</i> - - - - -	1¾
Back to <i>Lebadea</i> —	
<i>Crissa</i> from <i>Lebadea</i> - - -	8½
<i>Castro</i> or <i>Delphi</i> - - - - -	1
<i>Arracova</i> - - - - -	3
Summit of <i>Parnassus</i> - - -	4½
Monastery of the <i>Virgin</i> - -	4
<i>Aija Marion</i> - - - - -	1½
<i>Velitza</i> or <i>Tithorea</i> - - -	1
<i>Palæo Castro</i> - - - - -	1
<i>Dadi</i> - - - - -	1½
<i>Bodonitza</i> - - - - -	3
<i>Polyandrium</i> of the <i>Greeks</i> who fell at <i>Thermopylæ</i> - - -	1
<i>Thermopylæ</i> - - - - -	1¼
<i>Zeitun</i> - - - - -	2¾
	<hr/>
	75¾

From Athens to Marathon 8 hrs.

The road crosses a small river which falls into the *Cephissus*, and proceeds through olive groves to—

Kakuvies, a village 2 hours from Athens. Soon after, the pretty village of *Kevisia* is seen to the right. *Cephisia* was celebrated as the birth-place of *Menander*. The road lies through a hilly country to the village of *Stamata* 5 hours from Athens.

Hence the traveller descends a mountain by an old paved road, with the sea and a port in view, whence crossing a rocky hill, *Marathon* appears, situated in a beautiful plain below. The road lies by the side of the river *Charadrus* now called *Keymirios Potamus*.

"Where'er we tread 'tis haunted holy ground;
No earth of thine is lost in vulgar mould,
But one vast realm of wonder spreads
around.
And all the Muse's tales seem truly told.

Till the sense aches with gazing to behold
 The scenes our earliest dreams have dwelt
 upon:
 Each hill and dale, each deepening glen
 and wold
 Defies the power which crush'd thy temples
 gone;
 Age shakes Athena's tower, but spares gray
 Marathon.

The sun, the soil, but not the slave, the
 same;
 Unchanged in all except its foreign lord—
 Preserves alike its bounds and boundless
 fame,
 The battle-field, where Persia's victim
 horde
 First bow'd beneath the brunt of Hellas'
 sword,
 As on the morn to distant Glory dear,
 When Marathon became a magic word;
 Which uttered, to the hearer's eye appear
 The camp, the host, the fight, the conquer-
 or's career."

Byron.

The hamlet of *Marathona* lies on the left bank of this stream. This was probably the site of the ancient Marathon.

The mountain behind the village commands a fine view of the plain.

Upon the right are the villages of *Marathon* and *Bev*, a mountain called *Crotoni*, a part of *Pentelicus* and the more distant summits of *Attica* towards *Sunium*. Upon the left is the mountain called *Stauvo Koraki*. In front lies the plain intersected in its whole length by the *Charadrus*. At the extremity of the plain towards the sea, is the conspicuous tomb raised over the bodies of the Athenians who fell in the memorable battle against the Persians. Farther on appears the Marathonian shore where the Persians landed, and, close to the shore is a marsh, where may still be found the remains of trophies and monuments. Beyond all extends the sea, showing the station of the Persian fleet, and the distant headlands of *Eubœa* and *Attica*.

On the opposite side of the *Charadrus* river are the villages of *Bev* and *Sefairu*, which, perhaps occupy the site of *Propalintus* and *Enoa*, cities of the *Tetrapolis* of *Attica*. They are

at the foot of *Mount Croton*, along the base of which extends the road to Athens in a N.W. direction. Proceeding to the right, and at the foot of the mountains, the traveller arrives at *Branna* by which village another route from Athens descends into the plain of Marathon. *Branna* is supposed to be a corruption of the name of *Branvon*, where the Athenian virgins were consecrated to *Diana* in a solemn festival which took place every five years. The virgins were under ten years of age, and no woman was allowed to marry until she had undergone this ceremony, the nature of which is not explained.

Of the various monuments mentioned by *Pausanias* as still existing on the plain when he visited it, none are now extant; but the foundations and *débris* of two buildings, of ancient Greek masonry, form piles not far distant from the convent of *Branna*, at the foot of the gorge.

The tomb of the Athenians has been the subject of much controversy; some asserting that it was the tomb of the Plateans, but the account of *Pausanias* is so clear and decisive as to leave no doubt of its being the tomb of the Athenians.

The Seian and the Teian muse,
 The hero's harp, the lover's lute,
 Have found the fame your shores refuse;
 Their place of birth alone is mute
 To sounds which echo further west
 Than your sires' "Islands of the Blest."

The mountains look on Marathon—
 And Marathon looks on the sea;
 And musing there an hour alone,
 I dream'd that Greece might still be free;
 For standing on the Persian's grave,
 I could not deem myself a slave.

A king sat on the rocky brow
 Which looks o'er sea-born Salamis;
 And ships, by thousands, lay below,
 And men in nations;—all were his!
 He counted them at break of day—
 And when the sun set where were they?

And where are they? and where art thou,
 My country? On thy voiceless shore
 The heroic lay is tuneless now—
 The heroic bosom beats no more!

And must thy lyre, so long divine,
Degenerate into hands like mine?

'Tis something, in the dearth of fame,
Though link'd among a fetter'd race,
To feel at least a patriot's shame,
Even as I sing, suffuse my face;
For what is left the poet here?
For Greeks a blush—for Greece a tear.

Must *we* but weep o'er days more blest?
Must *we* but blush?—Our fathers' blood
Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three,
To make a new Thermopylæ?

What, silent still? and silent all?
Ah! no;—the voices of the dead
Sound like a distant torrent's fall,
And answer, "Let one living head,
But one arise,—we come, we come!"
'Tis but the living who are dumb.

In vain—in vain; strike other chords;
Fill high the cup with Samian wine!
Leave battles to the Turkish hordes,
And shed the blood of Scio's vine!
Hark! rising to the ignoble call—
How answers each bold Bacchanal!

You have the Pyrrhic dance as yet,
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave—
Think ye he meant them for a slave?

Fill high the bowl with Samian wine!
We will not think of themes like these!
It made Anacreon's song divine:
He served—but served Polygates—
A tyrant; but our masters then
Were still, at least, our countrymen.

The tyrant of the Chersonese
Was freedom's best and bravest friend;
That tyrant was Miltiades!
Oh! that the present hour would lend
Another despot of the kind!
Such chains as his were sure to bind.

Fill high the bowl with Samian wine!
On Suli's rock, and Parga's shore,
Exists the remnant of a line
Such as the Doric mothers bore;
And there perhaps some seed is sown,
The Heraclidean blood might own.

Trust not for freedom to the Franks—
They have a king who buys and sells:
In native swords, and native ranks,
The only hope of courage dwells;
But Turkish force, and Latin fraud,
Would break your shield, however broad.

Fill high the bowl with Samian wine!
Our virgins dance beneath the shade—
I see their glorious black eyes shine;
But gazing on each glowing maid,
My own the burning tear-drop laves,
To think such breasts must suckle slaves.

Place me on Sualina's marbled ste—
Where nothing, save the waves and I,
May hear our mutual murmurs sweep:
There, swan-like, let me sing and die:
A land of slaves shall ne'er be mine—
Dash down yon cup of Samian wine!"
Byron.

From Marathon to Thebes is 15½
hours.

The road separates from the one
leading to Athens at a mill where
there are remains of an aqueduct. It
then ascends a part of mount Parnes
now called Nozia. Along the course
of the Charadrus the scenery becomes
extremely wild and picturesque, and
as the road ascends, it assumes a bolder
though less beautiful character. The
island of Zea, with the opposite pro-
montory and the coast of Eubœa, are
now seen, and farther on a widely ex-
tended prospect over the Bœotian
plain. Near the highest part of this
route is the village of

Kalingi 1½ hour from Marathon.

From Kalingi the road descends to
a village picturesquely situated in a
valley adorned with beautiful trees,
and surrounded by mountains and
most stupendous rocks.

Thence through a fertile valley it
passes the village of
Capandritti, distant 3 miles from
Marathon.

Somo have believed Cœnoa to have
occupied the site of either Kalingi or
Capandritti.

The road descends to Magi, half an
hour farther. Leaving this village
the traveller enters a defile, and for 2
hours rides along a truly Alpine pass,
where the scenery is sublime. Thence
the road descends to a spacious plain
—that of Tanagra. In this plain was
the city of Oropus, about 3 miles from
the sea. It is still called Oropo.

Shalishi in the plain is the next

village through which the road passes. It is 3 hours from Magi, and $6\frac{1}{2}$ from Marathon, or about 20 miles. A ride of 2 hours from Shalishi brings the traveller to—

Ennea or Ennea, a village situated on an eminence. It is in ruins, but has a large tower and some walls remaining.

The road continues hence over the plain, where the ruins of houses, &c. prove that this was once a populous district. At the farther extremity of the plain is a noble view of the gulf of Euripus.

Skemata is 2 hours from Ennea or $10\frac{1}{4}$ from Marathon.

From Skemata to Thebes is 5 hours or about 15 miles.

$\frac{3}{4}$ hour after leaving Skemata, the village of Bratchi is on the left, and Macro and Megalo Vathni upon the right. Leaving the plain of Bratchi, and crossing an eminence, the road enters the noble plain of Thebes.

Among the mountains which surround the plain of Thebes, Parnassus, and Helicon are conspicuous.

Thebes is situated on an eminence near the mountains.

Strangely as have vanished from all the cities of ancient Greece, Athens excepted, the monuments of former magnificence and civilization, from no one have they so completely disappeared as from Thebes. A few scattered and disjointed columns of rare marbles testify that a city of wealth had once existed here; but there is no form or feature of an edifice of older date than a large uninteresting Turkish tower of patchwork masonry, reared, where probably once stood the Cadmean citadel, or than a ruined Christian church, which had evidently robbed chaster buildings of their ornaments.

The rich Bœotian plain which offers such golden returns to the agriculturist, is now depopulated and uncultivated. For miles around Thebes no village greets the eye, and Thebes

itself is but a poverty-stricken village. A small brook running near will readily pass, and perhaps truly, for the classic fount of Dirce.

From Thebes to Platea, 2 hours. The whole of this part of the plain through which the Asopus flows is still called Platea. The Asopus rises in the plain at the foot of Mount Cithæron. The site of Platea is now untenanted; the walls may yet be traced in all their circuit, and a portion of the north-west wall continues in tolerable preservation. The masonry of this is excellent, and probably is of the date of Alexander the Great, who rebuilt the walls, and re-established the city subsequent to its destruction by the Thebans. Within its area are a few traces of foundations, and several broken columns of inferior dimensions and spurious architecture: there is no remnant of anything grand. On a declivity looking to the westward are several tombs and sarcophagi, but none of much beauty. The position of Platea is on one of the lowest slopes of Cithæron, as it sinks into the fine plain, Bœotia; and it faces west-north-west looking towards Parnassus. It commands a good view over the whole of Bœotia, and every manœuvre in the battle of Leuctra must have been clearly seen by its anxious inhabitants.

The modern name for Platea is Kuklos, or the Place of Blood.

From the ruins of Platea to Leuctra is 4 hours, across the hills which separate the plain of Platea from that of Leuctra, celebrated for the victory obtained here by the Thebans under Epaminondas over a very superior force of the Spartans, in the year 371 B. C., which rendered it so important a place, that its remains are like those of a considerable city, though it was only a village of Bœotia. It is now called Leftra. The ground for a considerable space is covered with immense fragments of marble and stone.

From Leuctra to Neocorio is 1 hour.

About 2 miles from Leuctra, to the right, are the ruins of an ancient town, called Phria, which seem to have more pretension to the name of Thespia than the village of Neocorio, which has been supposed to be its site; but which does not contain a vestige of any antiquity whatsoever.

Neocorio is situated at the foot of Mount Helicon.

From Neocorio to Lebadea is $8\frac{3}{4}$ hours.

The road lies along the N. E. side of the mountain, and in about 1 hour reaches the little monastery of St. Nicholo, in a sheltered recess of Mount Helicon. It is surrounded on all sides by the mountain, one small opening alone presenting a picturesque view of a tower upon an eminence in front. A thick grove almost conceals the monastery; while a fountain pours its clear waters into the rivulet below. The fountain is covered with creeping plants, which hang also from the trees by which it is shaded. An inscription found in a church gives the greatest interest to this beautiful spot, by proving it to have been the Fountain of Aganippe, and the grove of the muses. The rivulet below is the Parnassus, and both it and the fountain were sacred to the muses.

The walks about the fountain wind into the deep solitudes of Helicon are in the highest degree beautiful.

From the grove of the muses the road descends and crosses the Parnassus, and then ascends to the higher parts of Helicon. A narrow rugged path leads to the heights above Sagara or Sacra, whence the mountain has received its modern appellation. Here is seen a part of the ancient causeway, from Thespia to Lebadea; the spot commands a fine panoramic view.

E. by N. is the highest mountain of the Ægeopont. S. E. by E. Mount Parnes, called Ozia; S. E. Mount Cythæron; the W. and S. parts are concealed by Helicon. The plain of Lebadea appears through two gaps.

Sagara is in a deep valley 2 hours distant from the grove of the muses. A steep descent leads to the village, which is divided into two parts by a river. The lower part is in the plain, and above the upper town, in a most picturesque situation, is the "Monastery of the Panaghia."

Sagara probably occupies the site of Ascra, the birth-place of Hesiod.

On leaving Sagara the scenery becomes of the boldest character; the road ascends to the highest point of Helicon, whence the eye ranges over the plains of Cheronea, Lebadea, and Orchomenus, and over magnificent mountain scenery to Parnassus.

Descending thence, the ancient causeway is again visible, conducting the traveller to a terrace, elevated as it were above all Greece: hence the road descends to—

Kotumala, a village $1\frac{3}{4}$ hour distant from Sagara, situated amidst such an assemblage of sublime features as no other region can boast; all the mountains and plains of Hellas being displayed in one living picture.

Descending towards the plain by the ruins of an aqueduct and an ancient city on a hill, the traveller reaches

Panori, $2\frac{1}{2}$ hours from Kotumala.

Passing two bridges over small streams, *Lebadea* soon appears in view, and crossing the base of Helicon, which extends into the plain, the traveller in $1\frac{1}{2}$ hour from Panori, reaches

Lebadea, which in the time of the Turks, contained 1500 houses, and carried on a considerable commerce in the produce of Attica, Bœotia, and Thessaly.

The river Hercyna issues with great force from beneath a rock a few paces from the old Hieron of Trophœus. Every thing about the Hieron seems to exist in its original state, except that the vows have been removed from the niches where they were placed, and the entrance supposed to lead to the Adytum is

choked with rubbish. This aperture in the rock is close to the ground, and immediately below it issues a little fountain from several pipes into a bath, the interior of which is faced with white marble. The bath was used by those who came to consult the oracle, who at that time abstained from the use of hot baths, and bathed in the Hercyna.

The present appearance of the place is in perfect accord with the description of Pausanias, who himself descended into the Adytum, and consulted the oracle.

The river Hercyna bursts from the rock near the bath, and almost immediately receives the streams from the fountain. These two sources which it may be said to have, are called by Pausanias, Lethe, and Mnemosyne. The Adytum was a small aperture within the cavern. The votary was thrust into the Stoma with his feet foremost, the rest of his person being rapidly hauled in by some one within the Adytum.

The main body of water in the Hercyna is troubled and muddy; that in the bath is clear.

The first was Lethe, because the other being close to the throne of memory must have been Mnemosyne.

The throne of Memory, according to Pausanias, is the largest of the niches above the Adytum. It is an entire chamber of stone, and has a stone bench. It is hewn in the solid rock, 5 feet 10 inches from the ground.

The city of Lebadea is on the summit of a rock above the Heiron. Within the fortress were a few fragments of antiquity.

At about 6 miles 2 hours from Lebadea, are the ruins of *Cheronea*. On the site of them stands the village of Capranu. The theatre of *Cheronea* was one of the most ancient in Greece, and is one of the most perfect now existing. The colon is excavated in the rock; the marble covering of the seats is wanting.

The Acropolis is above the Theatre, and covers the top of a lofty precipice.

Near the Theatre is an aqueduct, which supplied a beautiful antique fountain with five mouths.

On the right hand of the aqueduct, near the theatre, is a subterranean passage, appearing to pass under the theatre. The entrance to it is like that of a well; it is 12 feet deep. The passage was probably an aqueduct.

Near the fountain are some remains of a small temple.

Cheronea was originally called *Arne*. Its plain is celebrated for the victory of the Athenians over the *Bœotians* in the fifth century before Christ; for that of Philip over the armies of Thebes and Athens in the fourth; and for that of *Sylla* over *Mithridates* in the first. One hour from the village is a tomb similar to that of the Athenians at Marathon. It is called *Mangoola*, and was raised over the Thebans, who fell in the engagement with Philip.

Cheronea was the birth-place of *Plutarch*, and here was preserved, in the time of Pausanias, the famous sceptre of *Agamemnon*.

From *Lebadea* to *Romaiko* $1\frac{3}{4}$ hour. A very remarkable bas-relief was found here, and placed in a church.

From *Romaiko* to *Serepu* is $\frac{3}{4}$ hour, and just before reaching it the traveller crosses the *Mauronero*, the river *Melas*.

From the inscriptions found here, it is evident that this was the site of *Orchomenus*.

The well and fountain mentioned by Pausanias exist in a monastery here, which occupies the site of the *Hieron* of the Graces, who chose *Orchomenus* for their residence in consequence of this *Hieron*. Here the *Charetesian* games were celebrated in honour of them.

The treasury of *Minyas* is a ruin close to the monastery, similar to that

of the tomb of Agamemnon at Mycene.

A tumulus to the east of the monastery is probably the tomb of Minyas.

Some remains of the Acropolis of Orchomenus still exist.

Return to Lebadea.

From Lebadea to Crissa is $8\frac{1}{2}$ hours. For 3 hours the road lies along the ridge of hills which separates Phocis from Bœotia, whence there is a splendid view of Parnassus. The road descends into the valley, which extends to the foot of Parnassus. On the right are two immense rocks, towering above the road. On the top of the highest is a remarkable ruin. The spot agrees in all respects with the description of Pausanias, of the place where Œdipus murdered his father, which happened on a spot where the roads from Diaulis, Lebadea, and Delphi met, just before entering the defile of Parnassus called Schiste.

The ascent of Parnassus begins by the pass of Schiste, between lofty precipices. The remains of the Via Sacra are seen in some places. Very high in the rock are several caverns in the defile. At six hours' distance from Sebadea the road begins to descend. The descent continues for four hours. Precipices surround the traveller, except where the view extends through valleys and broken cliffs towards Delphi.

Crissa. See Route 2, page 31.

Crissa to Delphi is $1\frac{1}{2}$ hours. See Route 2, page 31.

Delphi, Route 2, page 31.

To Arracova, 3 hours. See Route 2, page 33.

Arracova to the summit of Parnassus. See Route 2, page 31.

From the summit of Parnassus to the monastery of the Virgin is $1\frac{1}{2}$ hours.

This descent is on the N.W. side of the mountain, and subsequently bears to the east. It is steep and rugged. The monastery of the Vir-

gin is three-fourths of the journey down, and is beautifully embowered in pine groves, overlooking the mountains of Locri and the Dryopes, and the plains watered by the Cephissus.

From the monastery of the Virgin to Aija Marion is $1\frac{1}{2}$ hour.

The descent continues for $\frac{1}{2}$ hour, and then the road lies along the base of Parnassus.

From Aija Marion to Velitza is 1 hour.

The road passes two large pits with a tumulus on the edge, and beyond them is the foundation of a large building constructed with great masses of stone. This place is called "The Giant's Leap." After passing the torrent Cachales, several sepulchres are seen hewn in the rock.

Velitza stands at the foot of a precipice of Parnassus, over which extend in a most surprising manner the ruins of Tithorea. Their remains are visible to a considerable height upon the rocks. Above the ruins of the city, in the precipice, is a cavern, to which the approach is difficult. The Cachales sometimes rushes in a furious torrent down Parnassus.

Velitza was burned twice in one year by banditti.

The remains of the Forum, a square structure built in the Cyclopean style, are to be seen at Tithorea. At the distance of 80 stadia from the city, was the temple of Esculapius, and 40 stadia from the temple was a Peribolus, containing an Adytum sacred to Isis. The Tithoreans held a vernal and autumnal solemnity in honour of the goddess, where the victims were swathed in folds of linen in the Egyptian fashion.

From Velitza to Palæo Castro is 1 hour.

This Palæo Castro was called by the natives Thiva; but the traces of some walls are alone discernible; all other vestiges having been ploughed up. It is situated in the plain on the S.S.W. side of the Cephissus, about an

hour from Turco Chorio, which is supposed to stand on the site of Elatea. The ruins at Palæo Castro have been supposed to be those of Ledon.

From Palæo Castro to Dadi is $1\frac{1}{2}$ hour. The road turns N.W. by N., and crosses the Cachaies by a bridge, afterwards a foot of Parnassus which projects into the plain, and then the river Karraipotamo.

Dadi. On a hill beyond the village are some remains of the ancient walls of the Cyclopean order, and one of the mural turrets is still standing. They may perhaps be the remains of Amphiclea. Dadi was built on terraces in the form of a theatre, like Delphi. It faces the plain of the Cephissus, towards the N.N.E.

Dadi to Bodonitza is 3 hours. The road descends by an old military way, by an aqueduct and fountain, into the plain of Elatea, crosses the Cephissus, and soon after leaving its banks traverses the plain, and begins to ascend a part of Mount Ceta. Several ruins are seen in this part; the road is very bad as it approaches the summit of this part of Ceta. From the summit the prospect is astonishingly grand and beautiful; and this was probably the eminence called Callidromos. Upon the right the Cænean promontory of Eubœa projects towards the centre of the picture. To the left extend the summits and shores of Thessaly. From this spot the traveller descends to

Bodonitza.—Below the Acropolis, which must always have been a most important bulwark in guarding this passage, are the remains of ancient walls, resembling those at Tithorea and Dadi.

Podonitza to the Polyandrium of the Greeks who fell at Thermopylæ, is 1 hour. The road is by the ancient military way, the very route pursued by the Spartans under Leonidas, who defended the defile at the invasion of Xerxes. The whole of the road is a descent from Bodonitza,

but still lies high above the marshy plain. The hills are covered with trees and rare plants. In a small plain into which the road turns suddenly, just as a steep and continued descent commences to the narrowest part of the straits, is

The Polyandrium of the Greeks who fell at Thermopylæ. It is an ancient tumulus with the remains of a square pedestal built of square blocks of red marble breccia, though so much decomposed on its surface as to resemble grey limestone.

To *Thermopylæ* is $1\frac{1}{4}$ hour. The descent is very rapid, and the military way is frequently broken up by torrents. $\frac{3}{4}$ hour from the Polyandrium are the remains of the great northern wall mentioned by Herodotus. It has been traced from the Gulf of Malea to the Gulf of Corinth, a distance of 24 leagues, forming a barrier to Greece, excluding Ætolia and Thessaly.

Immediately beyond this wall to the left is the fountain where the advanced guard of the Spartans were found "combing their hair" by the reconnoitring party of Xerxes. Leaving the fountain, the road enters the bog, the only passage over which is by a narrow paved causeway. The Turkish barrier was placed here upon a narrow stone bridge. This deep and impassable morass extends to the sea towards the E., and Mount Ceta towards the W. The Thermæ, or hot springs whence this defile takes its name, are at a short distance from this bridge. They issue from two months at the foot of the limestone precipices of Ceta. They were sacred to Hercules, and are half way between Bodonitza and Thermopylæ. The temperature of the water is 111° of Fahrenheit at the mouth of the spring. It is impregnated with carbonic acid, lime, salt, and sulphur, and is very transparent. The ground round the springs yields a hollow sound like the solfaterra at Naples.

From Thermopylæ to Zeitun 2½ hours. The defile continues for a certain distance after passing the springs, and then the road turns off across the plain to Zeitun. The pavement in many places marks the route of Leonidas in his attack upon the Persian camp, when he ventured out of the defile the night before his defeat.

The Sperchius is the chief river in the plain. The marshy air of Thermopylæ is unwholesome, and nothing but the interesting associations connected with the scene would offer sufficient inducements to the traveller to visit so desolate a spot. The road to Zeitun lies over the swampy plain of Trachinia.

Zeitun has been described as a miniature model of Athens. From the castle there is a good view over the town, in which several good-looking houses have been erected of late years. They are larger than might be expected in so small a town. They chiefly belong to the different Kleptic chiefs, whose marauding excursions across the frontier from this last town in Greece have been invariably fomented by the Russian party at the capital, whenever the national treasury required to be replenished by fresh supplies from the protecting Powers.

ROUTE 9.

MARATHON TO NEGROPONT.

	Hours.
Site of Rhamnus - - -	1½
Grammatico - - -	1½
Kalamo - - -	3
Apostolus - - -	3
Oropo - - -	0½
Visit Tanagra - - -	3
Return to Oropo - - -	3
Delphi, (the site of Delium,) 7 miles from Oropo, a little left of the road.	
Dranisi - - -	1
Egripo - - -	3

The site of the ruins of *Rhamnus* is remarkable; the ground is covered with clumps of lentisk, and no house is visible; a long woody ridge runs eastward into the sea, and on each side of it is a ravine running parallel to it. On the E. extremity of this ridge, on a small rocky peninsula, is the site of the town of *Rhamnus*. Its principal ruins are those of its two temples; they stand on rather higher ground W. of this peninsula.

"Among the lentisk-bushes which entangle the path there, you are suddenly surprised with the sight of a long wall of pure white marble, the blocks of which, though of irregular forms, are joined with the most exquisite symmetry. This wall runs eastward, and meets another of similar masonry abutting upon it at right angles. They form two sides of a platform. On this platform are heaps of scattered fragments of columns, mouldings, statues and reliefs, lying in wild confusion. The outlines of two edifices standing nearly from north to south are distinctly traceable, which are almost contiguous, and nearly, though not quite parallel, to each other. These two edifices were temples; this terraced platform was their *τέμενος* or sacred enclosure. The western of these temples, to judge from its diminutive size and ruder architecture, was of much earlier date than the other. It consisted of a simple cella, being constructed *in antis*; whereas the remains of its neighbour show that it possessed a double portico and a splendid peristyle. It had twelve columns on the flank, and six on each front."—*Wordsworth*.

The largest of these temples has been supposed to be that of the *Rhamnusian* goddess *Nemesis*, and an inscription found here seems to confirm the idea. It records the dedication by *Herodes Atticus* of a statue of one of his adopted children to the goddess *Nemesis*.

But both these temples were dedicated to Nemesis, and it is probable that the former temple was in ruins before the latter one was erected; but at what period it was destroyed, or by whom, is uncertain. The remains of the town of Rhamnus are considerable. The W. gate is flanked by towers, and the S. wall extends towards the sea, is well preserved, and about 20 feet high. The part of the town bordering on the sea is rendered very strong by its position on the edge of perpendicular rocks.

The beauty of its site and natural features, enhanced as it is by the interest attached to the spot, is the most striking characteristic of Rhamnus. Standing on this peninsular knoll, the site of the ancient city, among walls and towers grey with age, with the sea behind you, and Attica before, you look up a woody glen towards its termination in an elevated platform, where, as on a natural basement, the Temples stood, of which even the ruined walls, of white shining marble, now show so fairly to the eye through the veil of green shade that screens them.

This town was the birthplace of Antipho, the master of Thucydides.

Grammatico, 1½ hour, an Albanian village.

The route now lies over a mountain tract, till it reaches a spot near Gliathi, on the broad tops of Mount Barnaba. Here is a magnificent view extending W. over the highest ridge of Mount Parnes, Nozia, with a glimpse of the Saronic Gulf. S. are the high peaks of Tirlos, probably the ancient Brilessus. Beneath, on the left, is the strait of Eubœa. The surface of the hills is here and there clothed with shrubs, but there is no timber.

At Gliathi, right of the road, are some well preserved remains of an ancient military tower constructed of polygonal stones, with an entrance W. defended by two doors, and two

loop-holes in the walls. Leaving Gliathi, we descend by a route broken into frequent ravines by the torrents which fall from the higher summits.

Kalamo, 3 hours. Situated on the heights above the sea, in face of the deep gulf of Aliveri in Eubœa. From the hill above the town is a fine view of the surrounding country.

Leaving Kalamo, we descend by a bad road to the great Charadra, or torrent which comes from the summit of Mount Parnes. The place is called Mavro Dhillissi. There are many remains of antiquity here, and some inscriptions on the spot have fixed it as the site of the temple of Amphiarus. From Mavro Dhillissi we descend through a gorge in the hills by a gradual slope. Left, in a lofty situation, is the village of Markopulo. We now enter a plain extending to the mouth of the Asopus; and, crossing two large torrents, arrive at

Apostolus, 3 hours, on the bay of Ai Apostolus, (the Holy Apostles,) most probably the site of Delphinium, which was once the harbour of Oropus. It is now the wharf of Oropo; it is the port whence passengers embark for Eubœa. Such was also the case with Delphinium.

“The name itself of Apostolus was, I conceive, chosen from reference to this its maritime character. The vessels which left its harbour, the voyages which were here commenced, suggested, from the very terms in the language by which they were described, the present appropriate dedication of the place to the Holy Apostles; which the pious ingenuity, by which the Greek Church has always been distinguished, has not allowed to be suggested in vain.”—*Wordsworth*.

There are but few vestiges at Apostolus, with the exception of a tumulus with a sarcophagus near it; and to the right a hill, with a tower of the middle ages on it.

Oropo, $\frac{1}{2}$ hour. A village containing about 30 houses, standing on the lower heights of the ridge of Markopulo, above some gardens, which extend to the Asopus.

Some large blocks of hewn stone are all that remains of the fortifications of a town which was, on account of its site, so long the object of military contention to its two powerful neighbours. "A few mutilated inscriptions are all that survives of the literature of a city, which formerly occasioned by its misfortunes the introduction of Greek philosophy into the schools and palaces of Rome."—*Wordsworth*.

The route from Oropo to Tanagra passes through the village of Sycamino, a hamlet inhabited by Albanians, on the opposite bank of the Asopus; the road turns left and ascends the stream, shaded by pines; it then descends into a small plain, where the Asopus is seen turning left into a fine woody chasm, abounding in plains.

Tanagra is 3 hours, about 10 miles from Oropo; its site is now called Gramada; it is a large circular hill, neither abrupt nor high, rising from the N. bank of the Asopus, and communicating by a bridge with the S. bank, where there are also ancient remains. The proximity of the city to the Asopus is the reason why Tanagra was styled the daughter of that river. E. of the city the torrent Lari flows into the Asopus, and separates the hill called Kokali from the other hill. The latter was sacred to the Tanagræans from the tradition which made it the birth place of Mercury. The vestiges of Tanagra are not very considerable, and are more remarkable for their extent than for their grandeur. There are a few remnants of polygonal masonry, and a gate of the city, on the S. side, the lintel of which is more than 6 feet long, of a single stone. Little is left of the walls but their foundations, the cir-

cuit of which may be traced. The ground is thickly strewn with fragments of earthenware, which shew the existence of a numerous population in former times. At the N. W. corner of the citadel may be traced the outline of a semi-circular building, probably a theatre, scooped out in the slope on which its walls are built. There is another similar site in the interior of the city S. of the above-mentioned one.

In the Augustan age Thespiæ and Tanagra were the only Bœotian towns which were preserved, and Tanagra existed for a long time under the Roman sway in Greece. In the plain to the N. of Tanagra are two churches, one E. the other W. of the Lari, dedicated to St. Nicholas and to St. George: from the fragments of marble, &c. inserted in their walls, they appear to occupy the site of the old temples of Tanagra.

In the walls of another church, on the S. side of the Asopus, dedicated to St. Theodore, and built almost entirely of ancient blocks, is an interesting inscription. The former part of it records, in elegiac verse, the dedication of a statue by a victor in a gymnastic contest; the latter is a fragment of an honorary decree, conferring the rights of citizenship on a native of Athens, in consideration of the services which he had rendered to the state of Tanagra.

Return to Oropo.

The road again passes by the village of Sycamino, and bears to the left over wild uncultivated hills to

Delisi, 7 miles: the site of Delium, rendered famous by the intrepidity of Socrates and the misfortunes of his country, is situated on a rising ground, which shelves down to the plain a little left of the road. By its position on the S. verge of the flat strip of land which fringes the sea from the Euripus, and is here reduced to a narrow margin, it commanded this avenue from Attica to

Bœotia along the coast, and this was probably the reason why Delium was seized and fortified by the Athenians as a port from which they might sally against their northern neighbours: its maritime position was also favourable. The sea here makes a reach in a S.E. direction, and by the possession of the bay thus formed, Delium became the emporium of Tanagra, which was 5 miles distant.

“It was on an evening at the beginning of winter that the battle of Delium was fought; it took place at about a mile to the south of the village from which it was named. One of these sloping hills covered the Bœotian forces from the sight of their Athenian antagonists. These abrupt gullies, channelled in the soil by the autumnal rain, impeded the conflict of the two armies. They afforded less embarrassment to the manœuvres of the lighter troops; it was to their superiority in this species of force that the Bœotians were mainly indebted for their victory. Their success was complete. The darkness of the night, and his own good genius, preserved the Athenian Philosopher. He seems to have escaped, in the first instance, by following the bed of one of these deep ravines, into which the soil has been ploughed by the mountain streams: he returned home, together with his pupil and his friend, by a particular road, which his guardian spirit prompted him to take, and which in vain he recommended to his other comrades, whom the enemy convinced too late of their unhappy error.”

Wordsworth.

The road to Egripo now passes by Dramisi, which has been erroneously identified with Delium, but there appears to be no evidence of its occupying the site of an ancient city. The road lies over a bare arable plain parallel to the sea, and bounded W. by low hills. It then ascends a rugged mountain, called *Μεγαλο βουνο στό-μυροβαθὺ* (the great mountain at

the small deep) from its proximity to a small harbour. On the summit are the remains of a ruined Hellenic city. Descending thence, we arrive at a fountain: the district around is that now called Vlike. The city on the mountain has been supposed to be Aulis, and the small harbour to the S. the port described by Strabo, as affording a harbour for 50 ships. A larger harbour begins S. of the narrowest point of the Euripus, and spreads like an unfolded wing from the side of Eubœa; it is doubtless that in which the Greek fleet were moored under Agamemnon.

We continue to skirt the shore, till we reach the famous bridge of the Euripus, about 3 hours from Dramisi. By means of this bridge the Bœotians blockaded these ancient Dardanelles of Greece against their enemies the Athenians; thus locking the door of Athenian commerce. The gold of Thasos, the horses of Thessaly, the timber of Macedonia, and the corn of Thrace, were carried into the Piræus by this channel. This bridge was built by the Bœotians B.C. 410. From this period the tenure by Athens of the best part of Eubœa was precarious, and her communication with the northern markets was either dependent upon the fear or amity of Bœotia, or else was exposed to the dangers of the open sea. Eubœa itself was of vast importance to her from its position and produce.

ROUTE 10.

FROM ATHENS TO NEGROPONT DIRECT.

	Hours.
Koukouvaones - - - -	2
Fatœ - - - -	3
Skinitari - - - -	-
Egripo - - - -	-

Koukouvaones is 2 hours from Athens, and after passing it we soon cross a large chasm, in which the

greater branch of the Cephissus flows, and which, a little above this spot, takes a sudden turn to the hills N.W. of Cephissia. The road now inclines E. of N. over an open plain covered with heath and shrubs. Left is Parnes clothed with woods, which unites itself with the hills stretching to the N. declivities of Mount Pentelicus, which form the boundary on this side of the plain of Athens. The road ascends these hills for $1\frac{1}{2}$ hour to a stone fountain on a woody knoll, a resting-place for travellers, and called

Tatoo, 3 hours.—Hence is a view of the whole plain and city of Athens as far as the Piræus, whence it is distant 5 long hours N.N.E. On a hillock above the fountain are some remains of an ancient wall. A path strikes off through the hills E. to Oropo, 4 hours distant. Leaving the fountain, we proceed $1\frac{1}{2}$ hour through the hills belonging to the mountain, anciently called Brilessus, over a precipitous path till it gets north of the high range of Mount Parnes. By the side of a torrent is a solitary church called the Agios Macusius, whence the road descends into an extensive plain. At the distance of 4 hours from the foot of the mountain to the N. of the plain is an old ruined tower; to this point the road leads, crossing the Asopus at a ford. This tower may have been either a castle of the Latin princes or else a Turkish watch-tower, to prevent surprise from the fleets of the Venetians. It commands a view of the whole of Bœotia E. of Thebes, and of the windings of the Asopus.

Skimitari, $1\frac{1}{2}$ hour from the ruined tower. A place consisting of 80 houses, 5 hours from Thebes and 3 from Negropont.

Hence the road lies over uneven downs, with a view of the strait and of a place under the high hills of Eubœa. Approaching the shore we turn left to the village of Vathi, close to the shore, and to a hay for-

merly called Deep Bay, the large port of Aulis, from which the modern village takes its name. The path, which is very rocky, winds round the small port of Aulis. Half hour after the Bay of Vathi we double the N.E. extremity of the hills called the Typho Vouni, once the mountain Messapius, and in another half hour arrive at the Euripus.

ROUTE 11.

THEBES TO EGRIPO.

5 Hours.

Quitting Thebes at the E. extremity, we leave the fountain of St. Theodore to the right, and arrive in an hour at an ancient foundation, called by the Modern Thebans "the Gates." A mile before arriving at this place, the road descends. A low root of the Psilirakhi, which advanced into the plain in the direction of the heights of Moritzi, which are connected E. with the mountain Siamata. A low rocky hill, 50 or 40 yards to the left, conspicuous from its insulated position, stretches into the plain, and is separated by a narrow strip of land from the foot of Hyapatus, or Siamata. This hill corresponds with Teumessus, which was on the road from Thebes to Chalcis, in sight from the walls of the Calmeia. In the time of Pausanias, there was at Teumessus a temple of Minerva Techinia. The road now ascends a low ridge, which forms a junction between Mount Soro and the supposed Teumessus, and then descends into the plain, which forms a continuation of that of Thebes.

Serghis is $1\frac{1}{2}$ mile to the left, and an hour after, Spaklides is $\frac{1}{2}$ hour right; 2 or 3 miles right is a modern ruined tower on a rocky height, which conceals Andritza, where are some Hellenic remains and a copious source of water.

The road ascends now a low root of Hyapatus, and passing some Helle-

nic foundations, and other remains, reaches a fountain 200 yards left. Above the right bank of a torrent which descends from Platanaki, a monastery on the mountain, are the traces of the citadel of an ancient town.

From the fountain the road ascends a ridge of hills connected with Mount Khtypa, and leads through a pass between two peaked heights, where are left some remains of an old wall of Hellenic masonry: on the right are vestiges of a similar wall. On the summit of this pass, through which the road from Thebes to Euripus must always have led, a beautiful view opens of the Euripus, the town of Egripo, and great part of the island of Negropont. The road descends into an open plain, intersected with low rocks, and then passes under the hill of Karababa, along the S. shore of the Bay of Egripo, to the bridge of the Euripus at its E. extremity.

Negropont.—The island of Eubœa and its chief town are called *Ἐγριπος*, a manifest corruption of *Ἐβριπος*, called by the Turks Gribos, or Egribos. It now forms part of the new kingdom of Greece. This island was considered one of the most important possessions of Venice in the prosperity of that powerful republic; and one of the memorials of its former greatness, displayed to this day at St. Mark's, is the standard of the kingdom of Negropont. The capital town, for many years after its reduction by Mahomet II., was the usual residence, and under the immediate command of the Capudan Pasha, the High Admiral of the Turkish fleets.

The lion of St. Mark remains over the gate of the Kastro of Egripo. Many of the best houses are of Venetian construction, and a church with high pointed roof, square towers, and Gothic windows, was also probably built by that people, who possessed the place for nearly 3 centuries before its capture by Mahomet II. in 1470. An enormous piece of ordnance, like

those of the Dardanelles, which defends the approach to the S. side of the Kastro, is the most remarkable Turkish monument. The fortress is a construction of different ages, the square towers erected before the invention of gunpowder being mixed with Venetian bastions of antique construction, and with Turkish white-washed walls. In the glacis of the castle is the Turkish burial-ground, beyond which is the town, surrounded by walls in a dreadful state of dilapidation, encircling the promontory of the Kastro, in a semi-lunar form from bay to bay. The Turks threw up beyond these a palisaded rampart of earth across the isthmus.

The only remains of ancient Chalcis consist of the fragments of white marble in the walls of the mosques and houses.

The bay on the N. side of Egripo is called St. Minas, that on the S. *Vurko*, or *Vulko*, from its shallow and muddy nature; this bay communicates, by a narrow opening, with a long winding strait, extending 4 miles, to a second narrow opening, where, on a low point of the Eubœan coast, is a tower on the plain of *Vasiliko*. No vessels, except boats, can approach Egripo on the S. side nearer than this tower. On the N. there is no difficulty in approaching. The Euripus, which is the narrowest part of the strait between Mount Karababa and the Kastro, is divided into two unequal parts by a small square castle on a rock, with a solid round tower at the N.W. angle. The stone bridge from the Bœotian shore, 60 or 70 feet long, extends to this castle; while a wooden bridge, 35 feet long, which may be raised at both ends to admit the passage of vessels, communicates from this castle to the gate of the Kastro. With respect to the castle on the rock, the round tower is Venetian, the rest of Turkish construction.

The first bridge over the Euripus

was constructed in the 21st year of the Peloponnesian war. During the expedition of Alexander the Great into Asia, the Chalcidenses fortified the bridge with towers, a wall, and gates, and inclosed a place on the Bœotian side, called Canethus, within the circuit of their city, thus obtaining a fortified bridge head. Canethus was probably the hill of Karababa. The bridge no longer existed 140 years after, during the campaign of the Romans against Antiochus, B.C. 192; but it was again thrown over the Euripus at the time when P. Emilius Paulus passed that way, after the conquest of Macedonia 25 years subsequently. In the reign of Justinian the bridge was so much neglected, that there was only an occasional communication by wooden planks.

In the plain near Egrippo are three ancient excavated cisterns of the usual spheroidal shape. In one of them appears a descent of steps with an arched passage cut through the rock into the body of the cistern, which is small and not deep. It is now converted into a church of St. John Prodromus, and has a screen and altar of rough stones. The two other cisterns seem also to have been churches, as they bear the names of two saints, but they are choked with rubbish. Farther south are the ruins of an aqueduct on arches, which supplied Chalcis in the Roman times. North of the city, the plain and a cultivated slope extend along the foot of the mountains as far as Politika, 4 hours, a village near the sea. A little beyond begin the great cliffs, which are so conspicuous from many parts of Bœotia, and which rise abruptly from the sea for many miles. South of Egrippo, half-way between it and the tower before mentioned, is a round hill on the shore called Kalogheritza, which commands a good view of Euripus and the Euboic frith as far north as Lipsos, and south to a

cape beyond Kalarno. Immediately opposite to it are the bay of Vathi, or larger port of Aulis, and the smaller port separated from the first by a rocky peninsula. On the top of Kalogheritza are two ruined towers, perhaps windmills, and near them some Hellenic foundations, and an ancient column on the ground. Inland, the height falls to a plain, which connects that of Egrippo, with the larger one of Vasiliko, which extends south nearly to the ruins of Eretria. Towards the sea, the hill consists entirely of rock, in which many sepulchral crypts have been excavated, and stairs and niches have been cut. A copious stream issues from the foot of the rock, and a paved road leads along the shore to the village of Aio Nicola, in the plain of Vasiliko. Possibly this hill may have been the site of Lelantum: the plain behind it being exactly interposed between those of Chalcis and Eretria, must have been that plain which was an object of such deadly contention between the two states, that a pillar still existed in the time of Strabo, in a temple of Diana Amaryzia, 7 stades from Eretria, on which was an inscription declaring that no missiles should be used in the war. The plain of Lelantum is mentioned in the hymn of Apollo as famed for its vineyards; and the plain behind Kalogheritza produces vines in such abundance, that a village in the midst of them is called Ambelia. It was only in the most populous and opulent times that Eretria could maintain a rivalry with Chalcis. Under the successors of Alexander, when Greece became impoverished, the peculiar advantages of Chalcis gave it the superiority which Strabo remarked, and an increase of the same causes has ended in making Chalcis the only town of magnitude in Eubœa. But the consequence of the opposite fate of Chalcis and Eretria is, that at Chalcis hardly any vestiges of antiquity remain, and Eretria, by means of its

desolation, has preserved sufficient remains to confirm the former importance of the city.

Negropont, is now, as formerly, valuable on account of the extraordinary fertility of its soil, and the quantity of corn with which, under favorable circumstances, it supplies the adjacent country. Twenty for one is mentioned as the common return of grain. The chief produce of the island, however, is wine—Vallonea, cotton, wool, pitch, and turpentine are exported, but in small quantities.

The principal places in Negropont are Karysto, Rovies, Oreos, and Kastrovata.

ROUTE 12.

FROM THE BRIDGE OF EURIPUS, BY LUKISI, TO KOKHINO.

	Hours.
Ruins of Salganeus - - -	1
Lukisi - - - - -	1 $\frac{1}{4}$
Kokhino - - - - -	5 $\frac{3}{4}$

The road follows the shore of the bay of Turko for $\frac{1}{4}$ hour, and then, leaving the road to Thebes to the left, crosses the plain in a direction parallel to the foot of the mountains, with the sea to the right: in $\frac{1}{2}$ hour we reach a ruined church, containing the fragment of a large column which may have belonged to the Hermæum, or temple of Ceres Mycalessia. There are here a series of wells, narrow and lined with stone, but not of great antiquity. $\frac{1}{2}$ mile right is Akhalia, not far from the sea.

Salganeus, 1 hour. The remains of this town are just in the angle where the plain terminates at the foot of Mount Khtypa, on the side of a small fort under the highest summit of the mountain. The citadel occupied a height rising from the shore, having a flat summit sloping south-east to the sea. The sides of the hill have been partly shaped by art, and

faceted with stone, in the manner of some ancient places in Syria, particularly the castles of Hama and Aleppo. The facing appears on all sides excepting on the north, and some remains of walls are visible on the crest of the summit.

The road now ascends the cliffs which border the shore, and passes opposite to the south extremity of the island of Gaidharonisi. On the rocks are traces of chariot wheels, and, descending to the beach, we find the foundations of a thick wall. There are vestiges of the road from Chalcis to Anthedon. We soon after enter on a slope, covered with lentisk and hollyoak, which is continued to the summit of the mountain. At the head of the slope, just under the steep summit of the mountain, is

Lukisi, 1 $\frac{1}{4}$ hour.—Before reaching this small village, an ancient foundation, cut in the rock, crosses the road, left of which is a church surrounded with furnaria, in which are several ancient squared stones, and other remains of an old wall occur shortly after. 1 $\frac{1}{2}$ mile distant from Lukisi, at the foot of the slope on the seashore, are considerable remains of Anthedon; they consist of traces of the town-wall, an Acropolis, situated on a small height terminating towards the sea in cliffs, on the face of which large pieces of the wall are to be found, some cisterns between the town-wall and the Acropolis, part of the platform of a public building, 34 yards long, founded in the sea; in the midst of the fort, which was defended by a mole connected with the north wall of the town, foundations of a similar work of smaller dimensions are to be seen, approaching the extremity of a small sandy island near the end of the great mole.

The vestiges of antiquity, at the village of Lukisi, it is probable, may be those of the Nisa or Isus of Homer. Opposite to Anthedon, in Eubœa, is Politika.

The road now proceeds past the foundations of the town of Anthedon, and across a torrent which descends from Mount Khtypa, and ascends to the summit of the ridge which connects Mount Ptoum with the lower heights of Messapium above Lukisi. This was the road from Anthedon to Thebes. From the summit of the ridge we look down on the Lake Paralmini, otherwise called Lake Moritzi, and then descend opposite the north-east end of the lake, and, leaving it to the right, follow a rugged path along the last falls of the Messapian ridges. After passing a portion of the ancient road we emerge into a plain separated only by a small rise from the plain of Thebes, and in $\frac{1}{2}$ hour find traces of an Hellenic town of remote antiquity. The road then ascends a rugged ridge, whence there is a view, right, of the steep rocks of Mt. Palea, and left of the plains and lake of Senzina; in front, are the hills above Kardhitza and part of the lake of Cephissus, beyond which appear Helicon and Parnassus. The road now passes by a modern fountain constructed of ancient stones, where formerly stood the monastery of Palea, by which the adjacent summit of Mount Ptoum is still known.

Kokhino, $5\frac{3}{4}$ hours, a village of 30 houses, which, as usual in this part of Greece, consist of one apartment, serving for a stable and lodging for the whole family. The people are of Albanian origin.

From Kokhino an excursion may be made to the Katabothra of the Cephissus and the ruins of Larymna. The traveller descends the rugged hill till he regains the road from Martino to Thebes, and then passes over a small plain at the head of the bay of Lake Copaïs. The lake abounds in fish, and its surface is covered with wild fowl. At the Katabothra especially are found great quantities of the Copaic or Cephissic eels, so renowned amongst the ancients for their bulk

and fatness. The road now reaches the water's edge, and then descending the foot of Mount Skroponeri, reaches in 5 min. a great cavern, at the foot of a perpendicular rock 80 feet high. It is the entrance of a low dark subterranean passage, 112 yards long, through which flows a part of the current, which rejoins the rest of the river near the entrance of the south-east Katabothra. In summer this cavern, or, as it may be called, false Katabothra, is dry. The south-east Katabothra resembles the cavern in outward appearance, being an aperture at the foot of a perpendicular rock of equal altitude; the stream which enters here is 30 feet broad, 25 feet deep. A second Katabothra is situated, at 12 min. distance, at the head of an inlet of the lake under a perpendicular cliff, lower than the first, not being above 20 feet high; the size of the stream is also smaller. Close to this is a third Katabothra, at the foot of a rock 50 feet high. From thence we proceed to the emissary of the river in the valley of Larnes, over a stony hollow between hills: the Cephissus pursues its subterranean course in the same direction, as appears by a line of quadrangular shafts or excavations in the rock, evidently made for clearing the subterranean channel, at some period when it had been obstructed. At the fifteenth shaft the valley widens, and the road to Larnes follows the slope and enters the lower valley at the place where the river issues, at the foot of a precipice 50 feet high in many small streams, which unite and form a river 40 or 50 feet wide, and 3 or 4 feet deep, flowing with great rapidity down the vale. The road follows its right bank for $\frac{1}{4}$ hour and then crosses a projection of Mount Skroponeri, and then descends to an old church and the mills of Larnes, which are turned by a canal from the river. From the mills to the head of the bay where the river

joins the sea is $\frac{1}{4}$ hour. From the height the river is precipitated over the rocks for a short distance with great rapidity.

The ruins of Larymna are situated on a level covered with bushes on the shore of the bay of Larnes, 10 min. left of the mouth of the Cephissus. They consist of the remains of a small fort, the traces of the whole circuit of the wall, another wall along the sea, a mole in the sea, several foundations in the town and Acropolis, and an oblong foundation of an ancient building. There is here also a glyponero, or salt source.

Return to Kokhino.

ROUTE 13.

KOKHINO TO THEBES.

	Hours.
Kardhitza - - -	$\frac{3}{4}$
Senzina - - -	$1\frac{3}{4}$
Thebes - - -	$2\frac{3}{4}$

The road passes along the rugged flanks of Mount Ptoum: midway a small plain lies below to the right at the foot of a mountain on the border of the lake; and opposite to it is an island surrounded by cliffs, the summit of which is encircled by an Hellenic wall.

Kardhitza, $\frac{3}{4}$ hour. Here are the ruins of Acrophium, among which are many inscriptions particularly in the old church of St. George, which stands within the walls of the ancient city. Among other fragments of antiquity in this church are a very small fluted Doric column, and two circular pedestals smaller above than below. It is probable that this church was on the site of a heathen temple.

From Kardhitza we pass from the church of St. George, through a chasm

into the plain, and, crossing it, arrive in 40 min. at a projecting part of the mountain which affords from its summit a good view of the adjacent part of the lake, where a stone causeway crosses the mouth of that bay of the Cephissus, which is bordered by the vale of Acrophium, and was known amongst the ancients by the name of the lake of Acrophis. This causeway connected the foot of Mount Ptoum with that of Mount Phicium. A similar one may be traced near the island of Athamas, from the bridge of the Cephissus towards Topolia. Continuing to coast the lake for 3 minutes, we reach the Katabothra of Mount Phicium. The road now follows the south side of the plain, in which are to be found some ancient foundations, probably the remains of works intended to defend the place from the encroachments of the lake of Acrophium. North of them are traces of a canal apparently of the Hellenic times. It seems to have entered the plain between the ranges of rock called the Vrakho. The canal may be traced as far as the plain of Senzina, where it is again crossed by a ridge, and can no longer be traced. To the left of the apparent extremity of the canal are some ruins occupying an Hellenic site, probably Hyle.

Senzina, $1\frac{3}{4}$ hours, a small village on a rocky hill connected with Mount Phicium. A mile south of Senzina, is the emissary of the subterranean stream from Mount Cephissus.

The road now passes by the lake of Livadhi, or lake of Senzina, whose depth, abruptness of margin, and inferiority to the Cephissic basin may serve to explain the intention of the canal in the plain of Acrophium.

Thebes, $2\frac{3}{4}$ hours

SECTION III.

THE MOREA.

ROUTE.	PAGE.	ROUTE.	PAGE.
20. Athens to <i>Mistra</i> , by <i>Egina</i> , <i>Epidaurus</i> , <i>Nauplia</i> , <i>Tiryns</i> , <i>Mycenæ</i> , <i>Argos</i> , <i>Tripolizza</i> , and <i>Mantineia</i> -	84	25. <i>Kalamata</i> to <i>Arcadia</i> , by <i>Navarino</i> -	115
21. <i>Mistra</i> through <i>Maina</i> to <i>Kalamata</i> -	102	26. <i>Arcadia</i> to <i>Tripolizza</i> -	120
22. <i>Mistra</i> , over <i>Mount Taygetus</i> to <i>Kalamata</i> -	110	27. <i>Arcadia</i> , through <i>Arcadia</i> and <i>Elis</i> , to <i>Patras</i> -	121
23. <i>Mistra</i> , by <i>Messene</i> , to <i>Kalamata</i> -	110	28. <i>Pyrgo</i> to <i>Patras</i> , by <i>Gastuni</i> -	125
24. <i>Kalamata</i> to <i>Sakona</i> and <i>Messene</i> -	115	29. <i>Patras</i> to <i>Tripolizza</i> -	126
		30. <i>Patras</i> to <i>Nauplia</i> -	127
		31. <i>Nauplia</i> to <i>Corinth</i> , by <i>Nemea</i> -	128
		32. <i>Nauplia</i> to <i>Athens</i> , by <i>Hydra</i> , <i>Poros</i> , &c. -	129

ROUTE 20.

ATHENS TO MISTRA.

	Hrs.	M.	Mil.
Athens to <i>Egina</i> -	0	0	11
<i>Egina</i> to <i>Epidaurus</i> -	0	0	11
<i>Epidaurus</i> to <i>Nauplia</i> -	7	0	
<i>Epidaurus</i> , by <i>Yero</i> , to <i>Nauplia</i> -	9	0	
<i>Nauplia</i> direct to <i>Tripolizza</i> -	9	0	
<i>Nauplia</i> to <i>Argos</i> , by <i>Tiryns</i> and <i>Mycene</i> -	4	20	
<i>Argos</i> to <i>Tripolizza</i> -	9	0	
<i>Tripolizza</i> to <i>Mistra</i> -	12	0	

EGINA.—

“ Slow sinks, more lovely ere his race be run,
 Along *Morea*'s hills the setting sun;
 Not, as in northern climes, obscurely bright,
 But one unclouded blaze of living light
 O'er the hush'd deep the yellow beam he
 throws,
 Gilds the green wave, that trembles as it
 glows.
 On old *Egina*'s rock, and *Idra*'s isle,
 The god of gladness sheds his parting
 smile;
 O'er his own regions ling'ring, loves to
 shine,
 Though there his altars are no more di-
 vine,

Descending fast the mountain shadows
 kiss

Thy glorious gulf, unconquered *Salamis*!
 Their azure arches through the long ex-
 pance

More deeply purpled meet his mellowing
 glance,

And tenderest tints, along their summits
 driven,

Mark his gay course, and own the hues of
 heaven;

Till, darkly shaded from the land and
 deep,

Behind his *Delphian* cliff he sinks to
 sleep.”

The island of *Egina* is distant about
 11 miles from the *Piræus*, and nearly
 the same from *Epidaurus*. It was one
 of the few places which escaped the
 calamities of the late devastating war.
 It was for some time, in 1828-29, the
 seat of government; and many rich
 families of the *Morea* bought land and
 settled here, added to which, the refu-
 gees from *Scio* and *Ipsara* flocked hither
 in great numbers. So that in 1829, it
 became the resort of a mixed popu-
 lation of about 10,000 Greeks from
 all parts of Greece.

The climate of *Egina* is delight-
 ful, and the air so pure, that epi-
 demic fevers, the scourge of the *Mo-*

rea, are almost unknown in it. The soil is fertile, and it is carefully cultivated, yielding all the usual productions of Greece in great abundance. The interior of the island is rather destitute of wood, but the picturesque hills, rocky precipices and pretty valleys with which the island is diversified, afford a variety of pleasing landscapes. The heights present beautiful views of the surrounding islands and continent.

The Town of Egina.

On a pointed hill, 3 miles inland, may be seen the ruins of the Venetian town. This has been abandoned by the inhabitants, who, being induced by their love of commerce to prefer the sea-shore, have removed to the site of the ancient city. Its position is still marked by one Doric column. To the south of these columns may be seen traces of the old port and mole under water. The streets in the modern town are more regular than those in most other towns in Greece; and some good houses were built there, before Athens became the residence of the court. Since that period, however, it has again declined.

Capo d'Istria erected an extensive range of buildings near the town, which he destined for barracks, but they have since been converted into a museum, a library, and a school.

The *Museum* was the first institution of the kind attempted in Greece, but its antiquities are now transferred to Athens.

The library, a spacious lofty room, contains only a few ancient Greek or Roman books printed in London.

The *Lazaretto*, a well constructed edifice, is situated at some distance from the town on the shore. Since Athens has become the capital, this Lazaretto is but little frequented.

In former days *Egina* was celebrated for the beauty and richness of its monuments, but the only remains

of them consist of a few tombs, vestiges of wells, and a mosaic pavement, with the exception of the column on the shore above mentioned, and the ruins of the celebrated—

Temple of Jupiter Panhellenius, (now supposed by some to have been a temple of Minerva).—This temple is six miles distant from the port on the S.E. extremity of the island; from the badness of the road, it requires 2½ hours to reach it. It is supposed to be one of the most ancient temples in Greece. The approach, by a winding path, ascending through rich and varied scenery, is exquisitely attractive, and nothing can exceed the beauty of the situation. The ruin stands on the top of a hill, of moderate height, but commanding a noble view of the greater part of the island, the whole of the Gulf of Salamis, and some of the more distant islands, the coast of Attica from the Scironian rocks to Cape Colonna, the Parthenon and Eleusis. The temple is remote from any human habitation, and was formerly surrounded with shrubs and small pine-trees. Twenty-three of the columns are still entire. The greater part of the architrave also is still remaining, but the cornice with the *metopes* and triglyphs, have all fallen. The temple is built of a soft porous stone, coated with a thin stucco, and the architraves and cornice were elegantly painted. The pavement also was covered with fine stucco, of a vermilion colour. The platform upon which it stands, has been supported on all sides by terrace walls. In the rock beneath there is a cave, apparently leading under the temple, and which was doubtless once employed in the mysteries of the old idolatry. It was from among the ruins around the basement of this temple that those interesting works of ancient sculpture, the *Egina marbles*, now at Munich, were found by Cockerell, Forster, and some German artists.

Egina derived its name from a daughter of the river god *Asopus*. Its inhabitants were renowned among the ancient Greeks for their maritime skill, and this, added to their valour, was displayed at Salamis in a manner to entitle them, according to Herodotus, to the first rank.

Their glory and prosperity was, however, of short duration, for they became involved in a naval war with the Athenians in the time of Pericles, which terminated in their complete defeat and the loss of their navy, and they never subsequently regained their former rank and supremacy.

The island was originally barren and unproductive, but was rendered fruitful by the industry of the inhabitants.

Boats for any part of the continent may be hired at Egiua at a moderate expense.

Egina to Epidaurus 11 miles.

Epidaurus, now called Pidhavro, which formerly sent 800 men to Plataea and ships to Salamis, is a miserable village, and can barely muster eighty inhabitants, and eight small boats.

The houses are built on the right shore of the bay as you enter it, and not on the site of the old town, which was situated on a rocky eminence, running out into the bay, and connected with the land by a narrow swampy isthmus.

At the foot of this height five mutilated statues of white marble have been lately dug up, three female figures of colossal size, one of which is recumbent, and exhibits tolerable execution; the others had no peculiar excellence.

Epidaurus was noted in the later ages of Greeco, chiefly for its sacred grove.

It was situated in a recess in the Saronic Gulf, open to the North-east, and backed by high mountains. In the time of the Peloponnesian war, it appears to have been strongly forti-

fied; under Augustus, its circuit was no more than fifteen stades, whence it appears that Epidaurus was already at that time reduced to the promontory, where we now see, in many parts, the foundations of Hellenic walls, along the edge of the cliff.

The port of Epidaurus is good, and is protected by a peninsula to the South.

A small plain surrounds the village of Pidhavro. It is highly cultivated, and very productive; having almost the appearance of an English garden. Vegetables are raised here for the supply of the Athenian market.

Epidaurus has recently again acquired celebrity, from having given its name to the Constitution, adopted by a General Congress of Deputies from all parts of Greece, and promulgated on the 1st of January, 1822.

During the period of the Congress, the Deputies were forced to live in the open air, being unable to find accommodation in the village.

The place at which the first Greek Congress, or Constituent Assembly met, is an hour and a half to the N. E. of Epidaurus, and is called Piada (*Επιταδα*.) This town is beautifully situated upon a lofty ridge of rocks, two miles from the sea: it was formerly protected by an old castle, still remaining, probably built by the Venetians. The road to it is a path along the hills, covered with laurels, myrtles, and pines, always in sight of the sea. Numerous coins of the Republic are found here; and the deserted state of Epidaurus may, perhaps, be accounted for, by the preference which, for some reason or other, seems to have been given to this neighbouring port. "Ill-bred and ill-provided," remarks Mr. Waddington, "Piada still offered more resources to the Congress, than any neighbouring town, and was, therefore, selected to be the birth-place of the Greek Constitution."

The house in which the legislative assembly was convened, is "a large rustic chamber, forming a parallelogram, and insulated in the middle of the village, near an ancient tower, erected in the time of the Venetians, and now inhabited by a poor old woman. This rough dwelling," adds Count Pecchio, "reminded me of the cottages of Uri, where the Swiss confederated against the tyranny of Austria."

Epidaurus to Nauplia, by Yero, is nearly 9 hours' ride.

The direct road to Nauplia, by *Lugourio*, is only 25 miles, and may be performed with ease in 7 hours.

The detour to Yero, including the time requisite for the inspection of the sacred inclosure, will lengthen the journey by two hours.

The first part of the road to Yero, is over a fertile plain, producing tobacco and corn, and covered with clumps of arbutus and myrtle, it then passes through a very romantic defile, by the side of a rocky hill, with a mountain torrent tumbling beneath. The path in some places is a mere shelf, only broad enough for one to pass, with a sheer precipice above and below; while in others it winds through a beautiful shrubbery, where the myrtle and arbutus join over the head of the traveller by festoons of the clematis, in full bloom and odour.

By such a path, he reaches the spot where *Yero* stood.

The temple of *Æsculapius* and the sacred *άλσος*, or grove of the *Epidaurii*, one of the most renowned places in Greece, for its sanctity, riches, and the splendour of the sacred offerings which adorned it, was situated at the upper end of a valley, there terminated by a semicircle of steep hills, from which several torrents descend, and unite at the southwestern extremity of the valley, from whence the stream passes through an opening in the mountains, and joins, I believe, the river of *Lessa*. The

place is now called *Sto Ioró*, that is to say, "the temple, or sacred place."

The most remarkable remains of antiquity here, are those of the theatre; innumerable fragments of other buildings lie around, but nothing like an edifice, or anything to guide the traveller, in appropriating to any particular object these confused ruins.

The Theatre, from the renown of its architect, *Polycleitus*, may be considered as one of the most curious remains of antiquity in Greece.

Although no traces of the proscenium remain, and many of the seats made of white marble are displaced by the bushes which have grown among them, it is in better preservation than any other theatre in Greece, except that which exists near *Trametzus*, in *Epirus*, not far from *Ioannina*.

The upper part of the edifice is in so ruined a state, that it is not easy to ascertain its details; but enough remains to show that the orchestra was about 90 feet long, and the entire theatre about 370 feet in diameter: thirty-two rows of seats still appear above ground in a lower division, which is separated by a diazoma from an upper, consisting of 20 seats. Twenty-four *scalæ*, or flights of steps, diverging in equidistant radii from the bottom to the top, formed the communication with the seats. The theatre, when complete, was capable of containing 12,000 spectators.

Pausanias enumerates in this valley, besides the temple of *Æsculapius*, those of *Ileath*, *Diana*, *Apollo*, *Venus*, and *Themis*.

The *Stadium*.—Of this nothing can be traced but the form, the circular end and a part of the adjacent sides, with parts of 15 rows of seats. Near it are the ruins of two cisterns and a bath, evidently some of the works of *Antoninus*.

From Yero the traveller crosses a plain, in which are some vestiges of antiquity; and passing the villages of *Koroni* and *Peri*, arrives at *Ly-*

gourio about 50 minutes after leaving Yero.

Lygourio is a large village upon a hill, the site of the town of *Iessa*. In some parts may be observed traces of the old walls; and the great gate appears to have been near the well.

The distance of *Lygourio* from *Nauplia*, is 5 hours; the road passing first through a vale, then across a glen and brook.

About 2 hours from *Lygourio* is a pass between a mountain on the right, and a castro of good Hellenic masonry, with square and circular towers in good preservation, on the left. Twenty minutes farther is *Mount Arachne* on the left, and half an hour further a tower on the left, of old Greek masonry, and a ruined *Palaio Kastro* about a mile off.

About 3 hours from *Lygourio* is a wooded dell, and the Monastery of *Agios Demetrios*. From the monastery there is another road to *Lygourio*.

Half an hour further is a *Palaio Kastro* of ancient masonry, situated on a bold rock near a torrent. It is *Agros Adrianos*, probably *Midea*.

The road then passes by the villages of *Barberi* to the left, *Chinoparti* to the right, and *Katchingri* to the left.

The conic rock of *Giafferi* is seen soon after, subsequently a curious rock to the right like a castle. The villages of *Mirza* and *Nairea*, or *Aria*, succeed on the left; and half an hour from thence the traveller descends to the Bay of

Nauplia or Napoli di Romania.

Hotel in the Place de la Platane, called the Russian Hotel, very good and free from vermin.

As the traveller enters *Nauplia*, from *Tiryns*, the lion of *St. Murk*, and the arms of the Republic over the gate, remind him that he is about to enter a modern capital. On the left, the grand and lofty rock *Pa-*

lamedi rises precipitously, crowned with a strong fortress.

The classical reader will recollect that *Palamedes*, the son of *Nauplius*, the founder of this city, was the unfortunate hero who detected the feigned insanity of *Ulysses*, when employed in the notable farce of sowing the sea-shore with salt, and was, by the vengeance of the crafty *Ithacan*, put to death by the Greeks, early in the Trojan war: after him is called to this day the *Palamede*.

It became the seat of Government, soon after it fell into the hands of the Greeks, and continued such, until his Hellenic Majesty removed his royal residence to *Athens*, in December, 1834.

The excellence of its port, and the strength of its fortresses, were the causes that made *Nauplia* so long the capital of Greece.

The principal street of the town was planned in the time of *Capo d'Istrias*. It divides the town into two equal parts, connecting the two squares, and terminating at the land gate. On the arrival of the King and the Regency, the town rapidly improved, the streets were cleared of rubbish, a regular line of building was preserved, and *Nauplia* soon became a neat and cleanly residence, with tolerable shops, and good-looking houses. The appearance of the inhabitants, the bustle in the shops, and the general air of cleanliness about the town, make it appear the first and most flourishing city in Greece.

The streets of the town are straight and narrow.

The Place de la Platane is spacious, and is principally occupied by barracks, restaurateurs, coffee-houses, and hotels.

The second square is much smaller; in it is situated the house formerly occupied by *Capo d'Istrias*, and afterwards converted into a palace for King *Otho*.

The new houses, which have been built in the European style, are, generally speaking, ill-constructed and ill-arranged.

The roadstead of Nauplia is the best in Greece, it is perfectly protected by both fortresses, and sheltered on all sides, with a great depth of water, and a good anchorage in all parts.

Within the port, on a small island, is a ruined castle which, at one time, was used for defence, but is now converted into a prison.

Almost all the commerce of the Morea centres at Nauplia; consequently great activity prevails in the port.

The town occupies a space between the sea and the fortress of the *Itch Kali*; some of the streets being built on the acclivity ascending to the fortress.

The confined situation of Nauplia, and the malaria from the marshes, render it unhealthy.

The only church worthy of notice is that of St. Georgio, celebrated as the spot where Capo d'Istria fell by the hand of George Myromikhali.

Previous to the revolution, the town contained only 4,000 inhabitants, but before the removal of the court to Athens, it had augmented to 9,000.

The *Fortress of the Palamede* stands on the summit of a lofty and precipitous rock, 720 feet above the level of the sea. It is inaccessible on all sides except at one point to the east, where it is connected with a range of barren, rocky hills, and was surnamed the Gibraltar of Greece.

It has been deemed impregnable, and would probably be so with any other garrison than Greeks and Turks. The former, in fact, only obtained possession of it by blockade, and when all the Turkish gunners on the hill, having been reduced by famine to seven, descended to the town by night in search of provisions, the Greeks approached and took possession of it; and the standard of the Cross floated

on the summit during the remainder of the war.

It is asserted that, though the fortress is considered inaccessible, a palikar once reached it by climbing up the face of the rock.

The fortifications built by the Venetians are very strong, and in good preservation; fifty-seven brass guns still remain, some of these bear the date of 1687, and the stamp of the Lion of St. Mark.

Prodigious cisterns have been hewn in the rock, and measures have been adopted for receiving all the rain that falls, which is then conducted into these cisterns, which are so spacious that they will contain an ample supply of water for a garrison for three years.

The direct ascent from the town is by a zig-zag path, cut in steps in the face of the rock.

The second fortress, that of *Itch Kali*, is built on a peninsular rock, rising above the town, at the foot of the *Palamede*. The summit is encompassed by walls, whose foundations are the only traces of antiquity in the immediate vicinity. Numerous batteries protect it on all sides.

The Venetians attempted to make it an island, by cutting through the rock and letting the sea flow round it, in which they partially succeeded. The fortifications of the town are all Venetian, and consist of an extensive wall, now rather out of repair, three sea batteries, and one on the cliff, on which stands the town. One of those, which commands the access to the town, is called *La Batterie de Terre*, and mounts seven excellent brass 13-pounders; the second, *La Batterie de Mer*, is now converted into an arsenal and cannon-foundry; the third, called *Les Cinq Freres*, commands the town on the west and the entrance to the harbour, deriving its name from mounting five superb Venetian 60-pounders.

Napoli occupies the site of the an-

cient Nauplia, one of the most ancient cities in Greece, but deserted at the period of Pausanias' visit. It contains vestiges of Cyclopean walls.

Several interesting excursions may be made from hence, and a traveller may spend a week here agreeably, previous to commencing a tour in the Morea.

The horses at Nauplia are good, and the traveller would do well to hire them here for the whole tour round the Morea, in order to save trouble and delay in the little villages on the road.

The usual promenade of the Nauplians is beyond the suburb of Pronia, a village built by Capo d'Istrias.

Nauplia to Port Tolone is only one hour.

Leaving the bay of Nauplia, by the road to Epidaurus, the road turns off to the right to the village of Giasser, and then ascends a steep hill by the sea. On this hill are the foundations of an ancient town and castle, overlooking the port of Tolone.

From the summit may be seen the port of *Tivares*, supposed to be the ancient *Asine*, as well as the nearer port of Drepano.

To the west is the pretty garden of Tolone. The islands *Platia*, *Upsili*, *Specie*, and the rock of *Halicisa* or *Coronisi*, are seen in the bay. *Port Tolone* is famed for the excellence of its water.

There is another circuitous and dangerous way of returning to Nauplia, passing by the orange garden, and climbing to a tower, near the spot called the Devil's Garden, thence to *Karatone*, *Lahote* and *Naria*, reaching Nauplia in $2\frac{1}{2}$ hours.

Port Dragone is an hour further south than *Port Tolone*. In the plain are some remains of antiquity, and ruins of modern villages; all the gardens, orange-trees, and churches have been destroyed here, as they have been in every other direction round Nauplia.

From Nauplia to Tripolizza is 2 hours on horseback. But there is now a carriage-road from Nauplia to Mycene and Argos, and from Nauplia to Tripolizza; and carriages may be hired at Nauplia, or Argos, at a moderate rate. A small steamer, belonging to the Greek government, built at Poros, runs twice a-week between Nauplia and Athens, touching at Spezzia and Poros. It is a delightful trip.

The road from Nauplia to Tripolizza winds round the head of the gulf to the Lernean marsh, which may be visited on this route, unless the traveller should prefer crossing the bay from Nauplia to see it, which, with a fair wind, may be done in an hour. A stranger will naturally be desirous of visiting this spot, celebrated as the place where Hercules destroyed the Lernean hydra.

The *Alcyonian* lake is probably the lower part of the marsh; towards the southern mills it is still believed by the country-people to be unfathomable. It is nothing more than a pool, overgrown with rushes, in the centre of the marsh, whence issues a strong current of water.

Many other copious streams flow from the mountains, and turn a number of mills here. The water is so particularly clear and good, that vessels invariably lie off the shore to take in a supply.

The village near the mills is called *Mylos*, and is especially noted as the spot where *Demetrius Ypsilanti*, with 600 men, defeated the Egyptian army of double that number.

After leaving the Lernean Marsh, the road turns to the right, and joins that from Argos to Tripolizza.

Nauplia to Argos, by *Tiryns* and *Mycena*, 4 hours 20 minutes.

The ruins of *Tirynthus*, or *Tiryns*, are situated about two miles, ($\frac{1}{2}$ hour) from the gate of Nauplia, on the main road to Argos.

Tirynthus was built for *Proetus*.

by the Cyclopians, architects from *Lucia*, about the year 1379, B.C. The walls are nearly perfect, and the best specimens of the military architecture of the heroic ages, being generally 25 feet thick.

The fortress being only $\frac{1}{3}$ mile in circumference, could only have been the citadel of the *Tirynthii*. There was ample room for the town on the south west side, where a plain, 200 yards in breadth, separates the ruins from a marsh, which extends a mile farther to the sea. The city was destroyed by the *Argives*, 466 years before Christ. It was the birthplace and frequently the residence of *Hercules*.

“The ruins of Tiryns occupy the lowest and flattest of several rocky hills, which rise like islands out of the level plain. The finest specimens of Cyclopean masonry are near the remains of the eastern gate, where a ramp, supported by a wall of the same kind, leads up to the gate.

The ramp is 20 feet wide—the gate 15 feet. The wall of the fortress still rises 25 feet above the top of the ramp.

The principal entrance appears to have been on the S. side of the S. E. angle of the fortress, where an approach from the plain to an opening in the wall is still seen.

The fortress appears to have consisted of an upper and lower enclosure, of nearly equal dimensions, with an intermediate platform, which may have served for the defence of the upper castle against an enemy in possession of the lower one.

The southern entrance led, by an ascent to the left, into the upper enclosure, and by a direct passage between the upper enclosure and the east wall of the fortress into the lower one.

There was a postern gate in the western side.

In the east and south walls are galleries in the body of the wall of singular construction.

In the east wall are two parallel passages, of which the outer one has six recesses, or niches, in the exterior wall. These niches were probably intended to serve for the defence of the galleries; and the galleries for covered communications to towers or places of arms at the extremity of them.

One of these still exists at the south-west angle.

The passage which led directly from the southern entrance, between the upper enclosure and the eastern wall into the lower division of the fortress, was about twelve feet broad. About midway there still exists an immense door-post with a hole in it for a bolt, shewing that the passago might be closed upon occasion. In these various contrivances for the progressive defence of the interior, we find a great resemblance, not only to *Mycene*, which was built by the same school of engineers, but to several other Grecian fortresses of remote antiquity. A deficiency of flank defence is another point in which we find that Tiryns resembles those fortresses; it is only on the western side, towards the south, that this essential mode of protection seems to have been provided. On that side, besides the place of arms at the south-western angle, there are the foundations of another of a semicircular form, projecting from the same wall fifty yards further to the north; and at an equal distance still farther in the same direction, there is a retirement in the wall, which serves in aid of the semicircular bastion in covering the approach to the postern of the lower enclosure. This latter division of the fortress was of an oval shape, about 100 yards long, and 40 broad; its walls formed an acute angle to the north, and several obtuse angles on the east and west. Of the upper enclosure of the fortress very little remains: there is some appearance of a wall of separation, dividing the

highest part of all from that next to the southern entrance, thus forming four interior divisions besides the passages. The postern gate, the gallery of the eastern wall, and the recesses in the same wall are all angular in the upper part; the angle having been formed by merely sloping the courses of masonry."—*Col. Leake.*

Tiryns to Mycænæ $2\frac{1}{2}$ hours.

The road passes by the ruins of villages; of Kophina to the right, Cushi, or Kutzi, Mebacca, to the right, Platanista, Anippi, and Phoinika.

The ruins of numerous Greek chapels spread over the plain attest the prosperity of Greece under the Turkish administration, and may serve as an instructive lesson to those who are in the habit of depreciating the administrative institutions of Islam.

Near the little village of Krabata are the ruins of *Mycenæ*, once the capital of Agamemnon, built by Perseus 1300 years B.C., and ruined by the Argives after the Persian war, 466 years B.C. It was built on a rugged height, situated in a recess between two commanding mountains of the range, which borders the east side of the *Argolic* plain.

The entire circuit of the citadel still exists, and in some places the walls are 15 or 20 feet high. Among them are specimens of Hellenic masonry of various ages. The most ancient, although not so massive as those of Tiryns, are built in the same manner.

The *Citadel* is built on the summit of a steep hill, between two torrents, and below a higher mountain. Its length is about 400 yds. The ground rises within the walls, and there are marks of interior inclosures, indicating a mode of fortifying like that at Tiryns. On the summit are several subterranean cisterns.

The citadel had a great gate at the north-west and a postern at the north-

east. The great gate stands at right angles to the adjoining wall of the fortress, and is approached by a passage fifty feet long, and thirty wide, formed by that wall and another exterior wall parallel to it, which, as it seems to have had no other purpose than the defence of the passage, we may suppose to have been a place of arms, and not a mere wall, especially as it commanded the right or unshielded side of those who approached. The opening of the gateway or door-case widens from the top downwards: two-thirds of its height, or perhaps more, are now buried in the ruins. The width at the top of the door is nine feet and a half. It was formed of two masonry uprights, covered with a third block, fifteen feet long, four feet wide, and six feet seven inches high in the middle, but diminishing at the two ends. Upon this soffit stands a triangular stone, twelve feet long, ten high, and two thick, upon the face of which are represented in low relief two lions, standing on their hind legs, on either side of a round pillar or altar, upon which they rest their fore-paws; the column becomes broader towards the top, and is surmounted with a capital, formed of a row of four circles, inclosed between two parallel fillets. This is the celebrated *Gate of the Lions*.

The largest stone in the wall near the Gate of the Lions, measures 7 feet 3 inches by 4 feet 7 inches. The gate led into the Lower Acropolis.

The small gate or postern at the north side of the Acropolis, is constructed of three great stones, like the Gate of the Lions, and its approach was fortified as well as that leading to the latter gate.

The *Spilia* or *Treasury of Atreus*, is a subterranean dome, over which the modern aqueduct passes. It is commonly called the Tomb of Agamemnon. The building was constructed under the slope of the hill towards

the *Rema* or ravine of the torrent. An approach, 20 feet in breadth, led through the slope to the door of the building. Before the doorway of this passage formerly stood semi-columns of green basalt, and the same stoue was employed in the sculpture over the Gate of the Lions.

The Treasury contains two chambers, the diameter of the dome of the first is 47 feet 6 inches, the height 50 feet.

This is connected by a door with a smaller chamber.

Above the entrance door is a triangular window, constructed in the same way as the gallery and its recesses at Tiryns.

The inner chamber is about 23 feet square; this, as well as a great part of the passage towards the interior, is not constructed in masonry, but rudely excavated in the rock with an arch-shaped roof, though it may be doubted whether it was originally of that form, as the rock is here soft and crumbly.

In the middle of the great doorway are to be observed the holes made for the bolts and hinges of the doors, and in the same line a row of smaller holes for brass nails, most of which have been wrenched out, though the points of many still remain. Within the walls are remains of larger nails, of the same kind, in all parts of the edifice, and near the apex are several still projecting from the surface of the stones. Col. Leake says,—“It is difficult to conceive for what purpose they could have been intended, except that of attaching some lining to the whole inside of the building, for those near the vertex could not have served for the hanging up armour or other moveables; and it is observable, that traces of the nails, both holes for their reception, and points of the nails themselves, are to be found in every part of the interior surface: it is evident, moreover, from the highly ornamented semi-columns

at the entrance, and the numerous small nails in the door-way, that the structure was finished originally in a most elaborate manner. I am entirely of opinion, therefore, that there were brazen plates nailed to the stones throughout the interior surface, and it is the more credible, as ancient authorities shew that it was customary among the Greeks in early times to finish their constructions in this manner; there seems no other mode of explaining the brazen chambers of which we find mention in the poetry and early history of Greece, particularly that in which Danae was confined at Argos, by Acrisius, and which, according to the sacred guides of that city, was in a subterraneous building still existing in the time of Pausanias, and described by him almost in the same words which he applies to the treasuries at Mycenæ.”

On the slope of the hill, beneath the Gate of the Lions is a second treasury which appears to have been smaller than the one which is still entire.

Descending thence in the direction of the valley, which leads to the pass of *Tretus*, half way down, is the entrance to a third but still smaller building of the same kind. Part of its circumference still remains above ground. There is a fourth building of the same kind near the crest of the ridge ascending from the third treasury towards the *Spilia*. The doorway of this building alone remains.

From Mycenæ to Argos is 1 hour and 50 minutes. A little more than $\frac{1}{2}$ hour from *Krebatu* in the plain, is about the spot where the *Hæreum* stood. 40 min. afterwards the road crosses the bed of a torrent from *Pesopota*, and, in another $\frac{1}{4}$ hour, the bed of the bianch of the *Inachus* near a ruined bridge. The torrent here is very wide. In 22 minutes more, the traveller arrives at Argos, in 4 hours

20 minutes, exclusive of the time necessary for seeing Tiryns and Mycenæ.

Argos is about 7 miles from *Nauplia*, by the direct road. It occupies the site and retains the name of the ancient city, but the citadel is deserted, as is the hill formerly called Phoroncus or Aspis.

Argos may be shortly described as a straggling modern ruin, covering a great deal of ground, with a deserted citadel behind it. With the exception of the theatre, it is almost an undistinguishable mass of confusion.

It contained but little of interest before the revolutionary war, and that little has now disappeared. It was besieged two or three times, and, during the last contest in 1825, it was entirely depopulated and destroyed, so that the scanty vestiges of antiquity which before existed, are now obliterated.

The Acropolis, anciently called Larissa, a ruined castle of Lower Greek or Frank construction, occupies the summit of a rocky hill, and still preserves amidst its rude masonry, some remains of the famed Acropolis of Argos.

They are of various dates; some parts approach to the Tirynthian style, and there are some remains of towers which seem to have been an addition to the original Larissa.

The modern castle consists of an outer inclosure and a keep, and the Hellenic work in parts of the walls of both, proves that the modern building preserves nearly the form of the ancient fortress, and that Larissa had a complete castle within the outer inclosure.

The masonry of the interior work is a fine specimen of the second order, being without any horizontal courses. The interior of Larissa was a square of 200 feet.

The city walls may be traced along the descent of the hill, particularly of

the south-west slope, along a projecting crest terminating beyond the theatre.

From the citadel is a fine view over the plain, reaching to Mycenæ, Tirynthus, Nauplia, and the Inachus to the north and east, and to the south and east the fount of *Lerasus*, the marsh of *Lerna*, and the *Aleynion* lake.

The Theatre is at the southern extremity of the town. It is of large dimensions, partly cut out of the rock by the Greeks, and afterwards restored in brick by the Romans. Its two ends were formed of masses of stone and mortar; these are now mere shapeless heaps of rubbish. There are the remains of 67 rows of seats in three divisions. In the upper division are 19, in the middle 16, and in the lower 32, and more may perhaps be concealed under ground. The theatre was about 450 feet in diameter, and that of the orchestra 200 feet. It would have contained from 13,000 to 20,000 spectators.

Near the south-west angle of the theatre are 21 rows of seats excavated in the rock. They could have commanded no view of the interior of the theatre, and therefore must have belonged to some separate place.

In front of the western wing of the theatre is a Roman ruin of tiles and mortar, with a semicircular niche at one end and arched recesses in one of the side walls; the other walls are ruined. Eastward of the theatre is a similar but much smaller ruin, before the mouth of a cavern, the lower part excavated in the rock, and the upper part built of tiles and mortar. At the extremity there is a semicircular niche, below it a semicircular platform cut in the rock, and behind the niche a narrow passage of brick, forming a communication from without at the eastern corner of the building. It was apparently some secret contrivance of the priests. This ruin, though formed of brick, appears to

have been the reparation of some ancient temple, as it stands on a terrace supported by an Hellenic polygonal wall, affording a fine specimen of that kind of work.

Above the theatre are the remains of a temple of Venus.

Half way up the rock to the citadel is a cave, probably that of Apollo, whence his oracles were delivered.

At the commencement of the revolution, the fortress, which had long been neglected, was entirely out of repair, and unprovided with cannon. Yet, in July 1822, Demetrius Ypsilanti defended it for some days against the awkward efforts of the whole Turkish army under the Pasha of Drama. On this occasion, above 200 shots are said to have been fired by the enemy, of which three only struck any part of the building. To the delay occasioned by this operation, the ultimate destruction of the Turkish army may in part be ascribed.

Only a few months after, Argos was again doomed to become a prey to the flames of war. Hundreds of houses were overthrown; and the tottering walls alone betrayed the fact of their previous existence.

The road from Argos leaves the theatre on the right, and continues along the plain beneath the mountains formerly called Lycone and Chaon, to the fount of the Erasinus.

The Lernean marsh is to the left.

Near the fountain, is a deep cavern.

About 3½ hours from Argos, looking back, there is a fine view over Lerna, Mount Pontinus, and Nauplia, with its gulf.

¼ hour afterwards the road passes the villages of Agios Giorgios, and Aranthyreia. Here is the valley of Hysia.

A very steep zigzag path leads to the summit above Tripolizza. The naked vale of Tripolizza appears below.

1 hour before reaching the city, to the left of the direct road, at the

village of Peali, are the remains of *Tegea*.

Three villages, Peale, Agio Sosti, and Episcopi, now occupy the site of the ancient city, which must have been of great extent.

There is an old church here, now in ruins; in the walls of which many remains of ancient Tegea are to be found, such as broken columns, friezes, and fragments of architraves; but these, with some inscriptions in the church, are all that now remain of that once important city.

Tegea, however, may still contain some of the works of Grecian art, as its deep alluvial soil is favourable for the concealment of such treasures.

The plain of Tegea is composed of rich arable land, and is surrounded by mountains, except in two narrow openings, one of which leads, southwards, towards Mistra, and the other to the plain of Mantinea.

Tripolizza, 9¼ hours. Under the Turks it was the capital of the Morea, and a flourishing town of 20,000 inhabitants.

Its name is derived from the three cities of Tegea, Mantinea, and Palantium, which were all in the plain, and of which Tripolizza became the representative.

It was called by the Turks Tarabolusa; in its most flourishing days it possessed nothing to recommend it, and it is singular that a town, possessing no advantages whatsoever, standing in the coldest situation in the Morea, 3,000 feet above the level of the sea, and distant from it, should have been selected by the pacha for his residence.

Among all the scenes of desolation now presented in every part of Greece, not one is so striking as that of Tripolizza; for, though Corinth, Athens, and many others, were nearly equal sufferers, yet these towns have been partially restored, and returning activity may be observed in them; but here all is misery and ruin.

The Turkish vizier did his work effectually, when he determined not to leave a house standing in this once large and populous capital. When the Greeks took Tripolizza in 1822, they had put all the inhabitants to the sword in a most barbarous manner; 8,000 male Turks are said to have perished in that slaughter, besides women and children. When Ibrahim Pacha repossessed himself of the evacuated city, he signalised his vengeance for such barbarity by destroying *literally* every house it contained, and left it, as it still remains, a heap of ruins.

The plain of Tripolizza is about 20 miles in its greatest length, and 10 in its greatest breadth. The surrounding hills are bare and rocky. Water was conveyed to the town by an aqueduct, from a little valley to the south.

The ruins of Mantinea lie about 8 miles to the north of Tripolizza. It requires little more than an hour's ride to reach them, or they may be visited on the route from Argos, which detour will not occupy much more time than the road usually travelled.

The site of Mantinea is now called Paléopoli.

The road from Tripolizza passes along the foot of Mount *Khriepa* to a projecting point, where a low ridge of rocks extends into the plain, opposite to a projection of the eastern mountains, thus forming a natural division in it.

Proceeding onwards, it passes opposite the village of Tzipiani, in the road which leads from Tripolizza to Argos, by Turniki.

It then turns to the north, and crosses the plain of Mantinea diagonally, leaving the Kalavrita road to the left. This latter continues to the north extremity of the plain, where it ascends a ridge, which forms a natural separation between Mantinea and Orchomenia.

Instead of the large fortified city,

and the objects which dignified the approach from Tegea, viz. the *Stadium*, *Hippodrome*, and Temple of *Neptune*, the landscape presents only rocky ridges, inclosing a naked plain, without a single tree to represent the wood of oaks and cork-trees called *Pelagus*, or the groves and gardens which formerly adorned the plain.

Mantineia is situated at the northern extremity of the plain. In the existing ruins no citadel or interior inclosure of any kind is to be discovered. The circuit of the walls is entire, with the exception of 4 or 5 towers on the east side. As no more than 3 courses of masonry exist in any part above-ground, it seems probable that the remainder of the works was constructed in sun-baked brick.

The form of the city was slightly elliptical, and about equal to 1,250 yards in diameter.

The number of towers is 118.

There were 10 gates; the approach to which was carefully defended in various modes.

The circuit of the walls is protected by a wet ditch, supplied with water from the river *Ophis*.

The *Theatre of Mantinea* still exists in part, on the north side of the enclosure, about midway between the centre of the city and the walls. Its diameter is 240 feet. A part of the circular wall, which supported the cavea, remains, and is of polygonal masonry. Some foundations of other buildings also remain.

The principal renown and chief source of interest connected with this town is that which arises from its being the scene of one of the most remarkable battles on record, between the Spartans and the Thebans.

The precise spot where Epaminondas fell is still pointed out, and sufficient information is conveyed in the pages of history to enable us to determine it with some probability, if not with accuracy. When the hero received his death wound, he was

carried to an eminence, afterwards called the watch-tower *σκοπη*, and continued from thence to direct his troops, till he expired. In the time of Pausanias, a monument existed to his memory, but no traces of this remain. Yet few travel through the Peloponnesus without turning aside to gaze on the ground consecrated by patriotism and valour, as recorded in the victories of Leuctra and Mantinea, "Those fair daughters," as his dying words termed them, "who should transmit his name to all time."

Adrian adorned the town with many buildings, and a temple to *Antinous*. Of Pallantium there are no remains, and it seems probable that it occupied a part of Tripolizza itself.

From Tripolizza the road lies at first over the plain, leaving the village of Peali and the ruins of Tegca to the left, and a lake to the right, called *Taki*, which terminates in a cavern, at the foot of a perpendicular cliff in Mount *Kravari*; there is a constant stream running into the mountain through the cavern. It is the arched form of the cavern which gives its name, *Taki*, to the lake. The road now follows up the ravine of the *Saranda Potamo*, closely confined between rocky hills, and frequently crosses the river, till, $3\frac{1}{2}$ hours after leaving Tripolizza, it reaches a Khan, called *Krya Vrysis*, cold spring, from a neighbouring source, the stream from which is joined by a river from the mountain to the east. The road continues along the ravine, with rocks on either side, but soon turns out of it to the east, and subsequently regaining its former direction, passes through a narrow strait called the *Stenuri*.

The village *Versena* is seen to the left, in a lofty situation, under Mount *Malivo*, the highest part of the range.

From the *Stenuri* the road descends into a small plain, and passing thence through some narrow ravines and

rocks, where two men can hardly go abreast, the traveller at length reaches the Khan of *Vourlia*.

Vourlia is prettily situated, and commands a beautiful prospect over the cultivated plain, through which the *Eurotas*, or *Tri*, as it is now called, meanders, encircling (12 miles lower down) the site of ancient Sparta, while beyond appear the snowy pinnacles and range of *Taygetus*, under which, built on terraces, on an insulated rock, stood the town of *Mistra*.

Vourlia is 3 hours distant from *Mistra*. After leaving *Vourlia*, the *Eurotas* is crossed by a singularly lofty bridge of one arch, and the road passes the remains of a Roman aqueduct, built about the time of *Antoninus*.

Mistra 12 hours.—The Greek *Papas* is here the chief receiver of visitors, though his accommodation is not extensive.

The upper town of *Mistra* is quite deserted, and the *Acropolis* in ruins; and neither contain any object of antiquarian interest.

The castle seems never to have been very strongly fortified, though it is strong from its height and position; it is about 500 feet above the level of the plain; the hill, on 3 sides, is extremely steep, and on the fourth perpendicular, and separated from another rock, by the torrent *Pandeleimona*, which divides the town in two parts. There are the remains of some fine cisterns in the castle.

The view from it is splendid; the eye ranges over the mountains from *Artemisium*, on the confines of *Argolis* and *Arcadia*, to the Island of *Cythira* (*Cerigo*) inclusive, together with a part of the *Laconic Gulf*, just within the island.

All the plain of Sparta is in view, except the south-west corner near *Bardhamia*, which is concealed by a projection of Mount *Taygetus*. Towards the mountain the scene is equally grand, though of a different

nature. A lofty summit of Taygetus, immediately behind the castle, three or four miles distant, is clothed with a forest of firs; the nearer slopes of the mountain are variegated with the vineyards, corn-fields, and olive plantations belonging to the villages of Barseniko, and Vlakhokhori, situated on opposite sides of the ravine of the Pandeileimona, which winds from the southward in the direction of the highest summit of Taygetus. This remarkable peak is not much inferior in height to Olono, or any of the highest points of the Peloponnesus, and is more conspicuous than any, from its abrupt sbarpness.

A cultivated tract of country, similar to that about Barseniko and Vlakbokhori, occupies the middle region of Taygetus through its whole length; it is concealed from the great plain, by a chain of rocky heights, which immediately overhang the plain, and of which the Castle-hill of Mistra is one. Like that hill, they terminate in steep slopes, or in abrupt precipices, some of which are almost twice as high as the Castle of Mistra, though they appear insignificant, when compared with the snowy peaks of Taygetus behind them. They are intersected and separated from one another, by the rocky gorges of several torrents, which have their origin in the great summits, and which, after crossing the upper cultivated region, issue through those gorges into the plain—and then traversing its whole breadth, join the Eurotas flowing under the eastern hills. This abrupt termination of Taygetus, extending all the way from the Castle of Mistra, inclusive, to the extremity of the plain, forms the chief peculiarity in the scenery of Sparta and its vicinity. Whether seen in profile, contrasted with the richness of the plain, or in front, with the majestic summits of Taygetus rising above it, this long, gigantic bank, presents a variety of the sublimest and most beautiful sce-

nery, such as we hardly find equalled in any part of picturesque Greece itself.

The ruins of *Sparta* are situated 3 miles to the south-east of *Mistra*. The path leading to them passes through groves of mulberry, olive, and orange trees.

Thucydides says, "In future ages, if Sparta and Athens should be destroyed, the latter, from the magnificence of its ruins, would be supposed to have been the greater state of the two;" and no prophecy can be more true; a careless traveller, ignorant of the localities, would pass over the ancient site of Lacedemon without knowing or suspecting that a city had ever stood there; the lands are cultivated—*seges ubi Sparta*—and on one side of a ploughed hill is excavated the theatre, which, with the foundations of a small temple, called the Tomb of Leonidas, form the whole visible vestiges of Sparta.

But even these slight remains belonged not to the Sparta of Greece, but to the modern Roman town, which has also disappeared in the lapse of ages, leaving only the vestiges of the two edifices above mentioned.

The Theatre. The Spartans had a theatre from the earliest times, not for dramatic exhibitions, which were forbidden by the Lycurgan institutions, but for gymnastic exercises and public assembles.

Under such circumstances, a scene like that of the theatre of Athens would hardly be wanted, and accordingly the remains of the scene of the theatre of Sparta are chiefly of brick, and seem to show that it was an addition of Roman times. The centre of the building was excavated in the hill, but the ground affords little advantage compared with what occurred in some other Greek theatres, and the wings of the cavea were entirely artificial from the foundation to the very summit of the theatre. The interior diameter, or length of the or-

chestra, it is impossible to ascertain without excavation; the breadth of each wing appears to have been about 115 feet; the total diameter about 450 feet, which was probably greater than the diameter of any theatre in Greece Proper, except that of Athens, unless it shall be found that Pausanias is correct in saying that the theatre of Megalopolis was the largest in Greece.

Sparta was situated upon hills of small elevation, the east side, next the Eurotas, being naturally defended by a wall or precipice of rock 50 feet high. The whole city appears to have been about a mile long, including five hills.

It is probable that something might be discovered, were an excavation made in the hill near the theatre.

The fertile plains are now tilled by the fierce and turbulent Mainotes, who come down during spring and summer from their mountain abodes for that purpose, and who pay a very reluctant obedience to the laws, waiting only a favourable opportunity to resume their ancient predatory habits. Strong measures have been taken against them, and travelling is now tolerably safe.

It is the intention of the present government to rebuild this ancient capital of Laconia, (indeed some of the public buildings are already in progress,) and to make it the chief city of the province; but the plans which have been sent from the capital for the intended town do not meet with approbation, as the houses must be all built flush with the street, as in European towns, while the inhabitants declare that it will be impossible for them to live without their court-yards and large balconies in front.

Maina.—As early as the reign of Constantine Porphyro-Genitus, the Eleuthero-Laonians (who had been enfranchised from the dominion of Sparta by a decree of the Roman senate) had acquired the

name of Mainotes. They continued the worship of the Pagan deities 500 years after the rest of the Roman empire had embraced Christianity. They boast of their descent from the ancient Spartans, and the histories of Leonidas and Lycurgus, partly as saints and partly as robbers, still figure in their popular traditions.

The whole district of Maina, including Kakaboulia, is formed by the branches of Mount Taygetus, now called Mount St. Elias, and, with the exception of a long tract of low coast, called by the Venetians Bassa Maina, is mountainous, and for the most part barren.

Mount Taygetus, famous in all ages for its honey, is formed of a slippery rock, so hard as not to be broken without difficulty, and bristled with little points and angles, on which the gentlest fall is attended with danger. The population is distributed into little villages, while here and there a white fortress denotes the residence of the chief.

Maina was divided into 8 hereditary captaincies, or what in other countries would be termed lairdships, seignories, &c. The government, in many respects, strikingly resembled the ancient feudalism of Scotland. The jurisdiction was long administered by an assembly of old men, from whom the *protogeronte* (arch senator) was annually chosen. The misbehaviour of the last *protogeronte* led to the abolition of the office; after which period Maina was nominally governed by a bey, chosen by the capitani among themselves, but who received his investiture from the Capitan Pacha.

In 1776, Maina was separated from the Pachalick of the Morea, and placed, like the Greek islands, under the protection of the Capitan Pacha; and on this occasion Zauetachi Kutuhari was first raised to the dignity of bey-boiok by a firman of Guzi

Hassan Pacha, which constituted him chief and commander of all Maina for the Porte. He had not enjoyed this post more than two years, when, having incurred the displeasure of the Capitan Pacha, through the intrigues of his drogueman, he was compelled to quit Kitries, and to take refuge in Zante. Through the intervention of the French ambassador, he obtained his pardon, and returned to Maina, where Mr. Morrilt visited him in the spring of 1795. At that time Zanet-hey, of Mavromouni, in the canton of Marathonisi, enjoyed this invidious office, and he is stated by M. Pouqueville to have held it for eight years; at the end of which he was, by rare good fortune, permitted to retire quietly to his patrimony, and to end his days in peace as a capitano. His successor, Panayotti Comodouro, of Cambo Stavro, near Varousi, after holding the office for three years, fell under the displeasure of the Porte, and was, in 1802, a prisoner at Constantinople.

His successor was Antoni or Andunah Contzoglorigi, of Vathi; after him came Constantine Bey; and at the breaking out of the revolution, the ruling Bey was Pietro Mavromikhali, afterwards so celebrated in the annals of the revolutionary war, and whose son, George Mavromikhali, assassinated Capo d'Istrias, by destroying him in the midst of his guards in October, 1831.

The inhabitants of no district have ever been reckoned so ferocious and cruel as those of Bassa Maina, the country of the Cacavouniotes. The following account of this district and its inhabitants is extracted from a manuscript, found by Col. Leake in the possession of one of the ecclesiastics of the Bishop's family at Mistra, who allowed him to take a copy of it. Tzanet Bey is the hero of the tale, and the poet first describes his character and exploits, characterizing him as "the firm column of

his country, the father of orphans, who deserves to govern all Laeonia as well as Mani, being hospitable and a great patriot. He has done in Mani," says the poet, "what no one else ever did before him; and this I have seen with my own eyes:—A bell marks the hour of supper at his palace. Then all those who hear the bell holdly enter, eat at the Bey's table, and depart satisfied. He loves the poor and the stranger, defends his province, persecutes the wicked, and pounds them like salt. Thus old and young desire him, all Mani, and all the captains, except the Bey Kumunduraki of Kitries alone, who lives like a hawk, oppressing the poor and robbing them of their property, thinking only of feasting with his lady, while all the country groans. He hoped to possess himself of Milea and tyrannize over it, and even to take Marathonsi. Assisted by the Turk, he pretended to frighten Mani and subject all its government to himself. He brought an army by land, and a squadrou by sea, and from Andruvista began to proceed in order. But the valorous young men, the dreadful captains opposed him. At Skardhamula the meeting took place—they sprang upon the enemy like lions, one driving a hundred before him—a hundred a thousand—they scatter them to the winds, and reduce them to despair. The terrified (Kumunduro) fled with his land forces, and abandoned the unfortunate Seraskier on the seashore. Then if Tzanet Bey had moved a little, and had not neglected the opportunity, Kumunduro could not have arrested his flight at Kitries, nor at Zarnata,—no, nor at Kalamata."

After some reflections on the ill effects of disunion among the Mainotes, the author proceeds to treat of the country south of Vitulo, where he had been a sufferer from Kakavuliot hospitality. He thus enumerates the 26 villages of Mesa Mani—

“The first is Tzimova, a handsome town and large, governed by a captain named Mavromikhali: beyond this place, at the foot of the mountain, is a villago called Kuskuni, then Krelianika, Kifianika, Pyrgos, Kharia, Dhryalo, Paliokhora, Krimnos, Babaka, Bryki, Kakiona, Kariinia, Kulumi, Mina, Kita the many towered, and Paromia, a village of the same description, Stavri, Kikbrianika, Kunos, Upper and Lower Bolari, Dhry, Kypula, Vathia, Alka. These are the villages of Inner Mani in their order. Its principal produce is quails and Frank figs. There is not a spring of water in all Inner Mani; its only barvest is beans and lean wheat, this the women sow and reap. The women collect the sheaves at the thrashing floor, winnow it with their hands, and thrash it with their feet, and thus their hands and feet are covered with a dry cracked skin, as thick as the shell of a tortoise. Not a tree or stick, or bough, is to be found to cover the unfortunates with its shade, or to refresh their sight. At night they turn the handmill, and weep, singing lamentations for the dead while they grind their wheat. In the morning they go forth with baskets into the hollows, to collect dung to be dried for fuel; they collect it in the houses, and divide it among the orphans and widows. All the men meantime roam about in the pursuit of piracy and robbery, or endeavouring to betray each other. One defends his tower against another, or pursues his neighbour. One has a claim upon another for a [murdered] brother, another for a son, another for a father, another for a nephew. Neighbour hates neighbour, *compare compare*, and brother brother. Whenever it happens that a ship, for its sins, is wrecked upon their coast, whether French, Spanish, English, Turkish, or Muscovite, great or small, it matters not; each man immediately claims his share, and they even divide

the planks among them. When a stranger happens to go into their country, they declare him a *compare*, and invite him to eat with them. When he wishes to depart they detain him, undertake to conduct and accompany him, and then say, ‘*Compare*, reflect upon what we tell you, for it is for your good, take off your robe and your waistcoat, and your belt and your trowsers, lest some enemy should take them away from you; for if our enemies should strip you, it would bring great disgrace and shame upon us; and this too, my dear *Comparuli*, let us beg of you, leave your skull-cap and shirt, and take off your shoes too, they can be of no use to you. Now you are safe, you need not fear any one.’ When a man dies [a natural death] they lament him as unslain, unbled, unjustified. These are the men who give a bad name to Mani, and render it hateful wherever they go. Let no one salute them, but fly from them as from a serpent. The Tzimovites only are worthy men, their manners and good customs shew it,—in appearance merchants, but secretly pirates. May the blast and the drought take them all!”

Such having been the lawless state of Maina, it is natural that it should hitherto have been but little explored. We owe our chief knowledge of this curious country to Mr. Morrith and to Col. Leake. Mr. Morrith states, that among the chiefs he found men tolerably versed in the modern Romanic literature, and some who were able to read Xenophon and Herodotus, and who were well acquainted with the revolutions of their country. Even their piratical habits seem to have descended to them from the heroes of the Odyssey and the early inhabitants of Greece. The robbery and piracy which they exercise indiscriminately, in their roving expeditions, they dignify by the name of war.

But Mr. Morrith says, "if their hospitality is treacherous and cruel, their friendship is inviolable. The stranger that is within their gates, is a sacred title; and not even the Arabs are more attentive to the claims of hospitality. To pass by a chief's dwelling without stopping to visit it, would have been deemed an insult, as the reception of strangers, is a privilege highly valued. While a stranger is under their protection, his safety is their first object—as his suffering any injury would have been an indelible disgrace to the family where it happened."

He every where met with the greatest hospitality; and his testimony is confirmed by that of Mr. Swan, who visited the country in 1825, 30 years after the period of Mr. Morrith's journey.

The religion of the Mainotes, is the most fantastic and barbarous form of the Greek Church. The precepts of Christianity are even now but little known or regarded. Their churches are numerous, clean, and well attended; and their priests have an amazing influence, which is, however, but seldom exerted for any good purpose.

The Papas of Maina, not less determined plunderers than the rest of the Mainotes, share in their expeditions, that they may also share the booty.

Mr. Morrith bears testimony to a pleasing feature in their character—viz., their domestic virtue. "Their wives and daughters," says Mr. Morrith, "unlike those of most other districts in the Levant, are neither secluded, corrupted, nor enslaved. Women succeed, in default of male issue, to the possessions of their fathers; they partake at home of the confidence of their husbands, and superintend the education of their children, and the management of their families. In the villages they share in the labours of domestic life, and in war even partake of the dangers of the field. In no other country are they

more at liberty, and in none were there fewer instances of its abuse, than in Maina at this period. Conjugal infidelity was extremely rare; and, indeed, as death was sure to follow detection, and might even follow suspicion, it was not likely to have made much progress."

"Their old men are held in the highest respect; their counsels are considered as oracles. Never do the women or young men approach them but with marks of the most profound veneration."

"The wives of the Mainotti, not less courageous than their husbands, sometimes share with them the greatest dangers: if they fall, their loss is deeply lamented by these women, for they love their husbands with extreme tenderness. The Mainote women are models as mothers, after having been so as daughters."—*Pouqueville*.

A traveller is immediately struck with the peculiar mauliness of the looks and carriage of the Mainotes, which always commanded respect among the Turks. Still until the settlement of the monarchy in Greece, few travellers ventured to extend their travels into Maina,—and since that period, this district has frequently been in a very disturbed state.

A traveller must, therefore, be guided by circumstances at the time with regard to the safety of travelling in Maina.

ROUTE 21.

MISTRA THROUGH MAINA TO KALAMATA.

	H.	M.	MJ.
Helos - - -	14	0	
Monemvasia - - -	9	0	
Finiki - - -	1½	0	
Turali - - -	9½	0	
Marathonisi - - -	4	0	
Passava - - -	2	0	

	H.	M. Mil.
Back to <i>Marathonisi</i> , by <i>Paleopoli</i>		
Skutari - - -	4	45
Tzimova - - -	4 $\frac{1}{4}$	0
Kyprisso - - -	9	0
Asomato (<i>Matapan</i>) - - -	2	40
Porto Kaio - - -	1	0
Aleka - - -	2	0
Tzimova - - -	8	0
Vitylo - - -	0	0 2
Leftro - - -	5 $\frac{1}{2}$	0
Skardamula - - -	1 $\frac{1}{2}$	0
Kitries - - -	1 $\frac{1}{2}$	0
Kalamata - - -	3 $\frac{1}{2}$	0

From *Mistra* to *Helos* is reckoned a journey of 14 hours. The road goes to *Amyclæ* or *Slavo Chorio*, a pretty village in the midst of olive groves. A few inscriptions and Doric capitals are found here. Proceeding from *Amyclæ* towards the *Eurotas*, at the distance of 2 miles, is a church on an eminence, called *Agio Kyriaki*. Here there is a fine view of the course of the *Eurotas*, near the banks of which a curious circular edifice, like the treasury at *Mycenæ*, was found by *M. Gropius*. *Potamia* and *Daphne* are seen to the south. To the W. *Taygetus*; to the N. the theatre of *Sparta*.

The road now follows the course of the *Eurotas*, through the country formerly inhabited by the *Bardouniots*, a tribe of lawless Mussulman banditti.

Helos, corrupted into *Helios*, is a village in the plains on the E. side of the *Eurotas*.

The plain and sub-district of *Helos* extends from the mountain of *Beziane*, to the foot of the hills of *Bardunia*, and to the frontier of *Mani*, which begins at *Trinisa*, the ancient *Trinassus*. The villages of *Helos* are eleven in number, none containing more than twenty houses; most of them are situated on the low hills which encircle the plain; but some are in the plain itself. *Skala*, which stands on the bank of the *Eurotas*, an

hour above its mouth, is so called, from being the place of embarkation of the district.

Nothing decisive can be learnt respecting the exact situation of the maritime city of *Helos*, which supplied some of the ships of *Menelaus* in the Trojan war.

Helos to *Monemvasia*, 9 $\frac{3}{4}$ hours.—3 miles from *Helos*, the traveller reaches the foot of *Mount Beziane*, where some low cliffs overhang a narrow beach: the lower part of the hill is covered with *Velani* oak. The road then ascends the mountain of *Beziane*; it is very rugged, and much overgrown. Just under the peak of the mountain is a cave, where saltpetre is made by boiling the earth. Under the rock are the tracks of some ancient wheels in the rock. Here is a fine point of view. The road descends to the plain of *Finiki*. It is partly grown with corn, but the greater part is pasture land. The road afterwards enters a sort of wilderness, among low heights and narrow barren vales. At the highest part of it is seen to the N. W. the hill of *Beziane*; and to the E., near the sea, *Monemvasia*. The road descends through a ravine to the sea, and crossing the bridge which separates *Monemvasia* from the main land, enters the town.

Monemvasia is so called from its singular situation, which admits only of one approach and entrance on the land side, over the bridge which connects the western extremity of the hill with the main land. The island is about half a mile in length, and one-third as much in breadth; its length forming a right angle to the direction of the main shore. The town is divided into two parts, the castle on the summit of the hill, and the town, which is built on the southern face of the island, occupying one-third of it towards the eastern end. The town is inclosed between two walls descending directly from the

castle to the sea ; the houses are piled upon one another, and intersected by narrow intricate streets. Many of the buildings are of Venetian construction. All the coast in sight from the town, is an uncultivable rock. To the south, the coast line is terminated by Cape Kamili, a low narrow promontory, with a hummock upon it, supposed to resemble the back of a camel ; Cape Malea, or Malia, rises above Cape Kamili, being exactly in the same line from Monemvasia. To the north, the coast in sight is terminated by Cape Krenidhi, the extreme point of the Bay of Palea Monemvasia.

An hour from the bridge on the shore, are the ruins of an ancient city, on the cliffs immediately above the beach. The place is called Old Monemvasia. They are in all probability the ruins of Epidaurus, Limera, and Monemvasia is the Minoa of Pausanias.

The walls, both of the Acropolis and town, are traceable all round ; and in some places, particularly towards the sea, they remain to more than half their original height. The town formed a sort of semicircle on the southern side of the citadel. The towers are small. The circumference of the place is less than three quarters of a mile. The town was divided into two separate parts by a wall, thus making, with the citadel, three interior divisions. On the Acropolis there is a level space, which is separated from the remaining part of it by a little insulated rock, excavated for the foundations of a wall. On the site of the lower town, towards the sea front, there are two terrace walls, one of which is a perfect specimen of the second order of Hellenic masonry.

Twenty minutes beyond Old Monemvasia, are some ruined magazines under a peninsula, with a harbour on each side ; that on S. W. is called the port of Palea Monemvasia ; that on the N. the harbour of Kremidhi. Monemvasia has no harbour.

One-third of a mile south of the ruins of Epidaurus, is a garden, below which, on the beach, is a deep pool of fresh water, 100 yards long, and 30 yards broad. This seems to be the Lake of Ino.

The citadel of Monemvasia is separated from the town by a perpendicular cliff, to which there is a zig-zag ascent. Above the cliffs is a considerable space of ground, sloping upwards ; and here the castle is placed.

Monemvasia to Finiki is 4 hours.—The road passes along the bed of the torrent Epidaurus to Velias, a village in a situation like an Hellenic town ; agreeing with Pausanias' description of the site of the Temple of Diana Limnatis. The road continues S. W. for $\frac{1}{2}$ an hour ; then turns to the north, into the plains of Finiki.

The Kalyvia of *Finiki* is situated mid-way between the mountains of *Finiki* and *Beziane*.

Finiki to *Turali*, by *Kavo Xyli*, is $9\frac{1}{2}$ hours.—After crossing a fertile plain in 1 hour, the traveller reaches *Blitra*, on the E. side of Cape *Xylo*, which is a high rocky peninsula. On the summit of the hill is one of the towers which were built to protect the coast. Eastward of the peninsula is a good harbour : $\frac{1}{2}$ a mile east of the peninsula, on the shore, are the remains of some public edifice, and some fragments of Doric columns. The ruins are called *Blitra* ; and there seems no doubt of their being the site of the ancient *Asopus*.

Descending to the other side of the peninsula, the road reaches *Boza*, where, near a church, is a small subterranean chamber. From *Boza*, the road continues along the roots of the *Beziane* hill, descending sometimes to the beach, and proceeds through the *Kalyvia* of *Beziane*, and joins the road from *Afidhia* to *Priniko*, entering the plain of *Helos* ; $1\frac{1}{2}$ hour further is *Turali*.

Turali to *Marathonisi* 4 hours.—On leaving *Turali*, the traveller fords

the *Eurotas*, passes *Limona*, and arrives, at an angle where the mountain advances into the sea, near the ruins of a castle. This is the boundary between Helos and Maina. The road passes through *Trinisa*, near which are some remains of the walls of *Trinassus*, then crosses a mountain and marsh, and passing through the valley of *Gythium*, leaving the ruins to the right, ascends the rocky hill, at the foot of which is situated *Marathonisi*.

Marathonisi is a wretched town; the houses built of mud-brick. Near it are the remains of *Gythium*, called *Paleopoli*; situated in a valley terminating in the sea, and enclosed by mountains, prettily broken, partly cultivated, and partly covered with *Velaui* oaks. The town was situated on some low hills, in a small triangular plain, enclosed between them and the sea. On one side of the principal height, flows a torrent. Ninety yards inland from the shore, are the remains of a theatre, constructed of a semi-transparent kind of white marble, of a very coarse grain, and marked with broad parallel streaks of brown. There are several pieces of the displaced seats on the side of the hill which supported the theatre; and below, at one of the angles, a small part of the two lower rows is still in its place. The total diameter appears to have been about 150 feet. There are also some Roman remains of baths, and also a long building divided longitudinally into two, with an arched roof. Just below the theatre are some foundations of large buildings projecting into the sea, which it is said may be traced for a considerable distance.

The island *Marathonisi*, is the ancient *Cranæ*; the town *Marathonisi*, on the opposite shore, is on the site of *Migonium*; and the hill above it, *Kunaro*, is the ancient *Larysium*. On the left of the road to *Paleopoli*, I find an inscription on the rock, in

small and very ancient characters; and behind the latter, on the side of the mountain, a chair with a foot-step, hewn in the rock, and resembling the chairs at Athens, in the rocks near the *Pnyx*. This excavation is probably the position of the *Leus Cappotas*.—*Leake*.

At *Mavrovuni*, a village $1\frac{1}{2}$ mile to the south of *Marathonisi*, on a promontory, is a fine view along the shore and into the interior.

From *Marathonisi* to *Passava*, is 2 hours 20 minutes by *Mavrovuni*.

The hill of *Passava* is like that of the castle at *Mistra*. On the summit is a ruined fortress, consisting of a battlemented wall, flanked with one or two towers, and without any ditch. Within are the remains of gardens and houses, and the ruins of one building of larger size.

On the eastern side, towards the S. end, is a piece of Hellenic wall, where there are, however, no stones so large as those at *Tiryrs* or *Mycenæ*. *Passava*, from its situation, must have been the ancient *Las*.

The name of *Passava* is applied to all the coast between *Mavrovuni* and the hill of *Vathy*.

From *Passava* to *Marathonisi*, by *Petrovuni* and *Paleopoli*, is 2 hours 20 minutes.

From *Marathonisi* to *Skutari*, is 4 hours 10 minutes.

The road crosses the plains of *Passava* to the hills which bound it on the W. side, and terminate in *Cape Petali*; it crosses the hills, and then the mouths of two streams, the second the *Turkovrysi*, and proceeds to *Vathy*, where there are some Roman remains, probably those of *Hypsus* or *Hypsi*.

The road then crosses the plain where vestiges of an ancient site have been found, and ascending a low height, *Skutari* is in view.

Skutari is a large village on a steep height, overlooking the sea, with *Cerigo* in front.

About 2 hours distant, at Skopa, are some ruins, which may, probably, be the remains of Teuthrone.

From Skutari to Tzimova, is 4 hours 17 minutes, through the vale of Dhikova, crossing the river of Dhikova, $\frac{1}{2}$ mile south of Karyopoli, passing under the hill of Karyopoli, and through a ravine, through which the river of Dhikova passes. The road follows the course of the river, till it dwindles into a small torrent. A very rugged ascent brings the traveller in sight of Port Vitylo; the road passes under the precipice of *St. Elias*, and then descends to

Tzimova, a large village $\frac{1}{2}$ mile inland. From Tzimova to Kyparisso, 9 hours.

The road descends into a ravine which separates Tzimova from Mesa Mani, leaving Khana and subsequently Pyrgos, to the right; in 3 hours' time the road is in a line with another inlet of the sea, smaller than that of Dhikho: an hour afterwards, the traveller is opposite to Kavogrosso. Half-way between that extremity and the line of coast which we have been following, is a promontory called Tigani, with a small bay on either side of it. That to the eastward, which is much the more secure, is called the Port of Mezapo; it is said to be the best harbour on the western coast of Mani. The promontory of Tigani is not high, its flat summit is surrounded with the remains of an Italian fortification, and it is connected with the great peninsula of Kavogrosso by a low isthmus. This is evidently the situation of the port and Homeric town of *Messa*.

In the central and highest part of Kavogrosso is a conical height, which marks the site of Hippola.

The road passes between Nomia and Geta, and afterwards under Alike, and descending into the bed of a torrent, arrives at

Kyparisso, once a considerable village, now containing a pyrgo, a

chapel, and a house for the priest. It stands about 5 miles from the isthmus of the peninsula of Cape Matapan. Here there are some fragments of columns and inscriptions.

Kyparisso to Asomato, 2 hours 40 minutes. The road first follows that to Vathia, but leaves it in a torrent bed near the sea, and having arrived opposite the head of Porto Marmari, a dangerous creek, it crosses the neck of land between Marmari and Porto Kaio, and which constitutes the isthmus of the peninsula of Cape Matapan. Here the road separates from the one to Porto Kaio. It proceeds in a south-east direction, till it reaches the summit of a ridge commanding a view of Porto Kaio and Port Vathy. The west side of the peninsula is occupied by the high rocky land of Cape Matapan. Two small Kalyvia, known by the name of Asomato, stand on the eastern face of the mountain.

The name of *Asomato* properly belongs to a ruined church near the shore of a small harbour, close to Cape Matapan, and to this point the path now conducts the traveller.

Asomato, like many other dilapidated churches in Greece, has been repaired in such a manner as to be covered with a roof at the holy table, while the remaining walls are in a state of ruin. This altar-end is formed in part of Hellenic masonry, not quite regular; the stones, though very large, being not all quadrangular. At the end of this piece of Hellenic wall, near the altar, a narrow ancient door remains, which is not apparent from within, having been immured in converting the temple into a church. The church, instead of facing to the east, as Greek churches usually do, faces south-eastward, towards the head of the port, which is likely to have been the aspect of the temple. There can be little or no doubt that it was the celebrated temple of the Lætanian Neptune.

Farther inland are some ancient bottle-shaped cisterns, the largest of which is ornamented with a mosaic of tiles round the edge.

$\frac{1}{4}$ mile south of the port, a low point of rock projects into the sea, which the natives say is the real Kavo Matapan, the southernmost point of Europe.

A more remarkable point than Matapan itself, is that to the south-east, which divides Asomato from Vathy, and shelters the latter barbour from the south; it is more separated from the rest of the peninsula, but is not so high and steep as the land above Cape Matapan.

From Asomato to Porto Kaio is 1 hour. Leaving the Kyparisso road to the left, the traveller proceeds along the summit of the isthmus, and then winding round the mountain above Porto Kaio, arrives at the monastery called the Virgin of Porto Kaio.

Porto Kaio is a beautiful circular harbour, with a fine sandy bottom, and depth of water for large ships, except at a shoal between the southern point of the entrance and the shore.

On a height opposite the monastery are the ruins of a square fortress of the same period as that of Passava.

Porto Kaio to Alikia, 2 hours, leaving Kyparisso on the left.

Alikia to Tzimova is 8 hours.

Limena is the port of Tzimova, and is 2 miles distant. It consists of a few Magazines and two Pyrgli, one of which is the residence of Petro Bey, one of the most illustrious of the Greek patriots, whose constancy, prudence, and valour, alike defied the irregularities of the Ottoman rule, and the worse than Venetian despotism of Count Capo D'Istrias. Imprisoned in the dungeons of Napoli, and treated with the utmost indignity by the myrmidons of the Corsiote oppressor, his wrongs and those of his country were avenged by his son and brother, George and Constantine Mavromikhali, who seeing no hope

for the salvation of Greece despatched the tyrant in October 1831.

Vitylo is 2 miles from Porto Kaio, and stands to the north of the east branch of the harbour, on the brow of a steep bill, separated from the hill of Kelefa by a deep glen. It is the site of the ancient Octylus.

Mr. Morritt, who visited Vitylo in 1795, observed many remains of Hellenic walls.

At the church he found "a beautiful fluted Ionic column supporting a beam at one end of the aisle, three or four Ionic capitals in the wall of the church, and on the outside of the church the foundations of a temple." This was probably the temple of Serapis, mentioned by Pausanias, and which, perhaps, having been converted into a church on the establishment of Christianity, has remained in that state to the present day.

Vitylo to Leftro is 5 hours. This is a small hamlet on the shore, retaining its ancient name of Leuctra, but containing few vestiges of antiquity.

Leftro to Skardamula, the ancient Cardamyla, is $1\frac{1}{2}$ hour.

Behind the village of *Skardamula* is a small rocky eminence on which are some remains of the Acropolis. Just enough remained to point out the situation; the rock itself was split by a deep chasm, ascribed by tradition to an earthquake. At the foot of this rock was seen a heap of stones, the monument of Turkish invasion, which the inhabitants point out with all the enthusiasm of successful liberty, such as may have been witnessed and remembered among the Swiss, on shewing the monuments of their former glory, the pledge of their enduring independence, and the bond of their national affections.

From Skardamula to Kitries is $3\frac{1}{2}$ hours. The country is laboriously cultivated, but is stony and barren.

Kitries stands upon a rock deeply embayed within surrounding mountains. The northern shore presents

a series of natural terraces rising one above the other. There is great depth of water in the bay, even up to the very rocks, so much so, that it is necessary to secure vessels by a hawser attached to the shore. The place abounds with fig-trees.

At the time Kitries was visited by Mr. Morrill, it was the residence of Zanetachi Kutuphari, formerly Bey of Maina, and of his niece Helena, to whom the property belonged. Their house consisted of 2 stone towers, resembling the old towers on the borders of England and Scotland; a row of offices for servants, stables, and sheds, surrounded a court, to which the entrance was through an arched gateway. Mr. Morrill gives the following interesting account of the hospitable reception he experienced.

"On our approach, an armed retainer of the family came out to meet us, and spoke to our guard, who attended us from Myla. He returned with him to the castle, and informed the chief, who hastened to the gate to welcome us, surrounded by a crowd of gazing attendants, all surprised at the novelty of seeing English guests. We were received, however, with the most cordial welcome, and shown to a comfortable room on the principal floor of the tower, inhabited by himself and his family; the other tower being the residence of the capitanesa, his niece, for that was the title which she bore.

"Zanetachi Kutuphari was a venerable figure, though not above the age of fifty-six. His family consisted of a wife and four daughters, the younger two of which were children. They inhabited the apartment above ours, and were, on our arrival, introduced to us. The old chief, who himself had dined at an earlier hour, sat down, however, to eat with us, according to the established etiquette of hospitality here, while his wife and the two younger children waited on us, notwithstanding our remonstrances, ac-

ording to the custom of the country, for a short time; then retired, and left a female servant to attend us and him. At night, beds and mattresses were spread on the floor, and pillows and sheets, embroidered and composed of broad stripes of muslin and coloured silk, were brought in. The articles, we found, were manufactured at home by the women of the family. As the Greeks themselves invariably wear their under garments when they sleep, the inconvenience of such a bed is little felt."

The beauty of the women is remarkable in this part of Maina; with the fine features of Italy and Sicily are united the auburn hair and delicate complexions of colder regions. After dinner the following day Mr. Morrill was presented to the Capitanesa Helena. He says, "An audience in form from a young woman, accompanied by her sister and a train of attendant females, in the rich and elegant dress of the country, was a novelty in our tour, and so unlike the customs which prevailed but a few miles from the spot, that it seemed like enchantment. The Capitanesa alone was seated on our entrance, who, when she had offered us chairs, requested her sister to sit near her, and ordered coffee and refreshments to be brought.

"The Capitanesa was a young widow, and still retained much of her beauty; her manners were pleasing and dignified. She wore a light blue shawl-gown embroidered with gold, a sash tied loosely round her waist, and a short vest without sleeves, of embroidered crimson velvet. Over these was a dark green velvet Polonese mantle, with wide and open sleeves, also richly embroidered. On her head was a green velvet cap, embroidered with gold, and appearing like a coronet; and a white-and-gold muslin shawl, fixed on the right shoulder, and passed across her bosom under the left arm, floated over

the coronot, and hung to the ground behind her. Her uucle's dress was equally magnificent. He wore a close vest with open sleeves of white-and-gold embroidery, and a short black velvet mantle, the sleeves edged with sable. The sash which held his pistols and his poniard was a shawl of red and gold. His light blue trowsers were gathered at the knee, and below them were close gaiters of blue cloth with gold embroidery, and silver gilt bosses to protect the ancles. When he left the house, he flung on his sboulders a rich cloth mantle with loose sleeves, which was blue without and red within, embroidered with gold in front and down the sleeves in the most sumptuous manner. His turban was green and gold; and, contrary to the Turkish custom, his grey hair hung down below it. The dress of the lower orders is in the same form, with necessary variations in the quality of the materials, and absence of the ornaments. It differed considerably from that of the Turks, and the shoes were made either of yellow or untanned leather, and fitted tightly to the foot. The hair was never shaved, and the wouen wore gowns like those of the West of Europe, instead of being gathered at the ancles like the loose trowsers of the East.

"In the curso of the afternoon we walked into some of the neighbouring villages; the inhabitants were everywhere dancing and enjoying themselves on the green, and those of the houses and little harbour of Kitries, with the crews of two small boats that were moored there, were employed in the same way till late in the evening. We found our friend Zanetachi well acquainted with both the ancient and the modern state of Maina, having been for several years the bey of the district. From him I derived much of the information to which I have recourse in describing the manners and principles of the

Mainotes. He told me that, in case of necessity, on attack from the Turks, the numbers they could bring to act, consisting of every man in the country able to bear arms, amounted to about 12,000. All of these were trained to the use of the rifle even from their childhood, and after they grew up, were possessed of one, without which they never appeared; and, indeed, it was as much a part of their dress as a sword formerly was of an English gentleman. There are fields near every village, where the boys practised at the target, and even the girls and women took their part in this martial amusement."

Kitries was destroyed by the Albanians, and when visited by Pouqueville it consisted only of a castlo and a few shops. It was afterwards the occasional residence of the far-famed Pietro Bey Mavromikhalis, who is thus described by Mr. Swan in 1825.

"A goodly personage, corpulent and short. His features expressed extreme good nature, but not much understanding. His eyes project; his face is broad and chubby; and his mustachios, by undue training, unite with his whiskers, which are clipped above and below, but suffered to run wild in the centre, and are therefore drawn out to a prodigious length. He wore an Albanian dress, begirt with a splendid shawl of rich gold embroidery; a silver gilt pistol, highly chased, was attached to his belt. His presence was that of a respectable old gentleman, of about fifty years of age, over whom the finger of care has moved lightly, leaving none of those impressions which prey upon, and overpower the mental enorgies. He was attended by a number of military chiefs, in a common sort of chamber, for the appearance of which he thought it necessary to apologise. It was a *barrack*, he said; his house was upon Capo Grosso, whero his family then resided.

“We were all to dinner,” continues Mr. Swan, who gives the account, “at five o'clock; and though a fast-day with our worthy host, he entertained us sumptuously, while he abstained himself. As the night drew on, a depeudant with a long black beard held over us a lighted lamp, and stood like a statue the whole time we were eating. This again reminded us of ancient Highland torch-bearers; an instance of which, if I mistake not, we find in the ‘Legend of Montrose.’ Soups and fishes in every form, all excellently cooked, with country wine of admirable flavour, were abundantly supplied. At eight our couch was spread (for we were to start at daylight) where we had dined. That part divided from the rest, and called the divan, (it had once, doubtless, been a Turkish residence,) with the space between, was occupied by our company, including the Greek and Turk who travelled under our escort. On the left of the entrance was a small door leading to a kind of balcony, which overlooked the sea. Here, with the clear blue sky for a canopy, and the murmuring ocean for their lullaby, our host had deposited the females of his family, among whom was an Arab slave, the most comely-looking creature of the kind that I have seen. Close by, in our own apartment, the Bey took up his rest. Two other Greeks, his attendants, lay on the side opposite to him, where stood a lamp, suspended from a short wooden stick. Over the partition forming the Divan, was a small recess, in which the Panagia (all holy, applied to the Virgin) slumbered, or watched over her votaries, assisted by a lamp of oil, lighted up as the dusk approached, and secured by a small glass door, covering the recess.

“The party were extended on mats in various parts of the room, the walls of which were decorated with weapons.

“Our old host having divested him-

self of his skull-cap, outer drawers, and jacket, lay along his mat, in the shape of a huge mound, swelling gradually to the apex. His secretary knecled beside him, armed with pen, ink, and paper, and employed in scribbling the despatches he was dictating for Colocotroni, and the captains we were likely to meet. The lamp stood near them, and cast a strong gleam on their countenances, made more picturesque by the long hair of the Bey, which swept the ground as he reposed.”

Leaving Kitries, the road lies along the coast for $1\frac{1}{2}$ hour, and then enters a glen, and after a rocky ascent, whence the snowy summits of Taygetus are seen—it passes, $\frac{1}{2}$ hour afterwards, a furious stream, rushing out of a cavern. After passing through a ravine close to the sea, the traveller crosses the boundary of the Mainote territory. Soon after, the Isle of Venetico is seen behind Coron, and Mount Jenitza to the right; and 40 minutes afterwards the traveller reaches

Kalamata $3\frac{1}{2}$ hours.

ROUTE 22.

MISTRA OVER MOUNT TAYGETUS
TO KALAMATA,

13 hours,

viz. :—4 hours to Pischino Chorio, thence to Kutchuk Maina 6 hours, and thence to Kalamata 3 hours: but this track is difficult and even dangerous in the best season, and at other times is wholly impracticable, both from the state of the road, and often from the perfectly lawless state of the country.

The more usual way is to reverse the route and to proceed from, Mistra to Kalamata, by Messene.

ROUTE 23.

MISTRA BY MISSENE TO KALAMATA.

	Hrs.	M.
Mistra to Leontari	-	9 30
Leontari to Sakona	-	4 0

	Hrs.	M.
Sakona to Mavromati (Messene) - - -	4	0
Mavromati to Andrusa - -	2	30
Andrusa to Nisi - -	1	30
Nisi to Thuria - -	2	0
Thuria to Kalamata - -	2	15

From Mistra to Leontari is a long and fatiguing journey of from 9 to 10 hours, through a wild and mountainous region, being in fact a ridge of mountains, a continuation of Taygetus, which are frequently covered with snow, and supply the sources of the Eurotas which flows from the E. side, and of the Pamisus and Alpheus to the west.

The road is a continued ascent into the mountains, from the banks of the Eurotas, and on reaching a high ridge overlooking the plain, the traveller is disappointed at not being able to see the town of Leontari; but on turning sharp round a prominent point of the hill, is agreeably surprised to find it close at hand, planted on the other side of the ridge on which he has been travelling.

Leontari or Londari, said to be the ancient Leuctra, is placed in a most commanding position at the top of a hill terminating the chain of Mount Taygetus to the north, commanding a narrow pass, separating *Arcadia* from the *Messenian* territory. It was considered a position of much importance during the late war, on account of the manner in which an army passing through the defile would be exposed to the enemy at Leontari. Unfortunately the Greeks turned this advantage to but little account; Colocotroni, who commanded here, offering no opposition to Ibrahim Pacha in his passage through it, when he might have annihilated his army.

From Leontari to Sakona 4 hours.

The descent is steep, and about $\frac{1}{4}$ of an hour from Leontari the road crosses the wide bed of the Xerillo Potamo, which rises out of the branches of

Taygetus, and joins the Alpheus. The valley of Xerillo Potamo to the left is beautifully wooded; on the right is the lofty mountain Ellenitza.

The road passes through fine oak woods and forests, and leaves to the left the glen called *Pornaron Rema*, "the prickly oaks."

About 1 hour from Leontari the road falls in with that from Tripolizza to Arcadia, Andrutzena, &c., 10 minutes farther is a tumulus, which is perhaps the limit of the Arcadians and Messenians, or may have been constructed in memory of the recovery of Orestes. The descent continues through a beautiful winding glen, whence Mount Ithome is seen. The view in front of the plains of Messenia bounded by the Gulfs of Coron and Navarino, is splendid.

The khan of Sakona stands at the foot of the mountains of Macryplai. It is better suited for a midday's repose than a resting place for the night.

One hour from Sakona the road crosses that to Scala, and in another hour a curious triangular bridge over two confluent of the Pamisus; 45 minutes afterwards the ascent of Mount Ithome is commenced. It is very steep and difficult, though highly beautiful; the trees and shrubs arching over the path. The plane-trees are remarkably fine, their giant arms stretching out horizontally about six feet above the ground, and frequently as large as the trunks of the trees themselves. In front is the old Venetian castle Myla.

Mavromati (Messene) is a wretched village, and a traveller would find better accommodation, in the monastery of Vurkano on the N. side of mount Evan, 1 hour's journey from the ruins. Mavromati contains about twenty houses or huts, situated on either side of a fine spring, from which the village derives its name, meaning Black Spring, or literally Black Eye. A copious stream, issuing from it, de-

scends through the centre of the ancient site in a south-westerly direction. The village stands exactly at the foot of the steep hill of Ithome, and nearly in the centre of the inclosure of the city of Messene. The fountain is undoubtedly the ancient Clepsydra, or Water of Secrecy, and a keen etymologist might, perhaps, be disposed to consider the modern name a proof of it, from the analogy between darkness and secrecy.

The ruins of *Messene* are magnificent specimens of the grandeur and solidity of the Hellenic military architecture.

The *Northern Gate* is a double gate formed of immense blocks of stone, beautifully fitted, opening into a circular court 62 feet in diameter, in the wall of which, near the outer gate, is a niche on each side, for a statue, with an inscription over it. The interior masonry of the circular court is very beautiful and exact. The soft stone of the inner door has been thrown down, so as to rest against the side of the gate-way and gives a clear idea of the grandeur of the original works: it is 18 feet 8 inches long, in the other two dimensions it is 2 feet 10 inches and 4 feet 2 inches.

The works consisted of a wall or rampart, with square towers at certain intervals, very like the fortifications of the Middle Ages in western Europe. There were originally at least thirty of these towers; nine were standing a few years since, and *seven* may be still counted rising above the level of the walls, and in some both stories remain; but on the southern, or seaward side, the foundations only of the walls now exist.

It is not one of the least interesting circumstances of these ruins, that we know them to have been built under the orders of Epaminondas. After the battle of Leuctra he re-established the power of this city as a check on the ambition of Sparta.

The two towers next to the gate on

the slope of mount Ithome, present a beautiful view as they rise above the woods.

These towers, which, with the interjacent curtain and the one towards the gate of Megalopolis, are in better preservation than the rest of the walls, show that this part of the fortification resembled a chain of redoubts. A flight of steps behind the curtain led to a door in the flank of the tower at half its height. The upper apartment, which was entered by the door, had a range of loop-holes, or embrasures, on a line with the door, looking along the parapet of the curtain, and was lighted by two windows above. The embrasures, of which there are some in each face of the towers, have an opening of 7 inches within, and of 3 feet 9 inches without, so that, with a small opening, their scope is very great. The windows appear to be too high for any purpose but to give light. Both the curtains and towers in this part of the walls are constructed entirely of large squared blocks, without rubble or cement. The curtains are 9 feet thick. The inner face of the towers has neither door nor window. The tower next to the gate of Megalopolis has had all the stones disjointed, like those of the Propylæa at Athens, probably by an earthquake.

A portion of the ancient pavement still exists.

Of the *Stadium*, there are remains of the upper or circular end, and more than half of one of its sides. At the lower end, are ruined fragments of a small Doric temple, which lie together in a confused heap.

The fountains of Clepsydra and Arsinoe are also shewn.

The monastery of Vurkano situated on the N. E. slope of Mount Evan, which is connected by a sharp ridge with Mount Ithome, is a large building, commanding a noble view of the gulf and plain.

The two feet belonging to a white marble statue, still remain fixed in

the walls of the convent, though large sums had been offered to the monks to induce them to part with them.

Ascent of Mount Ithome, 2 hours 20 minutes.—The ascent is very steep to the summit of the mountain; and from abrupt acclivities, and the ruggedness of the path, is not entirely free from danger. But the beautiful view from the summit, amply repays the traveller for the difficulty of the ascent. Before him lie the rich plains of Messene, bounded by the sea; the whole chain of the mountains of Arcadia and Maina, from one extremity to the other, Taygetus rising conspicuously in the centre, crowned with eternal snow. Upon the highest point at the edge of a precipice, stands a deserted convent, upon the site of the Temple of Jupiter; and traces of the ancient city may here be discovered.

Mavromati to Andrusa, is an agreeable ride, and a gradual descent of $2\frac{1}{2}$ hours. About half way between Mavromati and Andrusa are a Greek church and convent, in a secluded valley, which miraculously escaped destruction.

Andrusa, Andhrussa, or Andrutza, was a poor town, inhabited by 250 or 300 Turkish families, and 3 or 4 Greek. It is now a mass of ruins. It was totally destroyed during the late war; and nothing remains but roofless houses, mosques, and churches, and, with the exception of one family, is entirely destitute of inhabitants. The history of this solitary family, is singular. A Turkish girl, the daughter of a rich proprietor, escaped the general massacre; and was taken, when very young, to the Ionian Islands. She became a Christian, married a Frenchman, and returned to Greece, where she claimed and obtained from Capo d'Istrias the restoration of her inheritance, where she and her family have since resided.

Andrusa was well situated on an elevated platform, overlooking the

valley of *Stenicláros*, and the plains of Nisi. It was a favourite residence of the Turks, and used by them as a depôt for the productions of Messenia.

Many rich merchants of Constantinople had country houses here.

Andrusa to Nisi $1\frac{1}{2}$ hour.—On leaving Andrusa, the descent continues for $\frac{1}{2}$ an hour; and then the road continues along the plain to

Nisi, a large and flourishing village, on an eminence $\frac{3}{4}$ mile from the right bank of the *Pamisus*, over which the French have constructed a bridge of boats. It suffered much in the late war; but many houses have since been rebuilt.

A bazaar, formed of wooden shops, with its cafés, billiards, and cabarets, established by the French, gives an animated and prosperous appearance to the town. It presents a striking contrast to the other deserted districts; the town being surrounded with gardens, vineyards, mulberry trees, pastures, and corn-fields. The situation, in consequence of the neighbouring marshes, and the irrigation of the fields, is unhealthy.

The French troops here were visited by fevers and agues, aggravated by their imprudence in exposing themselves to the hot sun during the day, and the damp at night, added to their unlimited indulgence in rakee wine, and the fruits in which the country abounds.

A stranger should not allow himself to be induced to remain here long during the great heat.

From Nisi to Thuria (Paleo Castro) 2 hours. Crossing the Bridge of Boats, the road traverses the plain to Camari, (the ancient Kalamæ,) a village situated on an acclivity of a chain of mountains, of which Taygetus forms part. It then continues to Isaca, another village in a similar position, where the traveller may leave his horses, and climb the ascent to visit the ruins.

There are several remains here of the 4th order, extending for half a mile along the summit of the hill. Nearly in the centre of the ruins is a quadrangular cistern 10 or 12 feet deep, cut out of the rock at one end, and the other sides of regular masonry.

The cistern was divided into three parts by two cross walls; its length is 29 paces, the breadth half as much. It is now much overgrown with briars and shrubs.

To the north of this ruin, on the highest part of the ridge, which is here very narrow, are the remains of a Doric temple, whose fluted columns lie scattered about.

There are many other foundations and fragments of columns on the summit of the hill, and interesting discoveries would probably repay the expense of excavations.

Some remains of walls on the slope seem to have supported terraces of public edifices.

According to Pausanias, Thuria was called Homer Anthea, and incurred the displeasure of Augustus, for its adherence to Mark Anthony. On this account he treated it with rigour, and gave it up to the Lacedæmonians, who descended into the plain and fixed their abode there, without entirely deserting the upper city. The river Aris, mentioned by him as dividing the city, is now a small stream, diverted from its channel for the purposes of irrigation.

About a mile from Paleo Castro, in the valley, are the ruins of Palea Lutra, a fine Roman building.

The walls of brick and mortar are in a good state of preservation, and part of the arched roof remains. The plan does not seem to be that of a bath only, as the name would imply, though there are many appearances of the building having contained baths: it seems rather to have been the palace of some Roman governor. As there are no sources of water here, it

is to be supposed that the building was supplied by an aqueduct from the neighbouring river of Pidhima. The building is a very picturesque object, and stands in a grove of olive, fig, and mulberry trees.

Thuria to Kalamata, 2½ hours.—The road, which runs along the foot of the lower range of Macryplai, winds through groves of olive, fig, and mulberry trees; the plains below are fertile and rich, and the path shaded by high hedges of Indian fig, myrtles, fig trees, cypresses, and vines.

This district was laid waste by Ibrahim Pacha, but much of its prosperity and beauty has been restored since it has been placed under French protection.

Kalamata affords good accommodation for travellers, having a *French hotel* and various *cafés* and *restaurants*. It derives its name from Kalamæ, a village still existing about 2 miles inland.

The town is about a mile from the sea, on the left bank of a torrent from Mount Taygetum. A hill rising behind the town is crowned with a ruined castle of the middle ages, and is strengthened by a perpendicular cliff towards the torrent.

It is supposed that Kalamata is the site of Pheræ, one of the maritime cities, in the time of the Trojan war, said to have been founded by a son of Hermes, but it contains no vestiges of antiquity.

The chain of lofty mountains, which protect the town from the N.E., render the climate one of the mildest in Greece. Here the blast of winter is unfelt, while the heat of summer is never oppressive.

The roadstead of Kalamata is only fit for the summer months. The environs were well wooded before the war, but the trees were cut down, or sawed across about 3 feet from the ground, when Ibrahim Pacha ravaged the plain. The town was set on fire, but escaped better than some others.

and owing to the near neighbourhood of the fierce Mainotes, the Egyptians remained but a short time in occupation of it.

In many places the groves have been replanted, and young trees have been trained up from the old roots.

Kalamata formerly carried on a considerable trade in oil, silk, figs, &c., and, in consequence of the rapid growth of the new plantations, the export of these articles has been resumed, and forms an important branch of trade.

ROUTE 24.

FROM KALAMATA TO SAKONA AND
MESSENE.

	Hrs.	M.
Kalamata to Scala	-	4 12
Scala to Sakona	-	1 40
Sakona to Mavromati (Messene) †	4	5

From Kalamata to Scala is 4 hours and 12 min. The traveller proceeds to Paleo Lutra (the Romau baths), and then leaves Paleo Castro (Thuria) to the right. The road crosses a bridge over the Pidhima; 40 min. afterwards it reaches a magnificent source, forming the right branch of the Pamisus: it continues over the plain to the foundation of a small temple, below which are a rock and fountain, the source of the Pamisus.

Scala is situated on a low ridge, which crosses from Mount Macryplai directly towards Mount Ithome.

Scala to Sakona is 1 hour and 40 min. To the right, about 10 minutes from Scala, are some curious strata of rocks; a little farther to the right are some hills, with remains of antiquity; near to the right is an insulated rock with a church on it, and a cave below the church. Mount Bala bounds the plain to the right. 25 min. after are seen across the plain some ruined towers, on a hill called Mylæ; the road crosses another

stream from the right, and proceeds northwards to Sakona across the Ste-nyclesiau plain.

Sakona. See Route 23, p. 111.

Sakona to Mavromati is 4 hours. See Route 23, p. 111.

ROUTE 25.

FROM KALAMATA TO ARCADIA BY
NAVARINO.

	Hours.
Kalamata to Nisi - - -	3
Nisi to Navarino - - -	10
Navarin to Modon - - -	2
Modon to Coron - - -	5
Return to Navarino - - -	7
Navarin to Arcadia - - -	11

From Kalamata to Nisi, 3 hours. See Route 28.

From Nisi to Navarino is about 30 miles, and occupies nearly 10 hours.

This journey is a tedious one, for the intervening plains are frequently completely inundated, which renders travelling, at all times, difficult, and it often occasions a complete cessation of intercourse between Nisi and Navarino.

The herbage, mixed with a profusion of white clover, is most luxuriant, and the district extremely productive.

On quitting the plains of Nisi a gradual ascent terminates in a summit, whence there is a fine view of the Bays of Coron and Kalamata, the plains beneath, and the mountains of Maina and Arcadia. The Khan of Niska, half way between Nisi and Navarino, is the usual resting place. The traveller fords a river on approaching the Khan; the banks are thickly clothed with arbutus, rhododendrons, and a variety of aromatic plants. A wide spreading platanus contiguous to the Khan affords delightful shade.

The 3 succeeding hours are spent in travelling through the Forest of

Combay, in which are very fine oaks, and other valuable timber.

This forest was set on fire by Ibrahim's soldiers in different places. Hence the track passes over an unequal plain, partly cultivated and partly covered with briars and heath, intermingled with rocks.

The two last miles to Navarino are an old Venetian pavement, which has been much neglected, and is nearly impracticable.

Navarino—called by the Greeks, *Neo Castro*—a place of no importance till the end of the 15th century, when it was converted into a fortress by the Venetians. It is situated on a cape, projecting towards the south end of Sphacteria, off which there is a rock called, from the tomb of a Turkish saint on it, *Deliklibaba*. Between this rock and the fortress is the entrance to the Bay of Navarino; a noble basin, with a depth of water from 12 to 20 *passi*.

The town is divided into the upper and lower town.

The citadel, or upper part, is on an eminence. During the war, Navarino alternately fell into the hands of the Turks, Greeks, and Egyptians.

Navarino was the spot where Ibrahim Pacha landed a disciplined Egyptian army of 8,000 men in May, 1825, and occupying the fortresses of Navarino, Moron, and Corou, completely recovered the military command of the Morea. The negotiations of England, France, and Russia, for the pacification of Greece, commenced at St. Petersburg, by the Protocol of April 4, 1826, and continued by the Treaty of July, 1827, rallied the whole of the energies of Sultan Mahmud and the Viceroy of Egypt in one grand effort; and the joint squadrons of Constantinople and Alexandria, evading the cruisers of the Allied Powers, transported to Navarino, on the 9th September, 1827, an armada, sufficient to have entirely extinguished the rebellion. Mean-

time, the Russian squadron from the Baltic having joined the squadrons of England and France, the three admirals sent to the Egyptian commander at Navarino, to say, that they had received orders not to permit any hostile movement by sea against the Greeks, and to beg that he would not make any attempt of the kind. On the 25th of September they had an interview with Ibrahim, and an armistice was concluded, extending to all the sea and land forces, lately arrived from Egypt, to continue in force till Ibrahim should receive an answer from the Porte, or from his father. As an answer could not be expected to arrive in less than twenty days, and no doubts were entertained but that Ibrahim would be ordered to evacuate the Morea, the French and English ships were ordered to prepare for escorting the Ottoman fleet to Alexandria or the Dardanelles. A week, however, had scarce elapsed, when upwards of forty sail of the Egyptian fleet came out of the harbour and steered for the North. Admiral Codrington, who had gone to Zante on the conclusion of the armistice, on hearing of this movement, made sail with his own ship, the *Asia*, and two smaller vessels, and got a-head of them, resolved to oppose their entrance into the Gulf of Patras. The Egyptian commander asked permission to enter Patras; but on receiving an indignant refusal, accompanied with reproaches of his breach of faith, he returned towards the South, escorted by the English ships. On the fleet arriving (Oct. 3,) between Zante and Cephalonia, Ibrahim and two other admirals joined it, with fourteen or fifteen ships of war. Notwithstanding their great superiority of force, the English commander bore down upon them, resolved to enforce respect to the armistice. The Ottoman fleet still proceeded southward; but taking advantage of a gale of wind and of the darkness of the

night, the four admirals' ships, and some smaller vessels, ran to the Gulf of Patras. On seeing them there in the morning, the English squadron bore down on them and fired, till they made them show their colours. During the night it blew a hurricane; the English squadron was driven off, and Ibrahim taking advantage again of the darkness, got out to sea; so that when in the morning of the 5th, the English admiral was returning towards Patras, he saw thirty sail of the enemy's ships between Zante and Cephalonia. After doing them considerable damage, he forced the whole of them to return to Navarino.

On the 18th of October, the three admirals held a conference, in which, as the most effectual mode of putting a stop to these atrocities, they agreed to enter the Bay of Navarino, and to renew their proposition for the Ottoman forces leaving the Morea. It was expected that, as Ibrahim, when at sea, did not venture to engage the English squadron alone, he would submit at once at the sight of the allied fleet.

Accordingly, on the 20th October, at two o'clock in the afternoon, the combined squadron prepared to pass the batteries, in order to anchor in the Bay of Navarino, where the Turkish ships of the line were moored in the form of a crescent, with springs on their cables, and their broadsides towards the centre; the smaller vessels were behind them. The combined fleet sailed in two columns; that on the weather-side being composed of the French and English ships, the Russians forming the other or lee line. Admiral Codrington's ship, the *Asia*, led the way, followed by the *Genoa* and the *Albion*; they passed in with great rapidity, and moored alongside of the capitan-pasha, and two other large ships. Orders had been given that no gun should be fired if the example was not set by the Turks. When the

ships had all entered the harbour, the *Dartmouth* sent a boat to one of the Turkish fire-ships which were near the mouth of the port. The Turks fired with musketry on the boat, and killed the lieutenant and several of the crew. This was returned from the *Dartmouth*, and *La Sirène*, the flag-ship of Rear-Admiral De Rigny, and cannon-shot was fired at *La Sirène* by one of the Turkish ships, which was instantly returned, and the battle soon became general. The conflict lasted with great fury for four hours, and terminated in the destruction of nearly the entire Turkish fleet. As each ship became disabled, her crew set fire to her, and dreadful explosions every moment threatened destruction to the ships of the allies.*

After the victory, one of the captive Turkish captains was sent to Ibrahim and the other chiefs, to assure them, that if a single musket or cannon-shot should be fired on any ship or boat belonging to the allied powers, they would immediately destroy all the remaining vessels and the forts of Navarino; and moreover, consider such an act as a declaration of war on the part of the Porte against the three allied powers; but if the Turkish chiefs acknowledged their fault in committing the aggression, and hoisted a white flag on their forts, they were willing to resume the terms of good understanding which had been interrupted. The answer returned was, of course, pacificatory.

The battle of Navarino ended, in effect, the war in Greece. The intelligence of it was received with exultation in France and Russia; but the English ministry at that time were doubtful what to say to it, and

* Of eighty-one ships of war, of which the Turkish fleet consisted, there remained but one frigate and fifteen smaller vessels in a state to be again able to put to sea. The '*Asia*,' '*Genoa*,' and '*Albion*,' were very much damaged, and the loss of life in the allied fleet was considerable.

their successors in office hesitated not to express their disapprobation of it. Though it cannot be proved, yet it seems more than probable, that this wavering conduct of the British government hardened Sultan Mahmoud in his obstinacy, and led him to reject all the efforts of Russia for a pacific adjustment of the differences between them, for he still secretly believed that the other powers would come forward to save him at the last hour. Navarino was ceded by the Egyptians to the French, who have rebuilt the town, and repaired the fortifications. It consists now of about 200 well-built stone houses, and about 100 wooden habitations, which are principally cabarets, and inferior shops.

The great square, La Place Française, is regularly formed, and of considerable extent.

The remains of Navarino Vecchio, the ancient Pylos, on a lofty promontory at the northern extremity, consists in a fort or castle of mean construction, covering the summit of a hill, sloping sharply to the south, but falling in abrupt precipices to the north and east. The town was built on the southern declivity, and was surrounded with a wall, which, allowing for the natural irregularities of the soil, represented a triangle, with the castle at the apex,—a form observed in many of the ancient cities of Greece. The ascent is steep, and is rendered more difficult by the loose stones and broken tiles, which are the only vestiges of the habitations.

The ancient walls on the summit served as a fortress during the war; and hero the gallant Count Santa Rosa, a Piedmontese refugee, was killed on the 25th August, 1825. His tomb, and that of young Lucien Bonaparte, are shown on the island of Sphacteria, by an old sailor, who lives in a hermitage on it.

The harbour of Navarino is shut in by the island of *Sphagia* (the ancient

Sphacteria), famous for the signal defeat the Spartans sustained here from the Athenians.

This island, which is three miles in length, has been separated into three or four parts by the violence of the waves, so that boats might pass from the open sea into the port, in calm weather, by means of the channel so formed. On one of the portions is the tomb of the Turkish santon before mentioned.

Sphacteria is the scene of Lord Byron's Corsair, and has ever been famous as a resort of pirates.

From Navarino is a direct road to Messene, by Loghi, viz. :—

	hrs.	min.
From Navarino to Loghi ..	3	0
Loghi to Messene	3	30

Another road from Navarino leads to Modon and Coron. It was originally a Venetian pavement, parts of which still remain.

The French laid out a line of carriage road, which they have completed as far as Modon. It extends for three-quarters of an hour along the base of Mount St. Nicholo, leaving it and other mountains to the right, between it and the sea. To the left is the old aqueduct, as far as the source of the Paleo Nero. Farther on are some unfinished buildings, originally intended for military hospitals.

The environs of Modon are desolate in the extreme. All the vineyards and gardens mentioned by former travellers were destroyed by Ibrahim Pacha.

Modon is about 7 miles distant from Navarino. It consists of a faubourg, once a considerable Greek village without the walls, but now composed of a few wretched huts, and a fortress, situated on a promontory stretching southwards along the coast from the foot of Mount St. Nicholo. Off the outer end of the town is the rock which Pausanias calls *Mothon*, and which he describes as forming at once a narrow entrance and a shelter

to the harbour of his time. Modon is fortified with walls of Venetian construction, and farther defended by a fosse, over which the French have built a bridge.

It is described as having once been a place of importance, but being incapable of making any obstinate defence, was taken and retaken during the war, and once almost entirely burnt down.

The *Lion of St. Mark* is still seen on the walls; and within the gate, on the old Venetian piazza, the French have made a Place d'Armes, which serves as a promenade and an exercising ground.

Here is the only remaining object of antiquity—the shaft of an old granite column, 3 feet in diameter, and 12 feet high, with a barbarous base and capital, which seem to have been added by the Venetians.

At the south extremity of the town, is a lighthouse, and beneath it an ancient wall, enclosing a port for small craft.

The great harbour for ships of war is formed by the island of Sapienza, half a mile distant from Modon, from which it seems to have been separated by an earthquake.

This island, once the resort of pirates, is uncultivated and uninhabited.

At the foot of the hills are the remains of an ancient city, supposed to be Mothon, consisting of some fragments of marble and broken columns, with the traces of an acropolis.

They are 2 miles from the Gate.

From Modon to Coron is about 15 miles, or 5 hours' ride from Modon, and the intervening country is very uninteresting. The road, passing over barren hills, leads to a small inlet of the sea, opposite the islands of Cabrera and Santa Maria; it then crosses the mountain, whose south extremity is *Cape Gallo*, and one hour before reaching the town, enters a cultivated plain. This country was

once well wooded, but the timber has been destroyed or cut down.

Coron has been supposed to occupy the site of the ancient *Corone*, which was founded by *Epaunondas* on the site of *Epea*; but this supposition is erroneous, as it does not agree with the position of that city, as described by *Pausanias*. It is more probable that the village of *Petalhidi*, 15 miles higher up, is built upon this site.

The present town of *Coron* presents no object of interest to a stranger. It consists of a fortress, enclosing a few private houses. It stands upon a promontory, commanded by a hill which once served as an acropolis.

From *Coron*, return to *Navarino*, 7 hours.

From *Navarino* to *Arcadia* is a ride of 11 hours, through a country still delightful, notwithstanding the ravages of war.

During the first hour the road lies along the shore of the Gulf, and then enters an extensive plain, crossing the river *Romanos* and several other streams. After passing through a beautifully wooded valley, it reaches *Gargagliano*, a large village overlooking the plain, 2 miles from the sea, directly opposite the island of *Prote*. After a further ride of 3 hours through very picturesque scenery, passing by the river *Longobardo*, and the source of the *Agian Kyriaki*, the village of *Philiatra*, is seen, picturesquely situated, among vineyards, olive, and cypress trees. Each house stands singly, generally enclosed in a garden.

The remaining 3 hours to *Arcadia* are through a country equally rich.

Arcadia.—The Castle of *Arcadia* is, from a distance, a beautiful object, but the traveller's anticipations are disappointed on entering the town, for it presents a spectacle of misery, ruin, and filth,—so severely has it suffered from the resolution of *Ibrahim*, to render the *Morea* a “profitless waste.”

The town of Arcadia is in Messenia, and not in Arcadia. It is built on the site of the ancient Cyparissia, at about 1 mile from the sea, on the narrow summit of a rock, connected with a high mountain, called *Aia Paraskevi*, and the houses cover the flanks of the ridge. The Castle commands a fine view of the slope which descends from *Paraskevi* to the sea.

On the shore below the town, two or three magazines, behind a projection of rock, indicate the *Scala* of Arcadia, but it seldom happens that ships venture to remain long in the roadstead, and during the winter hardly a boat appears. The island of *Proti*, by the Italians called *Prodano*, is, in fact, the port of Arcadia, and all the export produce is conveyed thither.

There are no antiquities in the town, and the vestiges of the ancient city are confined to a few patches of Hellenic masonry in the castle, and some fragments of Doric columns.

ROUTE 26.

ARCADIA TO TRIPOLIZZA.

	Hrs.	Mi.
Kleissoura - - -	4	21
Konstantino - - -	3	
Messene - - -	4½	
Sakona - - -	4	
Leondari - - -	4	
Sinano - - -	1½	
(Megalopolis)		
Tripolizza - - -	6	

From Arcadia to Kleissoura the road lies under fine olive-trees. 1½ hour after leaving Arcadia, it crosses the river Arcadia. To the right is a rocky summit, with vestiges. ¼ of an hour after is a bridge over a ravine; and *Sidero Kastro* is seen to the left. Near here is a fountain, said to cure all maladies, or kill the patient. The traveller then comes to the stream and ravine of *Kakorema*, which has been a rendezvous for robbers.

Before reaching Kleissoura is a marshy plain, in which are many branches of a river in artificial canals.

Kleissoura, 4 hours 20 min. from Arcadia, is a small village, situated under the S. side of the *Tetrasi*, and containing some vestiges of antiquity here.

A path from Kleissoura over the mountains, leads to *Kacoletri*, where is a *Paleo Castro*, corresponding in some respects to *Tra*, and near the temple of *Apollo* at *Bassæ*. There are some ruins on a hill near *Kleissoura*.

Kleissoura to *Konstantino* is 3 hours. The road descends to the river *Kokla*, which runs with the *Mauro Zuma* into the Gulf of *Coron*. 1½ hour from *Kleissoura* are seen, across the river, on a high insulated eminence, the ruins of some fine modern towers, of a *Paleo Castro*.

The road turns to the left out of the main road, and after passing another eminence and *Paleo Castro*, reaches *Konstantino*, a large village. In the plain or pass to the north, is a knoll called *Gerana*, with the appearance of a *Kastro*.

Konstantino to *Mavromati* (Messenic) is 4 ho. 23 min. Descending from *Konstantino*, the road crosses a brook: soon after, on the right, is the opening of the valley towards Arcadia; and shortly afterwards are the ruins of a most singular triangular ancient bridge, at the junction of two rivers. It rests on two piers in the centre, whence arches in three different directions lead to the three points of land formed by the confluence. 2 hours after leaving *Konstantino*, is the gap between the two tops of *Mount Pourkano*—*Ithome*, and *Evan*. The road now ascends by the monastery on *Mount Ithome*, to the pass between *Mounts Ithome* and *Evan*, and after a long descent reaches *Mavromati*.

Mavromati to *Sakona* 4 hours. See *Route 24*.

Sakona to Lontari is 3 ho. 29 min.

From Lontari the direct road to Tripolizza is 6 ho. 20 min.

Lontari to Sinano (Megalopolis) is 1½ hours, about 7 miles. Near Lontari the river *Xerillo* is seen to the right, and nearly half way to Sinano the road crosses the *Megala Potamo* (Alpheus).

Sinano.—Near this village is the site of *Megalopolis*, the city of *Epa-minondas*.

Little remains of this great city, except its immense theatre, which is very perfect, though now much concealed by shrubs, grass, and thorns.

Megalopolis was 6 miles in circumference, and was divided by the *Hellisson* into two parts. On one bank was the *Agora*, and on the other the theatre.

No vestige of much importance now remains. The site of the town is covered with thickets and corn fields, among which are strewed fragments of columns and other indications of a great city.

The valley of Megalopolis abounds in delightful scenery; desolation has not deprived it of its natural beauties, as it has that of Tripolizza.

From Sinano the traveller should visit *Karitena*, whose castle is interesting from its romantic situation, and as being the residence of the celebrated chief, *Colocotroni*, who receives visitors with much hospitality.

It is about 2 hours distant from Sinano.

Karitena is one of the most important military points in the Morea.

The castle occupies the summit of a high rock extremely steep towards the *Alpheus*, and connected eastward with the mountain which lies between the adjacent part of the plain of the *Alpheus*, and the vale of *Atzikolo*; on the north and south the hill slopes more gradually, and on these sides the town is situated. The hill stands at the southern extremity of the

Στενά, or straits of the *Alpheus*, which separate the upper from the lower great valley of that river.

It deserves the minute attention of the traveller as having been the stronghold whence the *Kleptitic* chief above mentioned convulsed the Morea from the death of *Capo d'Istrias* till the accession of *King Otho*.

From *Karitena* the traveller may either proceed to Tripolizza, a journey of 8 ho. 43 min., or return to Sinano.

Sinano to Tripolizza 6 hours.

The road passes beautiful scenery of woods and glens, and fine mountain views, and after reaching one of the sources of the *Alpheus*, continues through rocky valleys to Tripolizza.

ROUTE 27.

TOUR IN ARCADIA AND ELIS. FROM ARCADIA TO PATRAS.

	Hrs.	Min.	Com- puted Miles
Arcadia to Sidero Kas- tro - - - - -	3	40	8
Sidero Kastro to Paulizza (ancient Phigaleia) - - - - -	4	0	9
Phigaleia to Bassæ (Tem- ple of Apollo) - - - - -	2	22	4
Bassæ to Tragoge - - - - -	1	0	
Tragoge to Andritzena - - - - -	3	10	6
Andritzena to Palæio- Phanaro, across the Alpheus - - - - -	10	0	30
Palæio-Phanaro to Mi- raka - - - - -	1	0	
Miraka to Ploka (vale of Olympia intervenes) - - - - -	-	0	5
Ploka to Pyrgo - - - - -	4	0	13
Pyrgo to Palæopolis (ancient Elis) - - - - -	6	18	15
Palæopolis to Kapaleti - - - - -	5	14	10
Kapaleti to Metochi - - - - -	3	25	6
Metochi to Palæio Achaia - - - - -	3	22	12
Palæio Achaia to Pa- trass - - - - -	3	55	10

From Arcadia to Sidero Kastro is 3 ho. 40 min.

The road leads through olive-grounds and corn fields to the termination of the Arcadian range. It crosses the river and innumerable rivulets; the country is clothed with oaks, arbutus, and myrtles, and the hills covered with wild mulberry rees.

Sidero Kastro is a village on a steep hill. The ruined fortress is some little distance from it. The inhabitants of the village are barbarous. The situation of the village is very cold.

In the neighbourhood were the cities of Aulon, Tra, and Dorion.

There are two other ruins between *Sidero Kastro* and *Paulizza*.

From *Sidero Kastro* to *Paulizza* (the ancient *Phigaleia*), is about 9 miles, occupying 4 hours. After a short descent, the road ascends to a summit, whence is a view of a beautiful and picturesque country. From hence is a difficult descent among distorted oaks, into cultivated ground; the path then enters a narrow and picturesque glen, clothed with ilex, platanus, and laurel; at a very contracted spot in the glen is a fine cataract. Another difficult descent follows, and the traveller crosses the *Neda*, now called *Bousi*, by a lofty bridge of one arch. The grandeur of this river cannot be exceeded, and the white precipices of the *Neda* are mentioned by *Pausanias* as one of the characteristics of *Tra*. To the right is a waterfall into the *Neda*, and after a rugged ascent, the road reaches *Paulizza*.

Paulizza, the ancient *Phigaleia*, a small village divided into two parts, called the upper and lower street. The former of these stands a little within the walls of a large city, which appears clearly from *Pausanias* to have been *Phigaleia*. The *Kato Ruga*, or lower division of *Paulizza*, is situated in a little valley between the ancient walls and the river.

Phigalein was situated upon a lofty

and precipitous hill, and the greater part of the walls are built upon the rocks, but on the ascent of the hill there is an even and level space.

The walls of *Phigaleia* furnish one of the most ancient and curious specimens of military Greek architecture. They were nearly as extensive as those of *Messene*, and their entire circuit may be traced. They were defended by numerous towers, some of which are circular, and placed on tremendous precipices. There is a small postern in the wall, the arch of which is formed by each successive layer of stones projecting beyond that beneath it, so that the upper layers of the two sides meet at the top. On the summit, just within the ancient walls, are the remains of a detached citadel, 80 yards in length, of a singular form. The architecture here resembles generally that of *Messene*, but is inferior to it.

The citadel of *Phigaleia* commands a fine, though not a very extensive view, of Arcadian scenery. The most interesting points in view are *Mount Ithome* and the *Temple at Bassæ*; the summits of *Lycæum* close the view to the eastward; to the westward are seen *Mount Vunuka*, *Strovitzi* and its *Paleo Castro*, (*Lepreum*), the mouth of the *Neda*, and *Mount Paraskevi* above *Arcadia*.

Phigaleia to *Bassæ* is about 2½ hours—about 4 miles. Descending from *Phigaleia*, the road enters a cultivated valley; it then ascends a steep glen, and from the number of streams to be crossed becomes almost impracticable, till it reaches *Tragoge*, where a tower is prettily situated;—a farther ascent of an hour brings the traveller to the ruins of the *Temple at Bassæ*.

The *Temple of Apollo Epicurius* is one of the finest ruins in Greece. The place was anciently called *Bassæ*, but now it is known by the name of the *Columns*. The remains of the

temple are very perfect; three pillars only of the outer range are wanting; the foundations of the antæ or pilasters of the interior still exist, as does the pavement. The temple has 15 columns on the side. It is 126 feet in length, by 48 in breadth, and faces nearly North and South. The columns are three feet eight inches in diameter at the base, and twenty feet high, including the capital. As usual in peripteral temples, there were two columns in the pronaos and as many in the posticum, so that the total number in the peristyle was forty-two, of which thirty-six are standing, and, with one exception only, covered with their architraves. There are twenty shallow flutings in the shafts, as usual in the Doric order. As they measure only three feet under the capital, and are five times the lower diameter in height, they are both more tapering and shorter in proportion to their height than the columns of the Parthenon. In general terms the temple may be described as a peripteral hypæthral hexastyle. The stone of which it is built, is a hard, yellowish brown lime-stone, susceptible of a high polish.

The situation of the temple is singular and romantic; it is on a ridge between two high summits covered with old oaks: on one of these was a temple, which is not yet discovered. There is a magnificent view from the temple to Ithome, and the Gulph of Coron on the left; and to the right is the Gulf of Arcadia and the Strophades. Across the Neda to the south is a village called Kacoletri, near which are some ruins, which some think are those of Tra.

The frieze of this temple (which was discovered by some English and German travellers in 1812) is now in the British Museum.

Tragoge, to which the traveller must return in order to proceed to Andritzena, is 1 hour from Bassæ.

Tragoge to Andritzena is between 3 and 4 hours. The road leads up a steep ascent through olive-groves, and then descends into forests of oaks. Alternately ascending and descending, the traveller reaches a point above Andritzena, whence is a view of the sea, and the Island of Zante.

Andritzena is a pretty large town or village, and affords better accommodation for travellers than most places in the Morea.

It is beautifully situated in an elevated hollow under the summit of *Ai Elia* at the head of a fertile tract, sloping down to the *Alpheus*. The town was destroyed during the war, but has been much restored.

From *Andritzena* is a road to *Karitana*, by the remains of a small Hellenic town, called *St. Helena*, a little off the direct road. It requires 6 hours to reach *Karitana* by *St. Helena*. The direct distance is not more than 8 miles. *Andritzena* to *Olympia* by *Palæo Phanaro* where the river *Alpheus* is forded, and to *Miraka*, 10 or 11 hours—about 30 miles. The road descends to the village of *Tzaka*, $2\frac{1}{2}$ hours from *Andritzena*. A descent of another hour brings the traveller to the *Alpheus*, along whose banks the road lies till it reaches *Palæo Phanaro*, a ruined village. The passage of the river, sometimes occasions much delay, but in dry weather is easily accomplished. When the river is much swollen, it is not possible to ford it at *Palæo Phanaro*, and the traveller will be then obliged to go down the stream as far as *Agolonitza*, near its mouth, where he will find a ferry boat. He will then be about 2 hours distant from *Olympia*, which he may visit on his way from *Agolonitza* to *Pyrgo*.

After the passage of the *Alpheus* at *Palæo Phanaro* the traveller reaches *Miraka*, a poor village situated on a projecting point overlooking

ing the Olympian valley about 2 miles from the river.

The Olympian Vale.

The traveller enters the Valley of Pisa or Olympia, now called Anditála, by a steep descent through a narrow glen thickly wooded, from Miraka. The valley is formed by the Kroniac range to the north, and a higher chain to the south, between it and the river. The length of the valley is 3 miles, and the breadth 1 mile; it is on two separate levels, on the upper of which stood the city of Olympia secure from the inundations to which the plain must be subject.

Of all the monuments of art which once adorned this celebrated spot, the site of the *Temple of Jupiter* alone can be identified. It has been excavated by the Agas for the sake of the materials.

The foundation stones are large quadrangular masses of a very friable limestone, composed of an aggregate of shells,—it is the same kind of rock of which all the neighbouring mountains are formed. The blocks are put together in the best Greek style.

The enormous size of the fluted Doric columns, together with the site and dimensions of the foundations, leave no doubt that these poor remains are those of the Temple of Jupiter, where once stood the celebrated statue of that god, one of the seven wonders of the world, and formed, as Pausanias says, of ivory and gold.

The scenery at *Olympia* is more interesting than the ancient remains. The valley is very beautiful, and the hills of the wildest form, carpeted with the finest turf, and shaded with the pine and wild olive.

Miraka to Pyrgo, by Phloka, 4 ho.

The village of Phloka is at the eastern end of the valley.

The path follows the Alpheus for 2 hours, and on quitting it crosses an

undulating plain. On the opposite bank of the river are low and picturesque hills broken into glens, and richly wooded.

Pyrgo is the principal village in the district, and exhibits appearances of industry and activity greater than are to be found in most parts of His Hellenic Majesty's dominions.

The town is situated on a high plain between Mount Olonos and the Alpheus. The bazaar is thronged and busy. The produce of the country is exported from hence, and European manufactures imported.

Katacolo is the port of Pyrgo, and here there is a custom house, where the traveller's luggage is examined.

Pyrgo is a bishop's see. The inhabitants are of Albanian descent, enterprising, active, hospitable, and industrious.

There is here a breed of very ferocious dogs, of prodigious strength, for the protection of the flocks.

From Pyrgo there are two roads to Patras; the one by Palæopolis, the other by Gastuni; the latter is longer by one hour than the former.

Pyrgo to Palæopolis (ancient Elis) 6 hours 20 minutes. The road lies through the fine plains of Elis, and crosses several rivers.

Palæopolis (Elis) stood on the edge of the plain where the Penens issues from the hills, on the northern side of one of them, at a distance of about eight miles by the road from Gastuni. The hill of Elis is conspicuous above the others by its superior height, its peaked form, and by a ruined tower on the summit. Both the height and the tower are now called Kaloskopi; a name which the Venetians, having translated it into "Belvedere," applied to one of the five districts into which they divided the Morea.

The great insulated rock called the Mountain of Corte, or Sandamari, is a most remarkable feature in this part of Elcia.

The Penens flowed through the

city of Elis; but there are now no remains on the right bank. Of Grecian remains there are nothing but confused scattered blocks. Some masses of brick work, and an octagon tower of the same materials seem to be of Roman origin.

The soil of Elis is well adapted to conceal speedily, and may therefore still preserve many works of art.

Palæopolis to Kapeleti is $5\frac{1}{4}$ hours. Leaving Palæopolis, the traveller crosses the Peneus and subsequently two or three other streams, the third probably the Larissus: the country becomes more woody as we approach.

Kapeleti, a village of two or three houses in a wood, where the traveller will hardly find accommodation.

From Kapeleti to Metochi is $3\frac{1}{2}$ hours through a woody plain; about 2 hours from Kapeleti a lake is seen to the left; and to the left is a road leading to Konopeli, a rock on the coast, on which are the vestiges of an old fortress.

At Ali Tchelebi, 3 hours from Kapeleti, the traveller may find accommodation, though it is very bad.

The Metochi is also a place where strangers may lodge.

From the Metochi to Palæo Achaia is 3 hours 22 minutes. To the right of the road is the Larissus. An hour after leaving Metochi is a kastro on a rocky hill. A lake extends to Cape Papa on the left; in another hour are seen vestiges of the city of Dyne.

Palæo Achaia, where is a Khan with inscriptions, the ruins are 200 yards south of it. On the shore is a Custom House. The ruins consist of the foundations of the city walls on the top of a natural bank.

Palæo Achaia to Patras, a delightful ride of 4 hours. The river Raminitzza must be forded near Palæo Achaia: the ford is difficult, and occupies $\frac{1}{4}$ hour crossing it with luggage; to the right among the trees are the ruins of the city of Olenus. The

remainder of the journey of 3 hours is through a fine country of pasture lands and forests of oaks. On the right is the river Leuka (Glaucus).

The traveller enters Patras by the shore, passing the Church of St. Andrea and the Well of Ceres.

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ROUTE 28.

FROM PYRGO TO PATRAS BY GASTUNI.

	H.Min.	Miles.
Pyrgo to Gastuni	6 0	18
Gastuni to Chiarenza	2 0	7
Chiarenza to Kapeleti	7 30	$22\frac{1}{2}$
Kapeleti to Metochi	3 25	6
Metochi to Palæo Achaia	3 2	12
Palæo Achaia to Patras	3 55	10

From Pyrgo to Gastuni the road leads through the plain to Ainni, probably the site of Latrini. Near it begins the great lagoon which extends for some way along the coast. The journey occupies nearly 6 hours.

Gastuni is built of bricks baked in the sun. The town is unhealthy in summer, owing to the excavations made in digging out the bricks, which leave stagnant pools of water.

The name is probably of Frank origin, and it was possibly founded by some member of one of the French families, Champlete and Villehardouin, of the name of Gaston. In the year 1204, these families established a principality in the north of the Morea.

Flax and wheat form the chief produce of Gastuni. The Greeks here were reduced to such distress, that all the cultivated lands fell into the hands of the Turks, and the Greek population became cattle-feeders or labourers.

From Gastuni to Chiarenza is 2 hours' ride, over a marshy plain.

Chiarenza is now reduced to a few houses, and is the usual landing place from Zante. The fortress picturesquely crowns the height.

Chiarenza to Kapeleti is a ride of $7\frac{1}{2}$ hours— $22\frac{1}{2}$ miles. At this spot the two roads to Patras join. See page 121.

ROUTE 29.

PATRAS TO TRIPOLIZZA.

	hrs.	min.
Patras to Kalabryta	- 10	56
Kalabryta to Phonia	- 10	52
Phonia to Tripolizza	- 11	55

Patras to Kalabryta is 11 hours. The road crosses a stream in the plain of Patras, leaving Mount Voidhis to the left; $6\frac{1}{2}$ hours from Patras is a Khan to the right, and a Palæo Castro, which has been supposed to be the ruins of Tritia, and is very extensive. The road crosses a river, which falls into the sea at Vostitza; $1\frac{1}{2}$ hour farther is a fountain, on a spot formerly notorious for robbers. Mount Olonos is seen to the right. Near Kalabryta is a cave in the hill, the roof of which is in compartments. There is also near it another sepulchral cave.

Kalabryta takes its name from the fine sources in the neighbourhood. The town stands just above the edge of the plain, on either side of the bed of a wide torrent, descending directly from Mount Chelmos, the western summit of which, covered with snow, is seen over the back of the town. A mountain attached to it on the west is called *Kiniú*. The two catacombs above mentioned are the only remains of antiquity here.

The convent of *Megaspelia* is only 2 hours distant from Kalabryta, on the road to Vostitza.

It has been supposed that Kalabryta is the site of the ancient *Cynætha*.

From Kalabryta to Phonia, $10\frac{1}{2}$ hours. The road ascends a high pass, and descends into a cold bleak country.— $2\frac{1}{2}$ hours from Kalabryta is a station at the top of a high pass, whence there is a fine view, with a

lake to the right, and to the left Mount Chalmios or Chelmos. After a long descent into the plain, the road enters a gorge, and descends to Kleitor or Katzanes.

The ruins of *Kleitor* or *Clitorium* are situated in a fertile plain, surrounded by some of the highest mountains in Arcadia, at the northern extremity of which *Chelmos* rises in conspicuous grandeur. This mountain is interspersed with sylvan scenery, where fine masses of rock peer out amid the united foliage of the pine, the plane-tree, the ilex, and the oak, its grand outline terminating in a pointed summit of great height. Most of the walls of *Kleitor* may be traced, though little of them remains above ground. They inclose an irregular oblong space, and were fortified with circular towers. The style of construction is nearly equilateral, which gives them an appearance of great solidity; their general thickness is fifteen feet. Here are remains of a small Doric temple with fluted *antæ*, and columns with capitals of a singular form.

About 20 minutes from *Kleitor* is a place called *Mazi*. The road passes on to *Lycouria*, near which is an abundant spring, which is the outlet of the subterraneous waters of the river and lake of Phonia; and the stream is the *Ladon*, which, after a circuitous and rapid course through Arcadia, joins the *Alpheus*.

Lycouria, a straggling village, is $2\frac{1}{2}$ hours from Phonia. The road ascends by a steep path to the top of a pass, and then, by a steep descent, leads to *Katabathron*, or the *Abyss*, where the waters of the lake sink.—It now continues along the shores of the lake. Here are some vestiges of walls to the left, and some blocks, seeming to indicate a fortification of the pass. The signs of the ancient height of the water, mentioned by Pausanias, are observed across the lake.

Phonia was originally a Kalybea, or summer residence, and consisted of huts, but is now become a town. The Phonia, or Pheneos, of history, was evidently placed upon an insulated hill, south-east of the modern town, where the ruins of the whole circuit of the wall are visible. The rest of the ruins consist of scattered blocks and confused heaps; but it is probable that interesting objects might be discovered here. Pheneos was one of the most ancient cities in Greece. Mercury was the particular object of worship here: he had a temple consecrated to him, and was honoured with games called *Hermaia*.

From Phonia to Tripolizza is 11 hours. The road crosses the river Olbius, or Aroanius, having Mount Gyria to the left. Leaving the lake of Phonia, the road enters an even plain; 1 hour afterwards is a very romantic and confined hollow, whence the road ascends to a summit commanding a view of a small lake to the right. A very rugged descent through a glen succeeds; soon after is a fine fountain by the side of the road; and another road turns off to Stymphalus, Zaracia, &c. The road passes another fine source, and a plain, with a lake surrounded by mountains; and, passing some vestiges of an ancient city, reaches Kalpaki. This is a small village, a little above which are the foundations of a small Doric temple; 13 minutes distant, on the summit of a hill, are the remains of the Citadel of Orchomenos. The city extended as far as Kalpaki, as is proved by the walls. The Citadel commands a fine view. Kalpaki is $5\frac{1}{2}$ hours from Phonia. The road proceeds by the village of Lebadi, and then, by a high pass, to Kapsa. Proceeding down the valley, it enters the plain of Tripolizza, passing a Katabathron, where the streams of the plain fall into an abyss. The ruins of Mantinea are to the right; it continues along the plain, passing the

two walls which divided the plains of Mantinea, and Tegea, to Tripolizza, which is $5\frac{1}{2}$ hours from Kalpaki; making in all 11 hours from Phonia.

ROUTE 30.

FROM PATRAS TO NAUPLIA.

	Hrs.	Miu.
Patras to Vostitza	-	- 8 15
Vostitza to Acrata	-	- 5 0
Acrata to Zakoula	-	- 2 30
Zakoula to Megala-zevgalathio	-	- 8 30
Megala-zevgalathio to Nauplia	-	- 8 30

On leaving Patras the road lies at the foot of the hills called Skata Bonna. The plain is here two miles wide. An hour from Patras is seen the Castle of the Morea, a mile to the left, upon a cape anciently called Rhion. An hour farther, the traveller finds himself opposite to Epacto, or Neupacto, called by the Italians Lepanto. In another hour are two lakes near the shore, anciently ports.

The scenery is very fine; and 20 minutes farther is a magnificent waterfall 400 feet high.

The road continues through beautiful and diversified scenery all the way to Vostitza.

Vostitza.—See Route 2, p. 35.

Vostitza to Acrata by the Metochi of Megaspelia is 5 hours. The scenery continues fine. Near the Metochi is the cave of Hercules. Thence to Acrata, the road continues for the most part near the sea.

Acrata.—See Route 2, page 37. There is a custom-house here. Acrata to Zakoula $2\frac{1}{2}$ hours—see Route 2, page 37—on the route to Kamares. Zakoula to Megala-zevgalathio is $8\frac{1}{2}$ hours. The route is still along the shore, with nothing particularly worthy of notice, excepting the beauty of the scenery.

Megala-zevgalathio.—From hence to Nauplia is $8\frac{1}{2}$ hours. The road

leaves the sea, and, winding through dreary defiles, at length reaches the Dervenacki, a steep mountain, which closes up the valley. About 3 miles from the foot of this mountain is the lonely Khan of Contessa, where the traveller may for a short time descend. The Dervenacki, or defiles, are celebrated for the complete defeat of the army of Dramali Pacha in 1824, the Greeks having posted themselves along the ridge of the mountain, and rolled down rocks on the fugitive hosts of the Pacha.

ROUTE 31.

NAUPLIA TO CORINTH BY NEMEA.

	Hrs.	Min.
Nauplia to Krabata	- 3	0
Krabata to Nemea	- 2	24
Nemea to Cleonæ	- 1	15
Cleonæ to Corinth	- 2	30

From Nauplia to Krabata is 3 hours. See page 90.

Krabata (Mycenæ). See page 92.

Krabata to Nemea is 2 hours 24 minutes.

The road descends into the plain from Krabata: to the left are the ruins of the village of Phytæ; the rocks in this part of the country frequently assume the appearance of rough masonry. The road enters a glen, and crosses a brook to the left; on an elevation, is an ancient ruin, called Elleuon Lithari; the glen becomes very narrow, and the road diverges to Nemea, which it reaches in 45 minutes. Near Nemea, to the right, are many caves supposed to be those of the Nemæan Lion.

NEMEA.

"There is a temple in ruin stands,
Fashion'd by long forgotten hands;
Two or three columns, and many a stone,
Marble and granite, with grass o'ergrown!
Out upon Time! it will leave no more
Of the things to come than the things before!
Out upon Time! who for ever will leave
But enough of the past for the future to
grieve

O'er that which hath been, and O'er that
which must be;
What we have seen, our sons shall see;
Remnants of things that have pass'd away,
Fragments of stone, rear'd by creatures of
clay!"

Only three Doric columns remain of the temple of Jupiter. The breadth of the temple was 65 feet, and the length more than double. The walls of the cella, pronaos, and porticus are together 105 feet 2 inches in length: width 30 feet 7 inches.

Two of the columns now standing belonged to the pronaos, and were placed as usual between antæ: they are 4 feet 7 inches in diameter at the base, and still support their architrave. The third column which belonged to the outer range is 5 feet 3 inches in diameter at the base, and about thirty-four feet high, including a capital of two feet. Its distance from the corresponding column of the pronaos is 18 feet. The total height of the three members of the entablature was 8 feet 2 inches. The general intercolumniation of the peristyle was seven feet; at the angles, 5 feet 10 inches. The entablature was less than one-fourth of the height of the column. The lowness of the extant architrave, and the smallness and narrowness of the capitals, give the impression that the building was inelegant, but it would be wrong to form this conclusion from the mere fragment which remains.

At a small distance south of the temple are other remains of the Doric order. Traces of the Nemean theatre are to be found at the foot of a hill not far distant. The valley is surrounded by hills of an inconsiderable height, and the waters collected here run into the Corinthian Gulf.

The nearest villago to Nemea is Kutchnd Madi.

Nemea is 1 hour 15 minutes from Cleonæ. The only remains here are some Hellenic foundations round

a small height on which are the foundation walls of several terraces.

Cleonæ to Corinth is $2\frac{1}{2}$ hours; the road lies sometimes in the bed of a torrent, then crosses a bridge and ravine, and ascends by a steep path to two tumuli. It descends to another deep ravine, and enters the plain of Corinth, across which it continues to the town.

ROUTE 32.

FROM NAUPLIA TO ATHENS BY SEA.

Astros, a small village on the confines of Argolis and Laconia, is within sight of Nauplia. Here the second Greek Congress was held in the month of April, 1823. So great was the anxiety of the people to participate in the deliberations, that, in addition to the prescribed number of representatives, no fewer than fifty delegates were sent from different parts, to be present at the national congress; and besides the soldiery, a large concourse was drawn to the spot. The meetings commenced on the 10th of April, and were held in a garden under the shade of orange-trees. The deputies and delegates amounted altogether to near 300. The ancient Bey of Maina, Mavromikhali, was named president of the congress.

Among other resolutions Petro Bey was named President of the Executive; Colocotroni, Vice-president, and George Conduriotti, President of the Senate.

The Congress concluded its functions on the 30th of April, by issuing a declaration, in which they re-asserted the national independence, and returned thanks to the land and sea service for their noble efforts during the two preceding campaigns.

The island of *Spezzia* is almost a miniature likeness of Hydra, less rocky and better cultivated. The

town is built on the eastern shore of the island, and contained, in 1825, about 3000 inhabitants. Its streets are better than those of Hydra, its houses equally good, and the same taste for cleanliness and comfort prevails here. From its situation, the place is almost incapable of defence, and the few useless batteries which lie along the shore had been for the most part dismantled, for the sake of placing the guns in their ships of war. The security of the Spezziotes rested on the narrowness of the strait which separates their island from the Morea, the dread entertained by the Turks of their fire-ships in so narrow a channel, and the facilities of obtaining succours or making their escape. *Spezzia* furnished sixteen ships for the Greek navy, besides two fire-ships.

Sir William Gell, in his own peculiar style, speaks of *Spezzia* as a "thriving town of Albanian peasants and pirates, who called themselves Greeks by courtesy." The island is the ancient *Epiparenos*.

The present population amounts to 4000, who are chiefly engaged in commercial pursuits. The port is good and much frequented.

The Spezziotes are proprietors of many fine vessels, and in conjunction with the Hydriotes and Ipsariotes, performed prodigies of valour during the war.

The climate of *Spezzia* is so salubrious that invalids are frequently sent there for the restoration of their health. The women are esteemed the most beautiful in Greece.

Kranidi, to which, in 1823, the Greek Senate transferred its sittings in consequence of the rupture with the Executive, nearly opposite to the island of *Spezzia*, is said to contain 600 houses.

Kastri is an hour and a half to the eastward of *Kranidi*, opposite the island of Hydra. It is the representative of ancient *Hermione*, which was situ-

ated on the promontory below the modern village. Neptune, Apollo, Isis and Serapis, Venus, Ceres, Bacchus, Diana, Vesta, and Minerva had all temples here; but their foundations and the walls of the city alone remain. There was also a grove consecrated to the Graces: and behind the temple of Ceres was one of those unfathomable caverns which were believed to be mouths of the infernal regions. Kastri has two excellent ports: the inhabitants, Sir W. Gell says, speak Albanian.

Hydra.— $\frac{1}{2}$ h. sail. "What a spot you have chosen for your country!" said Mr. Waddington to Admiral Tombazi. "It was Liberty that chose the spot, not we," was the patriot's ready reply. On a rock so utterly barren as scarcely to present on its whole surface a speck of verdure, rises in dazzling whiteness and beauty, this singularly interesting city. Seen in a summer's evening by moonlight, it is one of the most magnificent scenes imaginable. The white houses hanging in the form of an amphitheatre upon a steep mountain, then appear like a mass of snow; and the lights sparkling at a distance from the open windows, "shew like stars of gold on a silver ground." Hydra was not inhabited by the ancients. This little Venice of the *Ægean* has risen "like an exhalation" from the commercial enterprise and love of liberty to which the events of the last fifty years have given birth. The harbour, from the abrupt sides and bottom of which the town suddenly rises, is neither spacious nor secure; it is a deep bay on the western side of the island, only protected on the west by the opposite coasts of the Morea, which are 4 or 5 miles distant. There are two other ports, in which most of the ships of war are laid up during the winter, one on the north and the other on the south of the city.

The streets, from the rugged situation of the town, are precipitous and

uneven, but remarkable for their cleanliness.

The quay is lined with store-houses, and shops, the number of which suffices to prove the former extent of the Hydriote commerce. The houses are all built in the most substantial manner, and, with the exception of their flat roofs, on European models. The apartments are large and airy, and the halls spacious, and always paved with marble. The walls are so thick as almost to supersede the necessity of our sun-blinds in the niches of their deep-set windows. But, independently of the strength of the habitations, the neatness and extreme cleanliness of them are perfectly remarkable, and speak highly for the domestic employments of the Hydriote ladies; who are still not entirely freed from the sedentary restriction so universal in the East. The furniture, half Turkish and half European, combines the luxury of one with the convenience of the other, whilst its solidity and want of ornament shew that it has been made for comfort, and not for ostentation.

Several monasteries are perched on the cliffs, and the churches and religious establishments amount to 100, some of them possessing ornaments of great value.

The Hydriote women are pretty, and their dress is picturesque. The men are invariably athletic and well formed.

The glorious share which this little island has taken in the regeneration of Greece, has brought it conspicuously into notice, and to the latest posterity the names of the brave Hydriotes will live the watchword of freedom.

Conduriotti, Sokini, Tombazi, Vassili, and Boudouri, as well as Miaulis were all natives of Hydra. The noble integrity and disinterestedness of these islanders, formed a striking contrast to the covetousness, love of plunder, and discord of the Moreote chiefs.

The family of Miaulis had been long established at Hydra, and he was accustomed to the sea from a child. Being intrusted at nineteen by his father with the management of a small brig which traded in the Archipelago, his successes in trade were equal to those of any of his countrymen; and about 25 years ago, he was amongst the richest of the islanders; but the unfortunate loss of a vessel on the coast of Spain, which, together with her cargo, was his own property, and worth about 160,000 piastres, reduced his circumstances to mediocrity. A few years, however, in some degree recruited his fortunes, so far as, at the opening of the war, to enable him to contribute three brigs to the navy of Greece. He had at one time been captured, with two other Spezzioto vessels, by Lord Nelson: his companions, after a strict investigation, still maintaining that their cargo was not French property, were condemned; whilst his frankness in admitting the justness of the capture, notwithstanding that circumstance evidently convicted him, induced the British admiral to give him his liberty. His manners were friendly and unaffected. He was totally above any vaunting or affectation, and only anxious to achieve his own grand object—the liberation of his country, alike unmoved by the malice and envy of his enemies, or the lavish praises of his countrymen.

Whilst the bravery of his associates was mingled with a considerable portion of ambition, Miaulis displayed one cloudless career of steady sterling patriotism.

He terminated his brilliant life in August, 1835, and lies interred at his own request at the Piræus, where the nation contemplate placing a monument to his memory.

The island of Hydra is 12 miles from Spezzia. It is 11 miles long, and 3 miles broad.

A few fishermen and others, forced from the neighbouring continent by the oppression of the Turks, raised the first nucleus of a town; to which, afterwards, crowded numbers of others from Albania and Attica, in similar circumstances. The descendants of these, together with the refugees who took shelter here after the unsuccessful expedition of the Russians to the Morea, form the present population of the island. In 1825, its population was estimated at 40,000; but it does not now amount to more than one-half of that number.

Previous to the revolution, the island enjoyed the privilege of self-government, independent of the Turks; no Mussulman being allowed to reside there. A senate, or council of primates, was elected. They chose a president, whose appointment required the confirmation of the Porte, to whom he became responsible for the tribute, and the stipulated contingent of sailors furnished to the Ottoman navy. The islanders were the richest in the Archipelago, and poverty was unknown among them.

The shipowners not only exclusively possessed the carrying trade of the Black Sea and the Mediterranean; but many extended their voyages to England and the Baltic.

At the commencement of the war, the commercial navy of Hydra amounted to 150 vessels. So proverbial was the honesty of the islanders that, on the departure of a vessel on a distant voyage, it was the practice of the captain to call at the various houses, previous to setting sail, and receive sums of money on speculation, for which no receipt was taken, and no single instance is recorded of any captain having failed, within two days of his return, to call and give back the money, with the accumulated profits.

Crossing from Hydra into the Gulf of Athens, the traveller reaches, in two hours, the town of

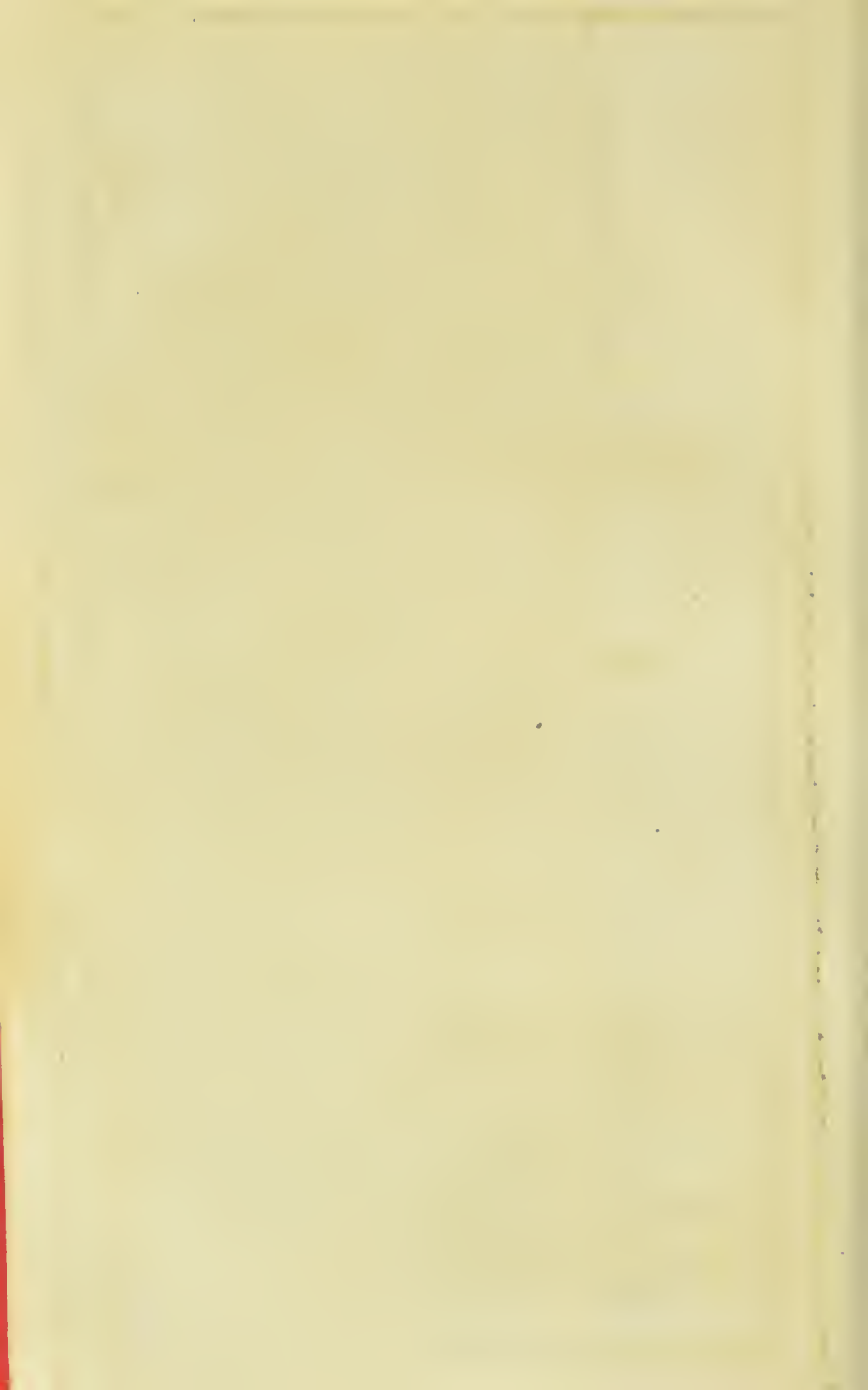
Poros, on an island of the same name, the ancient *Sphæria*. It is remarkable for its rocks of granite. It is separated from the Morea by a very narrow channel, with a ferry, which is $1\frac{1}{2}$ hour from Damala. The country abounds in oranges. At Poros, mules may be procured, on which it is easy to pass over a sand-bank into the isle of Calauria, where there is a large monastery, and the ruin of the temple of Neptune, in which Demosthenes expired.

Poros is celebrated as having been the scene of the conferences of the English, French, and Russian ambassadors in 1828; on whose joint reports, the allied governments settled the basis of the new Greek monarchy. Three years afterwards it became the scene of the outbreak of the revolution, which led to the death of Capo d'Istrias.

The chiefs of the Constitutional party, alarmed at the despotic conduct of Capo d'Istrias, supported by the English and Russian residents, took refuge at Hydra, where they established a newspaper, called the

"Apollo," which awakened the patriotism of Greece, and called on the nation to defend their rights. Capo d'Istrias having given orders to seize the national marine at Poros, with the view of attacking the islands, Miaulis, the high-admiral of Greece, acting under instructions from the primates of Hydra, suddenly crossed the Peninsula, and took possession of the Hellas frigate. Incensed at this triumph, the Russian Admiral, Ricord, at that time the senior officer at Nauplia, proceeded in company with Capt. Lyons and Capt. Lalande to Poros, with the view of destroying, at one blow, the island primates opposed to Russian ascendancy. Miaulis instantly apprised him, that if a single boat approached the Hellas, he would immediately set fire to it. Admiral Ricord having inveigled the English and French commanders to return to Nauplia, attacked the Greek flotilla; whereupon, Miaulis consigned the Hellas to the flames; the Russians having the barbarity to fire the defenceless town.





SECTION IV.

TURKEY.

INTRODUCTORY INFORMATION.

1. *Firmans*.—2. *Mode of Travelling*.—3. *Tatars*.—4. *Travelling Servant*.—5. *Accommodation for Travellers*.—6. *Presents*.—7. *Money*.—8. *Weights and Measures*.—9. *Character of the Turks*.—10. *Manners and Customs*.—11. *Mohammedan Year*.—12. *Titles, &c.*—13. *Salutations and Modes of Address*.—14. *The Armenians*.

CONSTANTINOPLE, THE BOSPHORUS, DARDANELLES.

ROUTE.	PAGE.
40 Constantinople to Belgrade	214
41 Constantinople to Bucharest.....	218
42 Bucharest to Rothenburn.....	220

1. FIRMAN'S.

The Turkish passports are of three classes, the *Firman*, the *Bujourdee*, and the *Teskeré*. The first can only be granted by the Sultan or by a Pasha, and cannot be obtained at Smyrna, the Governor of Smyrna being an officer of inferior rank. The two latter can be granted by him; either of them will answer the purpose required, but the *Bujourdee* is rather an order to the police to provide horses than a passport. The traveller will rarely find it necessary to use his passport, as it will never be demanded of him; it will only be in case of any difficulty, or of his being forced to apply to the authorities for redress, that he will find occasion to present it. It is usual, however, when he pays his respects to a Governor, for his interpreter to shew it either to his Excellency or to his Secretary.

2. MODE OF TRAVELLING.

In Turkey so much is paid by the hour, and there are so many hours calculated between each post town. In the interior of Turkey, 1 piastre a horse per hour, and the horse of the *Surrudjee*, or driver, is to be paid for; a very small present from 2½ to 5 piastres, according to the length of the stage, satisfies the man who accompanies the horses. The chief stable-man is entitled to a small gratuity. On the high road between Constantinople and Adrianople, 2 piastres is paid per horse. A *teskere*, or order for post horses, must be shewn at every station to enable the traveller to procure horses. The amount of speed depends mainly upon the *Bakshish*, or present to the driver.

In every town where a Pasha resides, it is desirable that the traveller should visit and obtain from him a *teskere* setting forth every thing he will require in his journey; in this *teskere* should be inserted an order to billet him upon the Christians in any town or village, to the Postmasters to furnish him with good horses, and, should speed be an object, that they shall be driven rapidly, and any other points which may strike the traveller as useful.

The Postmaster in a Turkish town is a man of some consideration. The post-stations are usually about 12 to 18 English miles distant from each other.

3. TATARS.

If the traveller be accompanied by a Tatar, his bargain with him is like the Italian *patto* with the *Vetturino*. He undertakes to provide horses, food, and lodging at a fixed price. The utility of travelling with these Tatars has been much insisted upon; but, with very few exceptions, they are only of use in providing horses without delay, and adding to the consideration of the traveller: on arriving at a Khan they usually leave their employer to do the best for himself. They are very expensive, and only when speed is required are they indispensable.

4. TRAVELLING SERVANT.

Although a servant is not absolutely necessary we should strongly recommend the traveller to provide himself with a good one. He should be acquainted with the Greek, Turkish, and Bulgarian languages. In most of the large towns there are merchants who speak Italian. A professed *Dragoman* should be avoided.

5. ACCOMMODATION FOR TRAVELLERS.

There are generally Khans, or inns, established at every two or three hours distance on the road; but they never offer any further accommodation than a clean mat. In European Turkey, excepting in the large towns, they are generally bad, and much infested with vermin. Nothing is provided, and the traveller must send out for what he requires. He will do well to replenish his stores in the large towns.

In the towns of Asia Minor, good accommodation for a night or two will be found at the Khans; for a longer stay, it is better to hire a room in a private house.

The Khans were erected by the order of former Sultans, by the munificence of private persons, or from pious bequests of devotees for the accommodation of travellers. They are large buildings surrounding a court, in the centre of which is usually a mosque or fountain. The rooms are small, generally opening upon a gallery above, or sometimes into a colonnade of brick arches on the ground floor. Though these Khans are chiefly occupied by travelling merchants, and the rooms are used by them as a depot for their merchandize, still strangers from all parts of the world, of every religion, profession, rank, and quality, may lodge in them gratuitously, and nothing is expected on their departure but a small present to the *Khangee* or innkeeper.

On the traveller's arrival a key of the bare and unfurnished apartment allotted to him is delivered to him. The gate of these Khans closes soon after sunset; a traveller, therefore, who intends to pass the night in one of them should endeavour to arrive before that period, as it is not always easy

to procure admittance when once the gate is shut. Several of them include stalls for horses, camels, and animals of all descriptions.

Through all parts of Asia Minor there are caffinets or rural sheds where coffee is sold. These are conveniently erected midway between towns, and are advantageous for the mid-day's rest, invariably offering the luxuries of shade and water. Coffee can be procured at all times, and sometimes eggs and bread, and even sherbet, yaourt, and milk.

In large towns, roasted and baked meats may be obtained at noon, and often again at sun-set. It is a good plan to send a joint of meat to the oven to be roasted at night, to carry on for the next day's journey. Good living is essential in southern countries, to enable the traveller to bear up against the fatigue of constant riding on horseback, in an enervating climate, which, notwithstanding its charms, is fraught with danger to Europeans, especially if they expose themselves to the hot sun in the middle of the day, and to the damp fogs arising from marshy plains at night. Half the complaints that strangers are liable to, arise from too great abstemiousness, while the old established residents in the east adopt exactly the opposite system.

In all the commercial towns on the coast of Asia Minor, the consular agents receive travellers into their houses, but as they are chiefly Christians of the country, having no salaries attached to their office, it cannot be expected that they can afford to lodge all travellers that require hospitality gratis. Some degree of delicacy however is to be observed, in offering them any gratuity. In the interior there are also Greeks and Armenians, who will receive strangers into their houses, and Greek convents where the traveller will be welcomed.

A traveller, provided with a tent, may always place it with safety in the midst of or near an encampment of Turcomans. This primitive tribe of wanderers will receive him kindly, offering him milk, eggs, and whatever they possess gratuitously, and should he be unprovided with a tent, they will immediately appropriate one of their own for his accommodation.

6. PRESENTS.

The most acceptable presents to the inhabitants are not those which possess the greatest intrinsic value; but such articles as they find it most difficult to procure.

It would be well for the traveller to provide himself with copper caps, for people in authority who have had percussion guns given to them are rendered useless by the want of the caps. Gunpowder is most acceptable to the peasant, and writing paper to all classes. Leads for patent pencils are much valued, and a common box-compass will afford great pleasure by directing the Mussulman to the point for his prayers. A common print of our reigning sovereign would be highly prized among the Greeks, and a small assortment of the finest cutlery, needles, scissors, &c. for the harems would be invaluable.

7. MONEY IN TURKEY.

Accounts are kept in piastres and paras.

3 Aspers make a para.	}	The asper is only imaginary, and no longer current.
40 Paras make a piastre.		

Reckoning the exchange at 96 Piastres the £1 sterling, we shall find:—

Piastre	=	English money	2½d.	} Silver coin; or rather, base metal in imita- tion of it.
Half Piastre	=		1¼d.	
¼ Piastre	=			
There are also in base metal 2½ and 3 piastre pieces, and 5 and 6 piastre pieces: the 3 and 6 piastre pieces are distinguished by a ring on the face.				
Ruhiah	=	English money	0 6¼d.	} These two last are also in gold.
Beschlik, 5 piastres.	=		1s. 0½d.	
20 Piastre piece	=	English money	4s. to 4s. 4d.	} Gold coins.
10 Piastre ditto	=		2s. to 2s. 2d.	
5 Piastre ditto	=		1s. to 1s. 1d.	

A purse, in which large sums are calculated, is 500 piastres.

Dollars of all countries are in circulation, and are subject to perpetual fluctuations in value. The Spanish dollar varies from 18 to 21½ piastres; but in large towns it is usually current at 20 piastres. Imperial Roman and Neapolitan dollars are frequently met with; they generally circulate at one piastre less than the Spanish dollar.

At Scutari, in Albania, the piastre is worth 45 paras, and the gold piece of 20 piastres 22: thus is money bought here at a loss, and changed at an advantage.

The exchange upon London depends in a great degree upon the demand for bills; it is usually very high, frequently varying from 87 to 100 piastres for £1. English sovereigns may be found at the shops of the money-changers at Constantinople, Smyrna, and all other great towns, and may always be purchased at the current rate of exchange. They are held in high estimation, in consequence of the purity and value of the metal, which forms a contrast with the base coin of the Sultan, which is generally circulated at double its intrinsic value. The Turkish piastre takes its name from the Spanish coin of which it was the representative, and to which, when first issued in Turkey, it was equal in value. Since that period it has undergone such changes, and so debased has the metal become, that it now rarely attains the value of 3d. of our money.

Before commencing his tour in the Turkish provinces, the traveller should provide himself with a large supply of small coin; as it is always difficult to procure change in the villages. He should never have any coin but that of the Sultan, for which he will get the full value; whereas, with foreign money, he is at the mercy of the seraff, or money-changer.

The word, *baksheesh*, is one that will soon become familiar to the traveller in Turkey; it means a gratuitous gift of money, which a Turk will always expect in return for any service, however trifling. Should a stranger's luggage be ordered to the custom-house, the Janissary will, on the mention of the word *baksheesh*, instantly order it to the owner's lodgings unopened. Should the traveller, on arriving at a town or Khan, find the gates closed, this magic word will cause them to fly open: in short, there are few difficulties it will not remove.

8. WEIGHTS AND MEASURES.

The commercial weights are, 176 drachms = 1 rottolo; 2272 rottolo = 1 oke; 6 okes = 1 batman; 7½ batmans = 1 quintal or cantaro = 121,157 (124½ lbs.

avoirdupois); 56,437 kilogrammes = 116,527 lbs. of Hamburgh. The quintal of cotton is 45 okes.

The pik is of two sorts, the greater, called *halebi* or *arschim*, nearly 28 inches, used to measure silks, &c.; the lesser, *endese*, used in measuring carpets, cottons, &c., 27 inches.

Oil and other liquids are sold by the alma or meter = 1 gallon 3 pints English wine measure.

9. CHARACTER OF THE TURKS.

“ My first feeling, in thinking over the interest and pleasure of my excursion during the last three months in Asia Minor, is gratitude that I have escaped even the slightest accident, on a journey of 3000 miles, through a country little travelled, and in which there are neither carriages nor roads.

“ How soon is a new habit acquired! I have just been observing a party of Europeans on their way to church; the men tightly swathed in their clothes, the ladies with their stiffened silk, bound down in plaits, huge bonnets, artificial flowers placed erect, and discordant colours, seemed to me deformities, compared with the natural, easy and graceful costume, to which three months' intimacy has attached me.

“ How different are now my feelings towards the Turks, from those uncharitable prejudices with which I looked upon them on my first arrival at Smyrna! To their manners, habits, and character, equally as to their costume, I am become not only reconciled, but sincerely attached; for I have found truth, honesty, and kindness, the most estimable and amiable qualities, in a people among whom I so little looked for them.

“ The pervading character of this people is their entire devotion to their religion. It forms the civil as well as moral law; and instead of being interrupted by worldly business and interests, is indissolubly associated with the occupations of every hour of the day and every action of the life. Prayer is with them universal, and peculiar to no place,—sought equally in the field and chamber as in the mosque. Every one pursues his own devotions, independently of a priesthood (which here does not exist), with perfect simplicity and without ostentation. The character, habits, customs, manners, health, and whole life of the people, appear formed by their religion. I have not read the Koran, and my judgment of the religion is therefore formed from its professors, who appear indeed not to be mere professors. That the religion regulates all civil relations and duties, I have been constantly made aware by the replies to my questions, why this thing, or that thing was done; the invariable answer being that their religion commanded it. The law and the religion being one, are taught together to the children from their infancy; and on any breach of the duties thus inculcated, the Sultan's power to punish is absolute, and its exercise sure.

“ The feature in the character of the people which first presents itself to the stranger and sojourner among them, is hospitality. They are indeed given to hospitality. It was proffered to me by all ranks,—from the Pacha to the peasant in his tent among the mountains,—and was tendered as a thing of course, without the idea of any return being made. No question was asked; distinction of nation or religion, of rich and poor, was not thought of; but ‘feed the stranger,’ was the universal law.

“ Their honesty next strikes the traveller. It was my constant habit to leave on the outside of my tent the saddles, bridles, cooking apparatus, and

everything not required within, where I and my servant slept, without the least fear of losing anything, although persons were passing by and gratifying their curiosity by examining my property. I never lost even a piece of string. On noticing this to my servant, a Greek, he excused the honesty of the Turks by saying that their religion did not allow them to steal. There is sufficient temptation to offend, in the dresses commonly worn by the women and children, richly embroidered with the current gold coin of the country; but the law, 'Thou shalt not steal,' seems to receive from them implicit and universal obedience.

"Truth, the twin sister of honesty, is equally conspicuous in them: and here again the Greek apologizes for them. 'The Mahometan dares not lie; his religion forbids it.'

"The national custom, which makes it the privilege of the son to do the offices of an attendant to his father, instils into the character of the people the duty of honouring parents. In every relation and circumstance in which I saw them, in their families and among strangers, love and kindness to one another seemed to prevail: sincerity banishes suspicion, and honesty and candour beget openness in all their dealings.

"In obedience to their religion, which, like the Jewish law, forbids taking interest for money, they abstain from carrying on many lucrative trades connected with the lending of money. Hence other nations, generally the Armenians, act as their hankers.

"From their religious devotion they derive a submission to the Divine will so entire, that it has drawn upon them the misrepresentation of being fatalists. To prevent evil they are as earnest as others. I have seen them using all their efforts to extinguish fires; and have often been solicited by them for medicine, and they eagerly receive advice to check illness; but if the fire cannot be arrested, they submit, and say, 'God is great,' and if the malady terminate in death, though of a child or parent, the nervous eye alone shows the working of the heart, and the body is committed to the grave with the submissive reflection, 'God is great and merciful.'

"The permission given by the Mahometan law to polygamy, is one of the serious charges brought against the moral character of its professors. But though the law allows several wives, it is a liberty of which the people seldom take advantage. I have seen, in thousands of instances, the Turk in his tent, with his one wife, appearing as constant in his attachment to her as a peasant of a Christian country. It is in the palaces of the rich and great alone that, in the midst of luxury and state, many wives are assembled.

"Before I visited this people, I fancied their character was cruel; but so far from finding proofs of this, I have noticed that their treatment of the brute creation, as well as of one another, is peculiarly the reverse. Instruments of punishment for beasts of burden are scarcely known. Their only influence over the camel is obtained by kindness and rewards, and its obedience is most complete. The absence of fear in all birds and beasts is very striking to an European, and is alone sufficient to exculpate the Turks from this charge.

"To the abstinence of this people from wine, the peculiar law of Mahomet, is perhaps to be attributed very much of their moral as well as physical health. The stream of intemperance, which would undermine the pure principles of conduct above referred to, is thus totally arrested. The physical result of this law is strikingly manifest in the absence of cripples and the general exemption of the Turks from illness; toothache being

almost the only ill to which they are often subject. One of the moral benefits of temperance may be traced in the exemption of the people from abject poverty. I have seen no beggars except the blind, and few persons looking very poor. The people's wants, which are few, are generally well supplied; and in every tent there is a meal for the stranger, whatever be his condition. I have never seen a Turk under the influence of opium; and I believe that the use of this stimulant is confined to the licentious inhabitants of the capital.

"Does not Christian Europe stand rebuked before these faithful followers of the false prophet? Were we as devoted to our religion as the Mahometans are to theirs, what a heaven on earth would our lands be! The superstitious and the total want of morality in the professors of the Greek church, may well deter the Turks from seeking to change their faith. The disciples of the Greek church frequently become followers of the prophet, when it will forward their commercial or political success; but there is scarcely ever an instance of the conversion of a Turk to what is called Christianity. At Constantinople I attended the Church of England service, which was admirably performed by an English missionary. The clergyman's family, and one Armenian with myself, formed the whole congregation.

"My intimacy with the character of the Turks, which has led me to think so highly of their moral excellence, has not given me the same favourable impression of the development of their mental powers. Their refinement is of the manners and affections; there is little cultivation or activity of mind among them. Their personal cleanliness, the richness and taste of their costume, and the natural delicacy of all their customs, are very remarkable. In society they are always perfectly at their ease; and among the peasantry I noticed none of the sheepishness so often exhibited by rustics in the presence of superiors."—*Fellowes's Asia Minor.*

10. MANNERS AND CUSTOMS.

Nothing can be more striking than the contrast of customs among the Turks and those of Western Europe. "Europeans," says Mr. Urquhart, "commemorate the laying of the foundation stone; Turks celebrate the covering in of the roof. Among the Turks, a beard is a mark of dignity; with us, of negligence. Shaving the head is, with them, a custom; with us, a punishment. We take off our gloves before our sovereign; they cover their hands with their sleeves. We enter our apartment with our head uncovered; they enter an apartment with the feet uncovered. With them, the men have their necks and their arms naked; with us, women have their arms and necks naked. With us, the women parade in gay colours, and the men in sombre; with them, in both cases, it is the reverse. With us, the men ogle the women; in Turkey, the women ogle the men. With us, the lady looks shy and bashful; in Turkey it is the gentleman. In Europe, a lady cannot visit a gentleman; in Turkey, she can. In Turkey, a gentleman cannot visit a lady; in Europe, he can. There the ladies always wear trowsers, and the gentlemen sometimes wear petticoats. With us, the red cap is the symbol of license; with them, it is the hat. In our rooms the roof is white and the wall is coloured; with them, the wall is white and the roof is coloured. In Turkey, there are gradations of social rank without privileges; in England, there are privileges without corresponding social distinction. With us, social forms and etiquette supersede domestic ties; with them, the etiquette of relationship supersedes that of society. With

us, the schoolmaster appeals to the authority of the parent; with them, the parent has to appeal to the superior authority and responsibility of the schoolmaster. With us, a student is punished by being "confined to chapel;" with them, a scholar is punished by being excluded from the mosque. Their children have the manners of men; our men the manners of children. Amongst us, masters require characters with their servants; in Turkey, servants inquire into the character of masters. We consider dancing a polite recreation; they consider it a disgraceful avocation. In Turkey, religion restrains the imposition of political taxes; in England, the government imposes taxes for religion. In England, the religion of the state exacts contributions from sectarians; in Turkey, the religion of the state protects the property of sectarians against government taxes. An Englishman will be astonished at what he calls the absence of public credit in Turkey; the Turk will be amazed at our national debt. The first will despise the Turks for having no organization to facilitate exchange; the Turk will be astounded to perceive, in England, laws to impede the circulation of commerce. The Turk will wonder how government can be carried on with divided opinions; the Englishman will not believe that, without opposition, independence can exist. In Turkey, commotion may exist without disaffection; in England, disaffection exists without commotion. A European, in Turkey, will consider the administration of justice defective; a Turk, in Europe, will consider the principles of law unjust. The first would esteem property, in Turkey, insecure against violence; the second would consider property, in England, insecure against law. The first would marvel how, without lawyers, law can be administered; the second would marvel how, with lawyers, justice can be obtained. The first would be startled at the want of a check upon the central government; the second would be amazed at the absence of control over the local administration. We cannot conceive immutability in the principles of the state compatible with well-being; they cannot conceive that which is good and just capable of change. The Englishman will esteem the Turk unhappy because he has no public amusements; the Turk will reckon the man miserable who lacks amusements from home. The Englishman will look on the Turk as destitute of taste, because he has no pictures; the Turk will consider the Englishman destitute of feeling, from his disregard of nature. The Turk will be horrified at prostitution and bastardy; the Englishman at polygamy. The first will be disgusted at our haughty treatment of our inferiors; the second will revolt at the purchase of slaves. They will reciprocally call each other fanatic in religion—dissolute in morals—uncleanly in habits—unhappy in the development of their sympathies and their tastes—destitute severally of political freedom—each will consider the other unfit for good society. The European will term the Turk pompous and sullen; the Turk will call the European flippant and vulgar. It may therefore be imagined, how interesting, friendly, and harmonious, must be the intercourse between the two."—*Uiquhari's Spirit of the East*.

"In Turkey, the room is the principal of all architecture; it is the unit, of which the house is the aggregate. No one cares for the external form of a building. Its proportions, its elegance, or effect, are never considered. The architect, as the proprietor, thinks only of the apartments, and there no deviation from fixed principles is tolerated. Money and space are equally sacrificed to give to each chamber its fixed form, light, and facility of access, without having to traverse a passage or another apartment to reach it.

“Every room is composed of a square, to which is added a rectangle, so that it forms an oblong.

“There must be no thoroughfare through it. It must be unbroken in its continuity on three sides. The door or doors must be on one side only, which, then, is the ‘*bottom* ;’ the windows at another and the opposite side, which, then, is the ‘*top*.’ The usual number of the windows at the top is four, standing contiguous to each other. There may be, also, windows at the ‘*sides*,’ but then they are close to the windows at the top, and they ought to be in pairs, one on each side ; and, in a perfect room, there ought to be twelve windows, four on each of the three sides of the square, but, as this condition cannot always be realised, the room in each house, so constructed, is generally called ‘*the kiosk* ;’ as kiosks, or detached rooms, are always so constructed.

“Below the square is an oblong space, generally depressed a step ; sometimes, in large apartments, separated by a halustrade, and sometimes by columns. This is the space allotted to the servants, who constantly attend in a Turkish establishment, and regularly relieve each other. The bottom of the room is lined with wooden work. Cupboards, for the stowage of bedding ; open spaces, like pigeon-holes, for vases, with water, sherbet, or flowers ; marble slabs and basins, for a fountain, with painted landscapes as a back-ground. In these casements are the doors. At the sides, in the angles, or in the centre of this lower portion, and over the doors, curtains are hung, which are held up by attendants as you enter.

“It is this form of apartment which gives to their houses and kiosks so irregular, yet so picturesque an air. The rooms are juttied out, and the outline deeply cut in, to obtain the light requisite for each room. A large space is consequently left vacant in the centre, from which all the apartments enter ; this central hall, termed ‘*Divan Hanée*,’ gives great dignity to an eastern mansion.

“The square portion of the room is occupied on the three sides by a broad sofa, with cushions all round, leaning against the wall, and rising to the sill of the windows, so that, as you lean on them, you command the view all round. The effect of this arrangement of the seats and windows is, that you have always your back to the light, and your face to the door. The continuity of the windows, without intervening wall or object, gives a perfect command of the scene without ; and your position in sitting makes you feel, though in a room, constantly in the presence of external nature. The light falls also in a single mass, and from above, affording pictorial effects dear to the artist. The windows are seldom higher than six feet. Above the windows, a cornice runs all round the room, and from it hang festoons of drapery. Above this, up to the ceiling, the wall is painted with arabesque flowers, fruit, and arms. Here there is a second row of windows, with double panes of stained glass. There are curtains on the lower windows, but not on the upper ones. If necessary or desirable, the light below may be excluded ; but it is admitted from above, mellowed and subdued by the stained glass. The roof is highly painted and ornamented. It is divided into two parts. The one which is over the square portion of the room occupied by the triclinium is also square, and sometimes vaulted ; the other is an oblong portion over the lower part of the room close to the door ; this is generally lower and flat.

“The sofa, which runs round three sides of the square, is raised about fourteen inches : deep fringe, or festoons of puckered cloth, hang down to the floor. The sofa is a little higher before than behind ; and is about four feet

in width. The angles are the seats of honour, though there is no idea of putting two persons on the same footing by placing one in one corner, and another in the other. The right corner is the chief place; then the sofa along the top, and general proximity to the right corner. But even here the Eastern's respect for men above circumstances is shown. The relative value of the positions all round the room are changed, should the person of the highest rank accidentally occupy another place. These combinations are intricate, but they are uniform.

“So far the room is ancient Greek. The only thing Turkish is a thin square cushion or *shiltch*, which is laid on the floor in the angle formed by the divan, and is the representative of the sheepskin of the Turcoman's tent. It is by far the most comfortable place; and here, not unfrequently, the *Grandeés*, when not in ceremony, place themselves, and then their guests sit upon the floor around, personifying a group of their nomade ancestors. * * *

“The Osmanli guest rides into the court, dismounts on the stone for that purpose, close to the landing-place. He has been preceded and announced by an attendant. A servant of the house gives notice to his master in the selamlık, not by proclaiming his name aloud, but by a sign which intimates the visitor's rank, or, perhaps, even his name. The host, according to his rank, proceeds to meet him, at the foot of the stairs, at the top of the stairs, at the door of the room, or he meets him in the middle of the room, or he only steps down from the sofa, or stands up on the sofa, or merely makes a motion to do so. It belongs to the guest to salute first. As he pronounces the words, ‘*Selam aleikum,*’ he bends down, as if to touch or take up the dust, or the host's robe, with his right hand, and then carries it to his lips and forehead. The master of the house immediately returns, ‘*Aleikum Selam,*’ with the same action, so that they appear to bend down together. This greeting, quickly dispatched, without pause or interval, instead of pointing the way, and disputing who is to go first, the master immediately precedes his guest into the room, and then, turning round, makes way for his passage to the corner, which, if he refuses to take, he may for a moment insist upon and each may take the other's arm, as leading him to that part. With the exception of this single point, the whole ceremonial is performed with a smoothness and regularity, as if executed by machinery. There is no struggle as to who is to walk first; there is no offering and thanking, no moving about of seats or chairs; no difficulty in selecting places; there are no helpings; no embarrassment resulting from people not knowing, in the absence of a code of etiquette, what they have to do; there is no bowing and scraping at leave-taking, keeping people a quarter of an hour awkwardly on their legs; every thing is smooth, tranquil, and like clockwork, every body knowing his place, and places and things being always the same. The guest being seated, it is now the turn of the master of the house, and of the other guests, if any, to salute the new comer, if a stranger from a distance, by the words, ‘*H sh geldin, sefa geldin;*’ and if a neighbour, by the words, ‘*Sabahiniz hierola,*’ ‘*aksham shifler hierola,*’ &c., according to the time of day, repeating the same actions already described. The guest returns each salute separately. There is no question of introduction or presentation. It would be an insult to the master of the house not to salute his guest. The master then orders the pipes, by a sign indicating their quality; and coffee, by the words, ‘*Caré smartla;*’ or, if for people of low degree, ‘*Caré getur;*’ or, if the guest is considered the host—that is, if he is of superior rank to the host, he orders, or the master asks from him permission to do so. The pipes having been cleared

away on the entrance of the guest of distinction, the attendants now re-appear with pipes, as many servants as guests, and, after collecting in the lower part of the room, they step up together, or nearly so, on the floor, in the centre of the triclinium, and then radiate off to the different guests, measuring their steps so as to arrive at once, or with a graduated interval. The pipe, which is from five to seven feet in length, is carried in the right hand, poised upon the middle finger, with the bowl forward, and the mouthpiece towards the servant's breast, or over his shoulder. He measures with his eye a distance from the mouth of the guest to a spot on the floor, corresponding with the length of the pipe he carries. As he approaches, he halts, places the bowl of the pipe upon this spot, then, whirling the stick gracefully round, while he makes a stride forward with one foot, presents the amber and jewelled mouth-piece within an inch or two of the guest's mouth. He then drops on his knee, and raising the bowl of the pipe from the ground, places under it a shining brass platter (*tepsi*), which he has drawn from his breast.

"Next comes coffee. If the word has been '*Cavé smarla*,' the *Cafji* presents himself at the bottom of the room, on the edge of the raised floor, supporting on the palms of both hands, at the height of his breast, a small tray, containing the little coffee-pots and cups, entirely concealed with rich brocade. The attendants immediately cluster round him, the brocade covering is raised from the tray, and thrown over the *Cafji*'s head and shoulders. When each attendant has got his cup ready, they turn round at once and proceed in the direction of the different guests, measuring their steps as before. The small cups (*finjan*) are placed in silver holders (*zarf*), of the same form as the cup, but spreading a little at the bottom: these are of open silver work, or of filagree; they are sometimes gold and jewelled, and sometimes of fine china. This the attendant holds between the point of the finger and thumb, carrying it before him, with the arm slightly bent. When he has approached close to the guest, he halts for a second, and, stretching downwards his arm, brings the cup with a sort of easy swing to the vicinity of the receiver's mouth; who, from the way in which the attendant holds it, can take the tiny offering without risk of spilling the contents, or of touching the attendant's hand. Crank and rickety as these coffee-cups seem to be, I have never, during nine years, seen a cup of coffee spilt in a Turkish house; and with such soft and eel-like movements do the attendants glide about, that, though long pipes and the winding snakes of *narguiliés*, cover the floor when coffee is presented by the numerous attendants, you never see an accident of any kind, a pipe stepped on, or a *narguillé* swept over by their flowing robes, though the difficulty of picking their steps is still further increased by the habit of retiring backwards, and of presenting, in as far as it is possible, whether in servants or in guests, the face to the person served or addressed.

"When coffee has been presented, the servants retire to the bottom of the room, where they stand with their hands crossed, each watching the cup he has presented, and has to carry away. But, not to interfere with the guest's fingers, he has now to make use of another manœuvre to get possession of it. The guests hold out the cup by the silver *zarf*, the attendant opening one hand places it under, then brings the palm of the other upon the top of the cup; the guest relinquishes his hold, and the attendant retires backward with the cup thus secured.

"After finishing his cup of coffee, each guest makes his acknowledgment to the master of the house, by the salutation above described, called *temena*,

which is in like manner returned ; and the master of the house, or he who is in his place, may make the same acknowledgment to any guest whom he is inclined particularly to honour. But, in this most important portion of Turkish ceremonial, the combinations are far too numerous to be detailed.

“When the guest arrives, it is always after asking leave to go. From a similar custom has probably remained our expression ‘taking leave,’ and the French ‘prendre congé.’ To this question the master of the house replies, ‘*Doulet icbalileh,*’ or ‘*saadet ileh,*’ or ‘*saghlige ileh,*’ according to the rank of his guest, which expressions mean, ‘with the fortune of a prince,’ ‘with prosperity,’ ‘with health.’ He then gets up and proceeds before his guest to the point to which he thinks fit to conduct him. He there stops short ; the retiring guest comes up, says ‘*Allah ismartaduk,*’ to which the host replies, ‘*Allah manet ola,*’ going through the same ceremonies as before ; but, on both sides, the utmost expedition is used to prevent embarrassment, and not to keep each other on their legs.”—*Spirit of the East.*

None of the streets of Constantinople have any names, nor are the houses numbered. The districts alone are designated, generally by the names of the mosque, or most conspicuous object in each, so that a stranger is left to find his way as he can. There is no post-office at Constantinople, which to the Turks is a matter of indifference ; but one has been established at Pera, by the foreigners residing there.

There are no lamps in the city, nor any other light whatsoever, as none is required by the Turks, who retire to their homes at sunset, and rarely quit them till the following day. Should they be forced to do so, one or more large paper lanterns are carried before them, and if any person be found without this accompaniment, he is taken up by the police and fined.

Every Turk, whatever may be his rank, is taught a trade of some kind. The late Sultan was a tooth-pick maker ; the articles made by him were sold for charitable purposes.

11. MOHAMMEDAN YEAR.

The Mohammedan year consists of 12 lunar months, each containing 29 days 13 hours. The year thus contains 354 days 9 hours. But a year not of an integral number being inconvenient, it was arranged that there should be 19 years of 354 days, and 11 years of 355 days, in a cycle of 30 years, thus making each year an integral number.

The Mohammedan Hegira (year of the flight) commenced on Friday the 16th of July, A.D. 622 ; and the 538th year of the Hegira began Friday July 16th, bringing back its commencement to the same day of the week and month on which it first began. The 538th year of the Hegira corresponds to the year of our Lord 1143. Thus 521 of our years are equal to 537 Turkish years. The Turks begin their computation of time from sun-set. This is the 12th hour. An hour after, it is 1 o'clock, and so on till the 12th hour in the morning, when they begin again. There is a constant alteration going on in their clocks and watches, and, in fact, in order to be correct, they ought to be changed every evening, so as to meet the variation in the length of the days.

12. TITLES OF HONOUR.

The titles and functions of the dignitaries of the Ottoman empire differ so materially from those in use among us, that an enumeration of them may be perhaps useful to the traveller.

Padishah is the chief title of the Sultan ; it signifies Father of all the Sovereigns of the Earth. He is also styled Vicar of God, Successor of the Prophet Imaum-ul Musleminn, or Pontiff of Mussulmans ; Alem Penah, refuge of the world ; Zil-ullah, shadow of God ; and Hunkiar, or manslayer.

The late Sultan Mahmoud the 2nd, the 30th Ottoman sovereign, was born on the 20th of July, 1785, and died on the 27th of June, 1839. He was the 2nd son of Abdulhammed, and raised to the throne on the 28th of July, 1808, when his brother was deposed and murdered. He was the last remaining male descendant of Ottoman, the founder of the monarchy. He was succeeded by his son.

The Salic law is in full force in Turkey ; neither sons under a certain age, nor daughters, are ever raised to the throne ; nor can a daughter transmit to her male offspring any claims to the succession. If the Sultan should die before he has attained the fixed age, his nearest male relative assumes the government for his life, to the exclusion of his sons, who ultimately may succeed.

The wives of the Sultan are styled Kadines, who alone have the privilege of producing an heir to the throne. Their number seldom exceeds seven, and they are chosen from the Odaliques, or females of the Imperial Harem. No marriage ceremony is ever performed, and the Sultan may dismiss his Kadine whenever he pleases. The Kadine of a deceased Sultan cannot marry again. They are removed to the Eski Serai, to spend their days in solitude. The mother of the Sultan is honoured with the title of Sultana Valide, when her son succeeds to the throne.

The *Grand Vizier*, until the reign of the late Sultan, was the first and most important minister of state ; but his power is now much circumscribed, though the office is still one of high rank and influence, and when he appears on state occasions he is attended with great pomp. He is President of the Divan, or council of ministers.

The *Kaimakan* acts as representative of the Grand Vizier during his absence in state processions.

The *Seraskier Pasha* is commander-in-chief of the army. From the nature of his office, his power and authority are very great.

Tophdgi Pasha, commander-in-chief of the artillery.

Capudan Pasha, supreme commander of the navy, or Lord High Admiral of the Turkish empire. His power is absolute in everything relating to the marine, and he directs the management of the arsenals and ships of war.

Tersana Emini, minister of marine.

Reis Effendi is secretary of state for foreign affairs, and High Chancellor of the empire. Every order connected with finance, military operations, and foreign relations, passes through his hands, and receives his signature. He regulates the administration of the interior, as well as the negotiations with the ambassadors of foreign powers. He is, however, obliged to submit his acts to the approval of the Grand Vizier, thus casting all responsibility on that minister.

Tejterdar Effendi, minister of finance.

Kiaja Bey, minister of the interior.

Enderour Agalassi, officers of the interior.

Chiaoush Bashi, minister of justice ; the officer who conducts an ambassador to an audience with the Sultan.

Stamboul Effendi, chief of the police of Constantinople.

Kislar Aga, or chief of the black eunuchs, holds an important office, and ranks next to the Grand Vizier. He directs everything belonging to the females of the Sultan, and the arrangement of the apartments, and has the government of all the eunuchs. From the nature of his office, he has the means of ingratiating himself with the Sultan, and thus becomes powerful as a friend or an enemy to the officers of state.

Channator Aga, second of the black eunuchs.

Kapu Agasi, or *Capi Aga*, chief of the white eunuchs, and grand master of the palace.

Capidgi Bashi, or porters of the Seraglio, officers of the Sultan, who carry the bowstring, the instrument of execution most common in Turkey.

Baltaghies, cooks of the Seraglio, who all walk in state processions.

Chiaoush, constables who do the same.

Sir Kiatib, private secretary to the Sultan, an important office, to which none but those of approved fidelity are appointed.

Pickakir Agassi carries the Sultan's writing apparatus, and presents a napkin when he drinks coffee.

Cafidgi Bashi, coffee-bearer to the Sultan.

Selictar Aga, or *Sihil-dar*, is the sword-bearer of the empire. He takes his title from a corps of cavalry, of which he was chief. He acts a prominent part in processions; and when he has any important communication to make, he is admitted to a private audience by the Sultan, and allowed to sit in his presence. He is inspector of the private imperial treasury, which contains the royal jewels, and gold coins.

Dubbend Agassi.—The turban-bearers of state formerly held a conspicuous place in processions. They carried the Sultan's turbans before him, in order that he might change them if he pleased. The people bowed to the earth as they passed, and the salute was returned by the bearers, inclining the turbans to the right or left, as the Sultan never acknowledges the homage of his subjects.

Rikiabdar Aga.—His duty is to assist the Sultan to mount on horseback, and to hold his stirrup.

Munadgim Bashee, the chief astrologer, one of the first officers in the Seraglio, frequently consulted by the monarch. No public work is undertaken until he declares the stars to be propitious.

Mimar Aga, superintendent of public buildings.

Agator Aga, high chamberlain, and keeper of the wardrobe.

Kasnadar, treasurer of state.

Buyuk Embrohor, master of the horse.

Tzouka-dar, chief of the pages.

Lahrredgi-bashi, eup-bearer.

Mabeindgi, the principal officer of the household, equivalent to the office of grand chamberlain.

Kapu Kiayus, the representatives at court of each governor of a province.

Mooskir, equivalent to a privy councillor.

Vizir, a viceroy, or governor-in-chief of an extensive province. His rank is that of a pasha of 3 tails.

Pasha, a viceroy or governor of a province, from the Persian words "Pa-shah," viceroy. They vary in rank according to the number of horses' tails they are entitled to carry on their standards.

Kaimacan, a governor, or deputy of a Pasha.

Mussellem, a governor of a city.

Sheikh, among the Turks, is a title of respect applied to a learned or a holy man.

Vaivode, a governor of a small town or district.

Bey, an officer of the highest rank.

Aga, an inferior officer to the former.

Effeni, a gentleman.

Cadi-askar, chief justice.

Kadi } a judge.
Mallah }

Muftee, doctor of law.

Hakim, a physician.

Dragoman, called by the Turks *Tiezziman*, or *Terziman*, are the interpreters who transact all business between the Porte and foreigners, and several of them are attached to each embassy.

Itchoglans are the Sultan's pages, either the children of courtiers, or slaves educated at the expense of the Sultan, and destined to fill the highest offices.

Tiruaktzy, nail-cutter.

Barber Bashi, chief barber.

Seraffs, bankers.

The *Sheikh Islam*, or grand mufti, combines the supreme power of the law, as well as the highest office of religion. He is consulted by the Sultan on doubtful points, and his sanction is always desired to any new laws or reforms. The grand mufti girds on the Sultan the sword of inauguration, and formerly his power was very great. But the Sultan has the power of life and death over the *Sheikh Islam*, though he can only receive capital punishment by being pounded in a mortar.

Ulemas, professors of the law. The *Kadis*, or judges, the *Mollahs*, or superior judges, the *Stamboul Effeni*, and the *Kadee-askar*, or superior judge of Europe and Asia, are all chosen from this body.

Hadji, a pilgrim.

Giaour, an infidel.

Rajahs, the Christian subjects of the Sultan.

Hanoum, wife or lady.

Buyuk Hanoum, first wife, or head of the harem.

Odalique, female slave of the harem.

Alme, female singers and dancers, who dance for hire at private houses.

Massaljee, female tale-tellers, who may also be hired.

Tchokadar, domestics by whom the Sultan and the ministers of state, &c., are served. When these dignitaries appear on horseback, they are followed by a number of these *Tchokadars*, according to their rank.

Hamal, or common porter. These form a very numerous body in the capital—chiefly employed in removing goods, &c. They are fine athletic men, and carry great weights; sixteen of them will carry between them a cask of wine up the steep declivity of Galata, each bearing about 300 lb. weight.

Saka, or water-carrier. He wears a leathern belt round his body, to which he suspends his buckets, and perambulates the streets with a cup in his hand, offering the precious element to the public.

Dervishes are equivalent to monks in the Roman Catholic religion. They are divided into various orders, and distinguished from each other by their

dress. They bear the appellation of their founder, and some of them practise the greatest austerity and privations.

Muezzims, those who from the minarets call to prayers.

Imaum, chief of the faith.

Sheh-hed, a martyr.

Islam, *Moslem*, *Mussulman*, names common to the followers of Mahomet, signifying the "devoted," or the "resigned."

Ezan, the call to prayer.

Tekie, a Mahomedan chapel.

Ramazán, the Turkish fast of 28 days.

Bairam, a festival of three days, which succeeds the Ramazan, when all the mosques are illuminated.

Coorban Bairam, the feast of sacrifices, celebrated by rejoicings, processions, and illuminations.

Karatch, capitation tax.

Harem, the women's apartments, into which no man but the husband may enter.

Yashmac, the veil of white muslin worn by the Turkish ladies, which fastens under the chin. It entirely conceals the features, and leaves an opening for the eyes.

Feridjee, a cloak which entirely conceals the person of the ladies.

Tandour, the Turkish substitute for a fire-place, consisting of a wooden frame, in which is a copper vessel full of charcoal, the whole being covered with wadded coverlets.

13.—EXCLAMATIONS AND SALUTATIONS.

Salaam, peace or welfare.—*Salaam Aleikoum*, peace be unto you, or prosperity and welfare attend you. The reply is *Aleikoum Saluam*.—Then follow—

"*Khosh gelding—Sefai gelding*," "Welcome."

"*Eiui-siniz effeudim*," "Are you well, Sir?"

"*Kiefiniz eimi*," "Are you in good spirits?"

EXCLAMATIONS.

"*Mashallah*," "in the name of God!" often used also in the sense of the Latin expression "Dii avertite omen."

"*Inshallah*!" "Please God!" This is the only affirmative expression to be obtained from a Turk, even when he intends to comply with your wish.

"*Allah Kerim*," "God is great and merciful!"

"*Wallah Billah*!"

"*Staferillah*," "God forbid!"

"*Backallum*," "We shall see!"

After drinking, the bystanders salute you with—

"*Afiert-olsun*," "May it do you good!"

"*Allah-raz-olsun*," "May God meet you!"

It is a somewhat striking proof of the religious tendency of Islamism, and its direct reference on all occasions to the Deity, that its followers have no colloquial term signifying "Thank you." Its place is supplied amongst the Turks by

"*Shookier Allah*"—"Ev-Allah"—"*Allah raz-olsun*"—"Allah bereket versin,"—"May God, roward you"—"Praise be to God"—"May God receive

you," &c.; terms by which they express their gratitude for favours conferred on them.

"Haidee," "Chabouk,"—the usual expressions used to hasten any one, your Surrojee (postillion) for instance, signifying "quick," "make haste."

"Grush," piastre.

"Katch Grush?"—"How many piastres," or "what is the price?"

"La-Allah-illah-Allah-Mohammed resoul Allah"—"There is but one God, and Mahomet is his prophet."

14.—THE ARMENIANS.

As frequent reference to, and mention of, this singular race occur in the present work, and as the traveller in the East must, in every town, be more or less brought in contact with them, in their capacity of bankers or merchants, we have thought it would not be uninteresting to give a brief account of their origin and customs. They derive their source and name from the ancient kingdom of Armenia, which was bounded on the north by Georgia and the Caucasus; on the south by Diarbeker and Kourdistan, and extending westward to the Euphrates. Shah Abbas conquered and laid it waste in the seventeenth century; and since their general dispersion at that period, the people are found in all nations bordering on the Euxine, or Levant. The total number has been said to be nearly two millions, of whom about one million are under the sway of Turkey, and the remainder distributed through Russia, Persia, and India. A few, in the pursuit of gain and commerce, have been found in Africa; and some travellers have asserted, that at least 10,000 are engaged in the same pursuits through Hungary and Poland. In the Turkish empire they enjoy great privileges, are the principal money-brokers, and have almost a monopoly of much lucrative trade.

Their religion is Christianity, of the heresy of Eutychus, which was condemned by the council of Chalcedon, held A.D. 451. In matters of faith, it bears a resemblance to the Greek church, but, singular enough, the two sects hate each other cordially. About 15,000 acknowledge the supremacy of the Roman pontiff. The others are under the jurisdiction of three Patriarchs,—one of Etchmiatchin (in Erivan), another of Sis (in Cilicia), and the third of Achthamar (on an island of Lake Van, in Turkish Armenia). The patriarchates of Jerusalem and Constantinople were created by the Porte, and the Patriarchs are nominated by him. They are, therefore, distrusted by the Armenians, and possess a more nominal than real authority. The Armenians have monasteries, fasts, and many of the superstitious customs of the Greek church.

The language of this people is their original tongue, which it is very difficult to learn: many of themselves are not well acquainted with it. The dialect used in their intercourse with foreigners is the *lingua franca* spoken through the East, but many of them converse in French and Italian.

In their domestic manners they are Oriental, reserved to the Franks, muffling their women when abroad, but not prohibiting their converse with men on festival occasions. As the cypress is allowed only to Moslems, the graves of the Armenians are adorned by the terebinth or turpentine tree. The souls of the dead are believed to pass to a place of consciousness, without pain or pleasure; and prayers are offered for their deliverance from this joyless, though not painful, world.

CONSTANTINOPLE.

"At last, Constantinople rose in all its grandeur before us.

"With eyes riveted on the expanding splendours, I watched, as they rose out of the bosom of the surrounding waters, the pointed minarets—the swelling eupolas—and the innumerable habitations, either stretching along the jagged shore, or reflecting their imago in the mirror of the deep, or creeping up the crested mountain, and tracing their outline in the expanse of the sky. At first, agglomerated in a single confused mass, the lesser parts of this immense whole seemed, as we advanced, by degrees to unfold—to disengage themselves from each other, and to grow into various groups, divided by wide chasms and deep indentures; until at last, the eluster thus far still distinctly connected, became transformed, as if by magic, into three distinct cities, each, individually, of prodigious extent, and each separated from the other two by a wide arm of that sea, whose silver tido encompassed their base, and made its vast circuit rest half in Europa, half in Asia. Entranced by the magnificent spectacle, I felt as if all the faculties of my soul were insufficient fully to embrace its glories. I hardly retained power to breathe, and almost apprehended that in doing so I might dispel the glorious vision, and find its whole fabric only a delusive dream."—*Hope's Anastasius*.

Travellers land at the Custom-house quay, which is much encumbered by bales of goods. The streets near the quay are very bad.

Inns.—There is no place where a good hotel is more required, or would better repay the proprietors. The principal ones now at Pera are, the Locanda di Europa, kept by a Florentine from Schneider's; the City of London, by Giovanni Tolomey; and the London. These hotels are less comfortable than the Pensions

of Guiseppino in the Strada Santa Maria, and those of Ruboli, Balbiani, and Eccles; the latter an English boarding-house. The two last are in the best situations. The comfort of the hoarding-houses, however, is in great measure destroyed by the fear of plague entertained by their proprietors. After every ramble, the stranger is obliged to submit to pass through the "smoke-hox" before he is permitted to enter the house. The charge made at the boarding-houses is never less than one dollar, and rarely exceeds two dollars a-day for bed and board. Private lodgings may be hired at a very moderate rate.

Ciceroni.—There is a tolerable supply of Ciceroni at Constantinople, who, though not less immaculate, are less spoilt by British travellers than those at Rome and Naples. By the kindness of Mr. Cartwright, the British Consul-General, strangers are generally allowed to engage the attendance of the Turkish servant of the Consulate, the well known Mustafa, whose services are inestimable to those who wish to see much in a short time.

"It would be difficult," says Dr. A. Neale, who visited Constantinople in 1806, "for any imagination, even the most romantic or distempered, to associate in close array all the incongruous and discordant objects which may be contemplated, even within a few hours' perambulation, in and around the Turkish capital. The barbarous extremes of magnificence and wretchedness,—the majesty of nature, crowned with all the grandeur of art, in contrast with the atrocious effects of unrestrained sensuality, fill up the varied picture. The howlings of ten thousand dogs, re-echoing through the deserted streets all the live-long night, chase you betimes from your pillow. Approaching your window, you are greeted by the rays of the rising sun, gilding the snowy summits of Mount Olympus, and the beautiful

shores of the sea of Marmora, the point of Chalcedon, and the town of Scutari: mid-way, your eye ranges with delight over the marble domes of St. Sophia, the gilded pinnacles of the Seraglio glittering amid groves of perpetual verdure, the long arcades of ancient aqueducts, and the spiry minarets of a thousand mosques.—The hoarse guttural sounds of a Turk selling *kaimac* at your door, recal your attention towards the miserable lanes of Pera, wet, splashy, dark, and disgusting: the mouldering wooden tenements beetling over these alleys, are the abode of pestilence and misery. . . Retracing your steps, you are met by a party passing, at a quick pace, towards that cemetery on the right, the field of the dead: they are carrying on a bier the dead body of a Greek, the pallid beauty of whose countenance is contrasted with the freshness of the roses which compose the chaplet on his head. A few hours only he has ceased to breathe; but see! the grave has already received its obscure and nameless tenant.

“ Having returned to the city, you are appalled by a crowd of revellers pressing around the doors of a wine-house: the sounds of minstrelsy and riot are within. You have scarcely passed, when you behold two or three gazers round the doors of a baker’s shop. the *kaimakan* has been his rounds—the weights have been found deficient, and the unfortunate man, who swings in a halter at the door, has paid the penalty of his petty villainy. The populace around murmur at the price of bread; but the *muezzins* from the adjoining minarets are proclaiming the hour of prayer, and the Moslems are pouring in to count their beads. In an opposite coffee-house, a group of Turkish soldiers, drowsy with tobacco, are dreaming over the chequers of a chess-board, or listening to the licentious fairy-tales of a dervish. The passing crowd seem to have no common sympathies, jostling

each other in silence on the narrow-foot-path; women veiled in long caftaus, emirs with green turbans, *bostanjis*, Jews, and Armenians, encounter Greeks, Albanians, Franks, and Tartars. Fatigued with the pageant, you observe the shades of evening descend, and again sigh for repose; but the *passawend*, with their iron-bouud staves striking the pavement, excite your attention to the cries of *uangen var* from the top of an adjoining tower; and you are told the flames are in the next street. There you may behold the devouring element overwhelming in a common ruin, the property of infidels and true believers, till the shouts of the multitude announce the approach of the Arch-despot, and the power of a golden shower of sequins is exemplified in awakening the callous feelings of even a Turkish multitude to the sufferings of their fellow-creatures. The fire is extinguished, and darkness of a deeper hue has succeeded to the glare of the flames. The retiring crowds, guided by their paper lanterns, flit by thousands, like *ignes fatni*, amidst the cypresses of the ‘Field of the Dead;’ and you are left to encounter the gloom and solitude of your own apartment.”

“ Amid the novelties that strike the European on his arrival, nothing surprises him more than the silence that pervades so large a capital. He hears no noise of carts or carriages rattling through the streets; for there are no wheeled vehicles in the city, except a very few painted carts, called *arabaks*, drawn by buffaloes, in which women occasionally take the air in the suburbs, and which go only a foot pace. The only sounds he hears by day, are the cries of bread, fruits, sweetmeats, or sherbet, carried in a large wooden tray on the head of an itinerant vender, and at intervals, the barking of dogs disturbed by the foot of the passenger,—lazy, ugly curs, of a roddish-brown colour, with muzzles

like that of a fox, short ears, and famished looks, who lie in the middle of the streets, and rise only when roused with blows. The contrast between Constantinople and an European city is still more strongly marked at night. By ten o'clock every human voice is hushed; and not a creature is seen in the streets, except a few patrols and the innumerable dogs who, at intervals, send forth such repeated howlings, that it requires practice to be able to sleep in spite of their noise. This silence is frequently disturbed by a fire, which is announced by the patrol striking on the pavement with their iron-shod staves, and calling loudly *yanguen var* (there is a fire!); on which the firemen assemble, and all the inhabitants in the neighbourhood are immediately on the alert. If it be not quickly subdued, all the ministers of state are obliged to attend; and if it threaten extensive ravages, the Sultan himself must appear, to encourage the efforts of the firemen." —*Turner's Tour in the Levant.*

Mr. Hohhouse says, that a fire that has continued an hour, and has been thrice proclaimed, "forces the Sultan himself to the spot." This custom has often been the cause of fires; as the people take this method of making their grievances known to the Sultan in person.

In the month of *Ramazan* (the Mohammedan Lent), the scene, however, is entirely changed. The day is passed, by the rich at least, in sleep, or in total idleness. Every Moslem, with the exception of travellers, children, and invalids, is forbidden to taste food or drink, to smoke or take snuff, from sunrise to sunset; and very wretched do they look, squatting on their divan, or at the door, without their favourite pipe in their mouths, and having no other occupation than counting their beads. As the Turkish month is lunar, the *Ramazan* runs through every season in the course of thirty-three years; and when it occurs

in summer, the labouring classes suffer extremely from exhaustion and thirst. "I have seen the boatmen," says Mr. Turner, "lean on their oars almost fainting; but I never saw—never met with any one who professed to have seen—an instance in which they yielded to the temptation of violating the fast." The moment of sunset is, of course, eagerly looked for: it is announced by the firing of cannon. It might be imagined, that the first act of the hungry and thirsty would be to eat and to drink; but numbers of Turks may be seen, their pipes ready filled, and the fire to light it in their hands, awaiting the welcome-signal, every other gratification being postponed for that of inhaling the fragrant weed. The night is passed in devotional forms and revelry. All the mosques are open, and all the coffee-houses: the latter are crowded with Turks smoking, drinking coffee, and listening to singers and story-tellers. The minarets are illuminated, and the streets are crowded with the faithful. The *Bairam*, which succeeds the *Ramazan*, presents three days of unmixed festivity. Every Turk who can afford it, appears in a new dress; visits are exchanged, and parties are made up to the favourite spots in the vicinity. Seventy days after is the festival of the *Courban Bairam* (feast of sacrifice), which lasts four days, during which, sheep and oxen are sacrificed to Allah and "the Prophet," and the same festivities are observed as on the *Bairam*. These seven days are a universal holiday, the shops being shut, and business everywhere abandoned for pleasure.

The *Harbour of Constantinople* obtained from the ancients, at a very remote period, the appellation of the Golden Horn. The precise origin of the name is undetermined. Gibbon, on the authority of Strabo, compares its curve to the horn of a stag or an ox; while the epithet of Golden was expressive of the riches which every

wind wafted from the most distant countries, into the secure and capacious harbour of Constantinople. Others say, that its resemblance to the cornucopia of Amalthea, filled with fruits of different kinds, gave it its name of Golden Horn. It is, perhaps, the most beautiful and commodious harbour in the world, formed by the waters of the Bosphorus flowing in between two promontories, separating Stamboul from Pera, Galata, and Top-hanna. Ships of the first rate can moor close to the shores, and rest their prows against the houses, whilst their sterns are floating in the waters.

The distance from the Seraglio-point to Top-hanna is nearly one mile; the length of the Port is about five, and it gradually narrows as it runs farther up, till it terminates in land, where it receives the waters of the river Lycus.

The harbour can accommodate 1,200 sail at the same time; and is deep enough to float men-of-war of the very largest size.

The steepness of the banks, with the great depth of the sea, and its being subject to no variation of tides, affords great facility in landing cargoes.

In 1837, under the direction of Achmet Pasha, then Lord High Admiral, a bridge of boats was erected across the Golden Horn, just below the dock-yards at Ters-hanna, opening a communication for foot-passengers, horsemen, and arabas, between Stamboul and Pera. The bridge, which is admirably constructed, is furnished with two draw-bridges for the passage of the largest vessels. It was opened in great state by the Sultan in person, who presented Achmet Pasha with a richly mounted sabre in token of his approbation.

The activity which prevails on the quay, and the countless number of boats which cover the surface of the water, would impress the stranger

with the belief that Constantinople was a great commercial city, but, compared with its extent and population, its commerce is inconsiderable.

The number of caïques that ply on the waters has been estimated at 80,000; they may be hired like hackney coaches in an European capital.

The Kirlangist, or Swallow-boats, are formed of thin planks of beech-wood, neatly furnished, and elaborately sculptured. The elegance of their construction, the extreme lightness of the wood of which they are composed, and the dexterity of the boatmen, cause them to glide over the smooth surface of the waters with great rapidity. The fares are very moderate; but when engaged for the day, or for an expedition up the Bosphorus, it is usual to make a bargain before starting. They are always to be found waiting for hire at the landing places near the gates. Considerable caution must be observed on entering a caïque, as from the nature of their construction, they are easily upset. They have no seats; the passengers must sit at the bottom; and when once seated, much attention is requisite in every motion, as their narrowness hinders any steadiness on the water. The gorgeous state barges of the Sultan, propelled by 16 oars, or those of some other official personage, are occasionally seen making their way along the surface of the Golden Horn.

Large heavy boats, rowed in the manner of a Thames barge, start at short and regular intervals from Scutari, Top-hanna, and the Baluk Bazaar, crowded with passengers for the various villages of the Bosphorus. The fares vary from 2 to 20 paras. A traveller, desirous of mixing among the humbler classes, will find few better opportunities of examining them leisurely than by taking his seat in one of these water omnibuses. Lately, steam-boats have made their

appearance in these waters, and several have been constructed in the dock-yard at Cassim Pasha.

The usual landing-place for strangers is Galata, whence they ascend the steep and rugged street to Pera. We shall commence our examination of the city with these suburbs, which are the residence of the Franks.

Suburbs.

Galata, the largest of the suburbs, is the principal seat of commerce, and the usual landing-place from the sea of Marmora. It is separated from Cassim Pasha on the W. by a large cemetery, and unites with Top-hanna on the E. In 1216, a mercantile colony was established here by the Genoese, and before the end of a century it increased so much in importance as to obtain from the Greek emperors the privilege of being governed by the laws of the republic, and of being fortified with walls and towers, which remain to this day. The Genoese repaid this indulgence with ingratitude, and assisted Mohammed II, in the last siege of Constantinople, in hopes of obtaining favourable terms for themselves, and a continuation of their charter. But their hopes were disappointed, and the Latin colony terminated with the Greek empire.

The walls formed a circuit of 4 miles along the base, and on the acclivities of the hill; in some parts they are so intermingled with the houses of the suburb, as to be undistinguishable. The gates are always closed at sunset, with the exception of one leading to Pera, which is opened at all hours on payment of a small sum to the guard,—an accommodation granted to the merchants who reside either at Pera or in the villages and transact their business at Galata. The Frank population, a designation applied by the Turks to all Europeans, predominates at Galata.

A church, and a convent of Dominican friars have existed here since the time of the Genoese. The French have similar establishments for a community of Capuchin monks. The Greek churches are numerous, as are also the Armenian, but only one mosque exists at Galata.

A long, narrow, dark, and dirty street, nearly 1 mile in length, crosses this suburb from one extremity to the other. The dwelling-houses are of wood, and the warehouses are solidly constructed of stone, arched and provided with iron doors and shutters, as a precaution against the frequent conflagrations. As a still further precaution against fire, a watch is set upon a lofty tower, built by the Genoese, and commanding an extensive view. The moment smoke is perceived, the alarm is given by striking a great drum, and shouting "Yang en var!—there is a fire!" Persons wishing to cross to Stamboul, usually embark here, where a crowd of caïques are always waiting for hire near the gates. The Custom-house is at Galata, but travellers are permitted to land at once, upon their assurance that their baggage contains nothing but wearing apparel.

Pera crowns the summit of the promontory on which the other suburbs are situated. It is separated from Galata by a wall with gates which are closed at night.

Pera, the head-quarters of diplomacy, and the residence of the Dragomans, is chiefly inhabited by Franks, who are judged by the laws of the nation of the ambassador by whom they are protected. The foreign ambassadors and residents had each a palace there, until the great fire on the 2nd of August, 1851, which consumed 20,000 houses. On that fatal night the palace of the British ambassador among others was burned to the ground, and every thing it contained was lost. It has never since been rebuilt. As it stood in

the centre of a garden unconnected with any other building, the slightest exertion would have saved it. Sir Robert Gordon, at that time our ambassador, had a ball that evening at Therapia, and the servants were unfortunately absent, and no effort was made by the spectators to save the building. The ruins still cumber the ground, but the garden, desolate and neglected as it is, forms an acceptable and retired lounge for the inhabitants of Pera. The ambassadors of Austria and Prussia reside at Pera, and the Russians have lately constructed a very handsome palace and chancellerie there. The others reside on the Bosphorus.

This suburb, which derives its name from a Greek word signifying "beyond" from its position with regard to Galata, is devoid of any Oriental character, and bears much resemblance to a second-rate Italian town. The houses which have been erected since the conflagration are of a better description than the former ones. The consuls of European states and foreign merchants are resident here. The unbounded hospitality of our respected consul-general, Mr. Cartwright, is well known to all who have visited Constantinople. At the back of his house is an esplanade, much resorted to as a promenade. It commands an extensive view over Stamboul, and of that part of the Golden Horn where the immenso three-deckers of the Sultan are seen lying at anchor. The new bridge across the harbour adds much to the beauty and variety of the view.

The hill, which descends from this esplanade to the water side, is occupied by a cemetery, thickly shaded with cypresses, but now but little used. On the N.E. outskirts of Pera, near the artillery barracks, are the Frank and Armenian burying grounds. This point commands the most glorious and extensive view. It is the favourite resort of the inhabitants of

the suburbs; here likewise all the fairs and holiday makings take place; booths are erected, and dancing, singing, and story-telling, &c. &c. are heard among the mansions of the dead. There are several good shops at Pera, but Stampa's shop in Galata, as you descend the hill from the Tower of Galata to the landing-place, is the most attractive to a traveller, who will find there all articles of comfort and luxury.

The best Cicerone in Pera is Mustafa, mentioned by Mr. Morier in his popular tale of Ayesha. He has been attached for many years to the British Consulate, and Mr. Cartwright kindly permits him to accompany travellers in their rambles through the capital and its environs.

Top-hanna is the smallest of the suburbs, forming a continuation of Galata along the N. shore, and thence sweeping round the E. point of the Peninsula to the Bosphorus. Its fine quay is the usual place of embarkation for Scutari and the villages of the Bosphorus. The artillery barracks, an extensive building, with low domes, is situated here at a short distance from the sea. *Top-hanna* derives its name from the cannon foundry established here.

Near the landing place (*Skelessi*) at *Top-hanna*, aïque-building may be seen in all its branches, the peculiar oars manufactured with the most primitive tools. The mode of fastening the oars to the rullocks is said to be partially introduced into our navy. It is well worthy of imitation.

The Fountain of Top-hanna affords a singularly beautiful specimen of Arabesque architecture. It is a square edifice of white marble, standing in the centre of the market-place, with a projecting roof, surrounded by a balustrade, highly decorated with sculptured devices and sentences from the Koran.

The market here is only for fruit and vegetables, of which there are a

great variety. Near the market-place are two coffee-houses, the resort of all Circassians, merchants, and others who come to the capital from the East.

Cassim Pasha is an extensive suburb W. of Galata and Pera, from which it is separated by vast burying grounds. It extends a considerable way inland, and possesses few attractions to a stranger. A quarter of this suburb, and occupying a height above it, named St. Demetri, wholly inhabited by Greeks, was nearly consumed by a fire in 1832.

On the heights beyond Pera, behind St. Demetri and Cassim Pasha, is the "Okmeidan," or "place of arrows," where the Sultans frequently repair to exercise themselves in shooting with the bow and arrow. Great distance, more than accuracy of aim, as indicating strength, seems to be the object sought for by the archers in these trials; and scattered over these heights will be found small stone obelisks, marking spots where the late Sultan's arrows fell, commemorating the distance they have flown. Sefer Bey, the famous Circassian chief, used to be the late Sultan's favourite companion in these excursions, owing to his great strength and skill, and more perhaps from his uccourtier-like bluntness in seeking to excel the Sultan. Russian influence, however, speedily put a stop to this too friendly intercourse, and exile was the reward of the unfortunate Circassian.

The village of *Eyoub*, a beautiful and picturesque suburb, is situated on the W. shore of the Perami canal, near its extremity, and surrounded by gardens and Turkish cemeteries, thickly planted with the dark cypress. It takes its name from Eyoub, or Job, the standard-bearer and companion-in-arms of the prophet Mahomet, who was killed at the first siege of Constantinople by the Saracens, A.D. 668, and was buried there.

His place of sepulture having been revealed to Mohammed II. by a vision, he erected a mausoleum and mosque on the spot. In this mosque the Ottoman Sultans are inaugurated by girding on them the sword of Othman, the founder of the monarchy. The mosque is elegantly constructed of white marble. In it lies interred the amiable and unfortunate Sultan Selim, whose mausoleum may be viewed through the bars of a window. No Christian is allowed to enter the mosque, or reside in the village. As a place of sepulture, Eyoub is held in high veneration, and next to those of Scutari, its cemeteries, mausoleums, &c., are the most remarkable of any near the capital.

A Fez manufactory has been established at Eyoub by the late Sultan, and all the red caps for his army are made there. Formerly they were imported from Tunis.

Stamboul, as it is called by the Greeks, and *Istampoli* by the Turks, occupies the triangular promontory which alone formed the imperial city of Constantine. Its N. boundary is the harbour of Perami; the S. shore is washed by the sea of Marmora. A line of walls extends across the land on W. side from sea to sea, and its E. point forms the entrance to the Bosphorus.

The whole is enclosed by walls once formidable for their strength, but gradually mouldering to decay. They were built by Constantine the Great, and repaired by Theodosius and his successors. They are composed of alternate courses of brick and stone. They are built along both shores close to the sea, and in some parts the foundations, which are very solid, are actually under water. The length of wall on the side of the Propontis from the Seraglio point to the Seven Towers is computed between 5 and 6 miles, that on the side of the harbour 3 miles, and that from the

Seven Towers to the Golden Horn 4 miles.

Within the circuit of the walls are comprised all the royal mosques, baths, khans, bazaars, the chief remains of antiquity, and the public offices of government. The best street is that leading from the Sublime Porte to the gate of Adrianople.

The streets are cleaner here than in the Frank quarter at Pera. In all Turkish towns a separate district is allotted to the different people who compose its population. The Ottomans chiefly occupy the triangular promontory, and few Franks reside there.

The Armenian quarter, Balat, occupied by the Jews, and the Fanar, where the patriarch and principal Greek families reside, are all included in Stamboul. Almost all the private houses in this quarter stand within an area, and they are more oriental in their construction than those of the suburbs.

*The Seraglio, or Palace of the Ottoman Sultans, called the Serai Bournou.**—Its enclosures occupy the space of the ancient city of Byzantium on the extreme point of the E. promontory, which stretches towards the continent of Asia, and forms the entrance to the Bosphorus.

The Seraglio, (the splendid work of Mahomet II.) is nearly three miles in circuit: it is a kind of triangle, of which the longest side faces the city; that on the sea of Marmora, the south; and the other, which forms the entrance of the port, the east. The apartments are on the top of the hill, and the gardens below, stretching to the sea. The walls of the city, flanked with their towers, joining themselves to the Point of St. Demetrius, make the circumference of this palace towards the sea. Although the compass of it is so great, the outside of the palace has

nothing curious to boast of; and if one may judge of the beauty of its gardens by the cypress-trees which are discernible in them, they do not much exceed those of private men. That the inhabitants of Galata and other places in that neighbourhood may not see the Sultan walking in these gardens, they are planted with trees that are always green.

The apartments of the Seraglio have been made at different times, and according to the capriciousness of the Princes and Sultans; thus is this famed palace a heap of houses clustering together without any manner of order. No doubt they are spacious, commodious, and richly furnished. Their best ornaments are not pictures, nor statues, but paintings after the Turkish manner, inlaid with gold and azure, diversified with flowers, landscapes, tail-pieces (such as the printers adorn the end of a book or chapter with,) and compartments like labels, containing Arabic sentences, the same as in the private houses of Constantinople. Marble basins, bagnios, spouting fountains, are the delight of the orientals, who place them over the first floor, without fear of over-pressing the ceiling. This too was the taste of the Saracens and Moors, as appears by their ancient palaces, especially that of Alhambra, at Granada, in Spain, where they still shew, as a prodigy of architecture, the pavement of the lions' quarter, made of blocks of marble bigger than the tombstones in our churches.

The principal entrance of the Seraglio is a huge pavilion, with eight openings over the gate, or *porte*. This *Porte*, from which the Ottoman empire took its name, is very high, simple, semicircular in its arch, with an Arabic inscription beneath the bend of the arch, and two niches, one on each side, in the wall. It looks rather like a guard-house than the entrance to a palace of one of the

* From Von Hammer.

greatest princes of the world; and yet it was Mahomet II. who built it. Fifty *capigis*, or porters, keep this gate; but they have generally no weapon but a wand or white rod. At first you enter into a large court-yard, not near so broad as long; on the right are infirmaries for the sick, on the left, lodges for the *azancoglans*, that is, persons employed in the most sordid offices of the Seraglio: here the wood is kept that serves for fuel to the palace. There is every year consumed 40,000 cart-loads, each load as much as two buffaloes can well draw.

Anybody may enter the first court of the Seraglio. Here the domestics and slaves of the bashas and agas wait for their masters' returning, and look after their horses; but every thing is so still, the motiou of a fly might be distinctly heard; and if any one should presume to raise his voice ever so little, or show the least want of respect to the mansion-place of their emperor, he would instantly have the hastinado by the officers that go the rounds: nay, the very horses seem to know where they are, and no doubt they are taught to tread softer here than in the streets.

The infirmaries are for the sick that belong to the house; they are carried thither in little close carts drawn by two men. When the court is at Constantinople, the chief physician and surgeon visit this place every day, and it is asserted they take great care of the sick. It is even said, that many who are in this place are well enough, only they come hither to refresh themselves, and drink their skin-full of wine. The use of this liquor, though severely forbidden elsewhere, is tolerated in the infirmaries, provided the eunuch at the door does not catch those that bring it, in which case the wine is spilt on the ground, and the bearers are sentenced to receive 200 or 300 bastinados.

From the first court you go on to the second, the entrance whereof is also kept by fifty *capigis*. This court is square, about 300 paces in diameter, but much handsomer than the first: the pathways are paved, and the alleys well kept; the rest consists of very pretty turf, whose verdure is only interrupted by fountains, which help to preserve its freshness. The Grand Signior's treasury and the little stable are on the left: here they shew a fountain, where formerly they used to cut off the heads of bashas condemned to die. The offices and kitchens are on the right, embellished with domes, but without chimneys: they kindle a fire in the middle, and the smoke goes out through the holes made in the domes. The first of these kitchens is for the Grand Signior, the second for the chief sultanas, the third for the other sultanas, the fourth for the *capî-aga*, or eommandant of the gates; in the fifth, they dress the meat for the ministers of the divan; the sixth belongs to the Graud Signior's pages, called the *ichoglans*; the seventh to the officers of the Seraglio; the eighth is for the women and maid-servants; the ninth for all such as are obliged to attend the court of the divan on days of session. They do not provide much wild-fowl, but, besides 40,000 beeves spent yearly there, the purveyors are to furnish daily 200 sheep, 100 lambs, or goats, according to the season, 10 calves, 200 hens, 200 pair of pullets, 100 pair of pigeons, and 50 green geese.

All round the court runs a low gallery covered with lead, and supported by columns of marble. No one but the Grand Signior himself enters this court on horseback, and therefore the little stable is in this place, but there is not room for above thirty horses: over-head they keep the harness, than which nothing can be richer in jewels and embroidery. The great stable, wherein there are

about a thousand horses for the officers of the Grand Signior, is towards the sea, upon the Bosphorus. The hall where the divan is held, that is, the justice-hall, is on the left, at the further end of this court: on the right is a door, leading into the inside of the Seraglio: none pass through but such as are sent for. The hall of the divan is large, but low, covered with lead, wainscotted and gilt after the Moorish manner, plain enough. On the *estrade* is spread but one carpet for the officers to sit on. Here the Grand Vizier, assisted by his counsellors, determines all causes, civil and criminal, without appeal; the *Caimacam* officiates for him in his absence; and the ambassadors are here entertained the day of their audience. Thus far may strangers enter the Seraglio; a man's curiosity might cost him dear, should he proceed further.

The outside of this palace towards the port has nothing worth notice, but the kiosk or pavilion right against Galata, which is supported by a dozen pillars of marble; it is wainscotted, richly furnished, and painted after the Persian manner. The Grand Signior goes thither sometimes to divert himself with viewing what passes in the port, or to take the pleasure of the water when he has a mind to it. The pavilion which is towards the Bosphorus is higher than that of the port, and is built on arches, which support three saloons terminated by gilded domes. The Prince goes thither to sport with his women and nutes. All these quays are covered with artillery without carriages; most of the cannon are planted level with the water: the largest piece is that which, they say, forced Babylon to surrender to Sultan Mourat, and by way of distinction it has an apartment to itself. This artillery is what the Mahometans rejoice to hear, for, when they are fired, it is to notify that Lent (*Ramezan* or *Ramazan*) is

at an end: they are likewise fired on public rejoicing days.

Within the precincts of the Seraglio is an object of considerable interest to a traveller, but which few ever chance to see, from the ignorance of their dragomans and cicerones, who are generally unacquainted with its existence. It is a kind of armoury in which are deposited specimens of the weapons formerly in use amongst the Turks, and of the strange and gorgeous costumes of the various dignitaries and officials of the empire, which are now displaced by the unpicturesque and incommodious imitations of European costume which the Sultau has condemned all his employés to wear. The traveller who, in witnessing some state procession of the present Sultan, is disappointed by the absence of that gay dazzling magnificence and pomp which attended the public displays of former Sultans, will in this armoury in some measure find his expectations realized. The admission to it is a matter of some difficulty, but can be effected through the means of any influential Turkish functionary.

No city in the world has been subjected to such numerous and celebrated sieges as Constantinople; twice it was besieged by the ancient Greeks (Alcibiades and Philip), three times by Roman emperors (Severus, Maximius, Constantinus), once by the Latins, the Persians, the Avars, the Slavonians, and the Greeks themselves (under Michael Palæologus), twice by the Bulgarians and by rebels, seven times by the Arabians, and three times by the Ottomans. No other city in the world has undergone so many vicissitudes of fortune. It has seen old Greek commanders and old Roman emperors, new Roman Cæsars and new Greek autocrats, Persian Chosroes and Arabian Chalifs, Bulgarian Kralcs, and Slavonian Despots, Venetian Doges and French Counts, Avarian

Chakars and Ottoman Sultans, alike encamped before its walls, and having been besieged four and twenty times, it has only been taken six times (by Alcibiades, Severus, Constantine, Dandolo, Michael Palæologus, and Mabomet II.)

The Gates.

Constantinople has twenty-eight gates, most of which have been more or less celebrated in the history of the city. We shall notice them separately, beginning from the point of the seraglio, and following the walls along the port, along the land-side, and then along the Sea of Marmora.

Gates on the Side of the Harbour.

The first gate which from this side opens an entrance within the city walls, which are also the walls of the seraglio, is the gate of the kiosk of the shore (*Jalli Koschk Kapussi*).

Bagdsche Kapussi, that is, the gardener's gate, is the usual landing place of those coming from Top-hanna, of the dragomans who go to the Porte, and of the ambassadors proceeding to their audiences. Very near this gate, close to the shore, and outside of the walls, is a coffee-house, or a sort of kiosk, called the kiosk of the *Tschauschbuschi*, i. e. of the Marshal of the Empire, because it is here that this functionary receives, on days of audience, the foreign ambassadors, ministers, and *chargés d'affaires*, and thence accompanies them through the Divan-street to the high gate of the Grand Vizier, or to the Imperial gate of the Seraglio, riding on the left hand of the ambassador, on the right hand of the minister, and before the *chargé d'affaires*.

Tschuful Kapu, the Jews' gate, according to Ewlia, *Walide Kapussi*, i. e. the gate of the Sultana Wallide, receives its first name from the Jews settled in the neighbourhood, and the

second from the great Mosque of the Walide in its vicinity. It was formerly called the arsenal gate, from the arsenal of the city, which was erected in the bight of the winding shore.

Balikbasar Kapussi, the gate of the Fish-market, which stands exactly opposite the Fish-market gate, on the opposite side of the harbour at Galata. In consequence of this being the narrowest part of the harbour, it is the most frequented landing-place for all the visitors of the market, or those frequenting the Egyptian drug bazaar.

Sindan Kapussi, i. e. the dungeon gate, called by the Greeks also the *Ship Gate*, and from the neighbouring fruit market, the gate of the fruit harbour.

Odun Kapussi, i. e. the wood gate.

Dschub Ali Kapussi, or the gate of the glaziers.

Aja Kapussi, i. e. the sacred gate, so called from the church of St. Theodosia, which formerly stood opposite to it, on the other side of the harbour.

Jeni Kapussi, the new gate; *Petri Kapussi*, i. e. the gate of Peter; and *Fener Kapussi*, i. e. the gate of the light house.

Balat Kapussi, i. e. the palace gate, formerly *βασιλική*, i. e. the Royal or Imperial gate, probably so called from the neighbouring palace of the Blachernes.

Haiwan Serai Kapussi, i. e. the gate of the Menagerie, so called from the neighbouring amphitheatre, where the combats of wild beasts used to take place. It is likewise now called *Aussari Kapussi*, from the adjoining suburb *Ejzab Aussari*. At the last siege of Constantinople, the Venetians and Greeks, who defended the city against the besieging Osmanlis and the Genoese, were stationed on the wall between this gate and the last mentioned one. *Davala* commanded here, and the Grand Duke

Notaris at the lower gate of the present *Fanar*.

On the land side there were formerly no less than seven gates between the extreme point and the gate of Charsias, none of which now exist, though from the outside of the walls two of them can be seen walled up. In this corner of the city were the Imperial palaces of the *Blachernes* and *Hebdomon*, where the Emperors resided in the decline of the empire.

The first gate which now opens on the land side is *Egri Kapu*, i. e. the crooked gate. It was formerly called the *Charsisch*. It took its name from Charsias, the overseer of the builders who worked here. This gate is also called the Bulgarian gate, and was guarded formerly by Germans, and *Arno Gilpracht* admitted through it Alexis de Commenes, who immediately seized upon the throne. Through this gate Justinian the Great made his triumphal entry into the city, and here he was met by the Prefect of the town and the whole senate. He proceeded from hence to the church of the Holy Apostles, upon whose site the mosque of Mohamed II. is built.

Edrene Kapussi, the gate of Adrianople, is mentioned in history under the name of "Polyandrii." In the 5th year of the reign of the Emperor Heraclius (A. D. 625), when Constantinople was besieged by the Avars, the thickest of the fight was in front of the gate Polyandrii. It was on occasion of this siege that the church of the Holy Chrest, where the garment of the Holy Virgin is preserved, was enclosed within the walls of the town.

Between this gate and the next, "*Top Kapu*," flows the little stream Lykus, which was turned by Constantine round the church of the Holy Apostles, whose foundations were often endangered by its overflowings. Apollonius of Tyane erected a white marble wolf on the place of execution *Amastrianon*, as a talisman against

it, the name of the river and of the animal being the same in Greek.

The next gate is "*Top Kapussi*," the cannon gate, formerly the gate of St. Romanus, which is the most celebrated of all the land gates, as it was here that the last of the Paleologi fell. The first place where the Osmanlis forced an entrance was not here, but at the wooden gate, *Xyloporta*. Fifty Turks first rushed in there, and the Emperor and Giustiniani, the commander of the Genoese, who knew nothing of this irruption, maintained their posts, and the last of the Constantines fell in the defence of the walls, a worthy descendant of that Constantine who built them.

Between this gate and the preceding one, was formerly the gate *Quinti*, or rather *Quinta*, so named because it was the fifth from the golden gate.

Mevlana jene Kapussi, i. e. the new gate of Kapussi, formerly the *melandi*.

Silivri Kapussi, formerly *Porta Rhegii*, because from hence proceeds the road to Selymbia by Rhegium. This road, which was formerly flooded by torrents, was paved by Justinian the Great with the stones, which remain to this day, though in very bad preservation.

The golden gate, *Aurea*, was the last in number though the first in rank, as it was through this gate that the Emperors made their triumphal entry into the town ever since the time of Theodosius the Younger, who built it as the triumphal gate of the city.

Gates on the Sea Side.

Next to the Seven Towers, on the water side, is *Narli Kapu*, the pomegranate gate.

Psamatia Kapussi, or the sand gate, stands in the head of the shore. This gate was either the same as that of St. Emilian, or it must have been close to it. In 1161 (A. D. 1748) a great fire broke out here, which destroyed num-

bers of Greek houses, which are very numerous in this quarter.

The next gate is *Daudpascha Kapussi*, or *Planga Kapussi*, which has also been rendered remarkable by a great fire in the year 1169 (1755), which broke out at the harbour gate *Dschubili*, and stopped here.

Jeni Kapu, the new gate, is close to the preceding one, and leads to the Armenian quarter.

Kum Kapu was formerly called the iron gate.

Tschatlade Kapussi, the butcher's gate, near which is the slaughter house.

Here are to be seen a pair of lions and the pillars of the gate of a palace built into the walls. They probably belonged either to the one built by Theodosius, called *Bukoleon*, or to the one built afterwards by *Leo Marcellus*.

Achor Kapussi; the stable gate, so called from the neighbouring Imperial stables.

Here the city walls meet those of the Seraglio; we do not reckon the three gates of the Seraglio, "the garden," "the cannon," and "the dungeon gate," on the sea side, and also the small iron door among those in the city walls, because they all lead into the Seraglio instead of into the city.

Thus there are now twenty-eight city gates, fourteen on the side of the harbour, seven on the land side, and seven on the sea side.

General Examination of Constantinople, occupying six days.

First Day.—Embark at *Top-hanna*, in sight of the mosque of *Kilidsch Ali Pasha*, the beautiful fountain, the cannon-foundry, and the barracks of the artillery; cross over to the opposite landing-place of the Garden-gate (*Bagdsche Kapu*), examine the library and alms-kitchen of *Sultan Abdül Hamid*; follow the *Divan-street* to

the *Alai Kiosk* at the corner of the *Imperial Seraglio*; turn to the right, round the gate of the *Grand Vizier*, and the adjoining great cistern, *Jere Batam Serai*; then gaze on *Saint Sophia*, and devote the rest of the day to the external and internal inspection of the seraglio, as far as you are allowed to enter its courts and gardens.

Second Day.—Follow the same route as the day before, which brings you to the seat of the court and the government, and to the great monuments of Byzantine architecture, to the temple of *Sophia*, thence to the seraglio gate; and thence, by the barracks of the *waggon-train*, to the hippodrome, where stands the six-towered mosque of *Sultan Achmed*, with its appendages of mausoleums and hospitals. Hence to the *Cisterns* of a thousand and one columns, and thence to the *Quarter of Kondoskala*, where are the Greek churches of *St. Kiriaki*, and the *Panagia Elpidis*. The galley harbour, whence you pass by the small mosque of *Sophia*, the examination of which (with a firman in the hand), immediately after that of the great mosque of the same name, affords an instructive comparison of the great and small style of the age of *Justinian*. Embark at *Tschatlakapu*, to return to *Top-hanna*. You pass close along the walls of the town and the seraglio in the whole length of its shore, and land where you please, to contemplate, outside the walls of the seraglio, the curiosities on the shore nearer and more leisurely than you can do from the cradle of the *Caïque*. The stables of the *Sultan*, the gate of the stable (*Achor Kapu*), the fountain of the executioner (*Dschellad tehsemepe*), and the consecrated fountain of the Redeemer (*Ajasmetu Setires*), the kiosk of punishments (*Adah koschki*), and of pearls (*Indschu koschki*), and the new kiosk of *Sultan Selim III.* (*Jeni kiosk*), and the marble kiosk (*Mermer kiosk*); the hospital of *Sultan Mah-*

mound and the exit of the seraglio, the small iron gate (*Demir kapu*), and the great Cannon-gate (*Top kapu*), together with the batteries from which it derives its name, will attract your attention on this side the seraglio point, as on the other side you will be attracted by the places where the caïques of the Sultan are kept, and the two beautiful kiosks *Sepeldschiler* and *Jalli kiosk*. From these splendid seats of the magnificence of the *Bostangi Baschi*, you return to the centre of the activity of the *Topdgi Bashi*, *Top-hanna*.

Third Day.—Land at the Fisherman's-gate; see the mosque of the Sultana Walide, the Egyptian market (*Missr tchurschi*), the workshops of the pounding of coffee (*Tahmis*); go through the shops of the long-market (*Usum tchurschi*) to those of the *Jeni Khan* and *Walide Khan* to the mosque of Sultan Osman, which adjoins the *Besestan*. Hence through the long lane, along the wall of the old seraglio to the slave market (*Jessir basari*), and the *Vizier Chan*. Thence to the *Porphyry column* (*Dikilitusch*), and thence through the street on the right to the mosques of *Ali Pasha* and *Sultan Bajazet*. Close to the old seraglio is the market of the kettle-smiths (*Kasandschillar*), and the *Fowl-market* (*Tauk basari*). Hence you proceed to *Rodrun Dschamissi*, in the neighbourhood of which are the Greek churches of *Agios Theodoros* and *Nardhos*. Hence you ascend again to the mosque of *Laleli* and the library of *Ragib Pasha*, in both of which are the tombs of their founders. Further on are the nine fountains (*Tschukur tschesme*), and the site of the former barracks of the *Janissaries*, the entrance of which was opposite the mosque of *Prince Schekzade*. Hence to the *Suleimania*, before which is the rendezvous of the opium eaters. Opposite the street, formed on one side by the circuit of the *Suleimania*, and on the other by the hospital of the

Janissaries, is the former residence of the *Janissary Aga*, and the watchtower of the fire-watchmen (*Jangin kosekh*). From the fire-tower you descend to the *Water Palace* (*Ssulu Serai*)—look at the mosque of *Rosteni Pasha*, together with the lard and honey magazine (*Jagh kapau*) and (*Bal kapau*); embark at the *Dungeon-gate*, and land at the gate of the lead magazine, where you behold the mosques of *Sultan Mahmoud* and *Jeralti-dschamissi*, and the churches formerly belonging to the *Jesuits* and *Capuchins*, and hence return through the gate of *Kitschub Kille Kapussi*, or that of *Top-hanna Kapussi*, to *Pera*.

Fourth Day.—Set out from *Galata*, and first mount the tower, then pass through the *Frank Quarter* by the mosque of *Arabschamessi*; embark at the *Scale of the dead* (*Meitiskelessi*), and land at the opposite *Flour-gate* (*Unkapu*). Pass through the *Mill-street* (*Degirmeu sokagi*) to the new mosque of the *Sultanas*, and ascend to the right above the height of *Seirek* to the mosque of the church (*Kilisse dschamissi*) and the adjoining cistern. Hence to the bath of *Mohammed II.* (*Tschukur haman*), and to the mosque of the *Conquerors* (*Mohammedije*). In the neighbourhood of the same is the *horsemarket* (*Athasari*), together with the shops for all the artificers in *saddlery* and *harness*. Preceding under the *aqueduct of Valens* (*Bosdogan kemeri*), the road continues by the mosque of the *Saddlers'-market* (*Serradschobane dschamissi*), and the mosque of the *Cobblers'-market* (*Chawaf-chane dschamissi*). The column of *Marcian* (*Kistaschi*), and south of the same the great square of the *Janissaries*, where the mosque (*Hakimbaschi dschamissi*) stands. From the column of *Marcian* return through the street *Dewechane* to the tomb of *Suleiman Pasha*, to the mosques *Nischandtschi Pasha*, *Schenli-haman*, *Karagunruk* and *Sultan Selim*. Before the latter the *Mine garden* (*Tschukur*

bostan); then to the Rose mosque (*Gül dschamissi*), along the city walls to the gates Aja Kapussi and Jeni Kapussi, through the gate Petri Kapussi to the Fanar, *i. e.*, to the quarter of the Greeks. Here you inspect the Patriarchate of the churches Metochi Agios, Georgios Potyras, Muchlia Panagia, the Wallacbian Palace (*Vlah Serai*), the mosque Fothije dschamissi. Then embark at Fener-iskelesse, and land again at Meit-iskelesse, and return this time from Galata through the so called little hurying ground to Pera.

Fifth Day.—From Pera pass the convent of the Mavlavi Dervishes, descending the Arsenal by land; survey its extensive establishments; then wander this side the harbour to the Ajasma of the All-merciful (*Pantelemonos*), to the mosque of the Sultan Mohammed, to the church of the holy Paraskevi, and to Chasskoi, where the school of the surveyors is. Further onward the barracks of the Bombardiers, the anchor forges for the navy, &c. After examining the wonders of this side the harbour, together with the arrow square (*Okmeidan*) behind it, embark for the Haiwan Serai opposite, where you enter the quarter of the Blacbernes. Next to the wooden gate (*Xylo-porta*), the most remote in this corner of the town, is the Greek church of St. Demetry, and a synagogue by the Lions landing place (*Arslan-iskelessi*). Further on is the church of St. Basil, and by the gate Balat that of St. John, the Armenian church (*Palaios taxiar-ches*); by the gate Egri kapu near the mosque named after it, the church of the Virgin (*Panogia*), and the fountain of St. Nicetas—Tekir Serai, the ancient Greek palace in *Hebdomo*. By the gate of Adrianople, the mosque Kahrie, and that of the Walide, the church of the Madonna (*Kyria tu uranie*), and in the quarter Salinatombuck, the ancient cistern of Bonus. On the road to the Cannon-

gate (*Topkapu*), the church of St. Nicholas, and the mosque Scheich Sulleman; by the gate you pass before the town to the great cemeteries, the suburbs of Daoud Pasha, and Topdschiler to the farms of Tzitzo and Sultan-tschiflick, and come then over Ejoub by the mosque there, and return by that of Seuli Mahmoud Pasha. If time allows, embark here for the sweet waters, or traverse in a caïque the whole harbour from the innermost bight to its fairest curve at Top-hanna.

The Sixth Day.—Embark direct for Jeni Kapu, the new Arah quarter of Constantinople, whence repair to Vlangabostan, where there are not fewer than three holy fountains, one of which is consecrated to St. Phokas. Hence mount to the mosque Chassaki, or the women market (*Avret basar*), where are the column of Arcadius, and the mosque of the Surgeon (*Dscherrab Pascha*), with the not very distant one of the Doctor (*Hekim Ali Pasha*). Northwards of this is the church Egi Marmora and the mosque of the same name, together with the third mine-garden (*Tschukur bostan*), the ancient cistern Mocisia. Hence to the gate Psamatia Kapussi, where Ssulu Monastir, the new Armenian church, then those of the Holy Polykarpos and St. Nicholas. Further on, towards the mosque of Chodscha Mustafa Pacha, near which is the church of the Holy Paraskevi, and not far from it that of Belgrade, in the garden of Ismael Pacha. Leave the city by the gate of Selivria to Balikli, and thence back to the Seven Towers, where you see on the outside the golden gate, inside the state prisons, as far as permission is allowed. From the Seven Towers, you go to the mosque of the master of the stables. Thence to Narli Kapussi, where there is an interminable subterranean passage, which according to tradition is connected with the subterraneous passages of Tschemetche. At the gate

of Narli Kapu embark, and follow the whole length of the city along the banks of the Sea of Marmora, gazing at its walls and towers, and perusing their ancient inscriptions.

Imperial Mosques.

1. *St. Sophia*. *—The old Constantinian cathedral, dedicated to the Eternal Wisdom, i. e., to the Second Divine Person, associated even by Solomon with Jehovah, in the creation of the world. The fate of this illustrious monument of the new Greek architecture during the last 1500 years, from its first construction down to the present time, is sufficiently singular to deserve a circumstantial sinitorical notice and description.

In the twentieth year of the reign of Constantine, A. D. 325, in the same year in which the Council of Nice was opened, and the foundations of the new city walls and palaces of Constantinople were laid, arose also the Temple of Divine Wisdom, the circuit of which was enlarged thirteen years afterwards by the emperor's son, Constantius. In the reign of Arkadius, A. D. 404, the church was burnt down, having been set fire to by the party of St. John of Chrysostom in the tumult excited by their being reduced to exile and want. *Theodosius* rebuilt it in the year 415, and consecrated it on the 11th of January, in the same year in which, after the lapse of every ten years, the festival of the birth of the city was celebrated for the ninth time. In the fifth year of the reign of Justinian it was burnt a second time in the celebrated revolt of the parties of the Hippodrome, and was again reconstructed by Justinian from the very foundations, with infinitely greater splendour and a much more ample circumference.

The above tumult had taken place at the games in January, and already

on the 23rd of February were the foundations laid in the early part of the day. The building lasted seven years, and in December, 538, its completion was celebrated. Twenty years afterwards, the eastern half of the dome fell in and overthrew the holy table, the tabernacle, and the elevated terraco, but Justinian restored the injured church to still greater splendour and durability; and on Christmas eve, of the year 568, its restoration was again celebrated.

The architects employed by Justinian in this masterpiece of architecture, were *Anthenius* of Tralles, and *Isidorus* of Miletus. The cost of the building weighed heavily on the people and all classes of the public functionaries through the newly imposed taxes, insomuch that the salaries even of the professors were applied to the building. The walls and arches were constructed of bricks, but the magnificence and variety of the marble columns surpassed all bounds. Every species of marble, granite, and porphyry, Phrygian, white marble, with rose-coloured stripes, which imitated the blood of Atys, slain at Lynada; green marble from Laconia; blue from Libya; black Celtic marble, with white veins; Bosphorus marble, white with black veins; Thessalian, Molossian, Proconessian marble; Egyptian starred granite and Saitish porphyry were all employed. Amongst these, the largest and most beautiful were the eight porphyry columns which Aurelius had taken away from the Temple of the Sun at Baalbec, and the widow Marina had sent to Rome; the eight green columns from the Temple of Diana at Ephesus, and those which were carried off from Troas, Cyzicus, Athens, and the Cyclades. Thus had all the temples of the old religions contributed to the construction of the Temple of Divine Wisdom, and the edifice of Sophia was supported on the columns of Isis and Osiris, on the pillars of the temples of the Sun and

* From Von Hammer.

Moon at Heliopolis and Ephesus, on that of Pallas at Athens, of Phœbus at Delos, and of Cybele at Cyzicus. Instead of the statues of the gods, the Holy Virgin, the apostles and the evangelists shone upon the walls on dyed and gilded glass with the Cross and the words—*In hoc signo vinces*. In the vestibule of the warriors was a mosaic painting of the archangel Michael mounting guard with a drawn sword, and the sacred cross was planted on the great column which bore the equestrian statue of Justinian. The cross fell down in the earthquake of 1371. Three hundred years before, in 987, a part of the dome had for the second time fallen in and been restored, so that this cupola, so lightly balanced in the air, was not the result of one labour, but is composed partly of the first edifice of Justinian, partly of the second, and partly from the latter, renovated under Basilus and Coustantine. Sultan Mahomed, the conqueror, built the two pillars which support the south-east side towards the sea, and a minaret. Sultan Selim II. built the second adjoining, but somewhat lower minaret, and Sultan Murad III. built the other two minarets on the opposite side towards the north-east. Of the tombs and other pious endowments of the following Sultan, we shall offer a separate notice in the sequel.

The Temple of Sophia, which, during periods of revolt, had twice been in flames,—the first time through the fury of the Arians, the second time through the parties of the Hippodrome, became, after its restoration under Justinian, the theatre of the greatest and most solemn transactions of state, of the nuptials and public church ceremonies of the emperor. Tradition and history united in pronouncing this place of worship, from the moment of its construction, to that in which it was converted into a mosque, to the most

remarkable temple of the Byzantine capital, and of the whole empire. The building itself has been described in detail by Paul Silentiarius in a particular work. A hundred architects superintended it, under whom were placed a hundred masons; 5000 of the latter worked on the right side, and 5000 on the left side, according to the plan laid down by an angel who appeared to the emperor in a dream. The angel appeared a second time as a eunuch in a brilliant white dress on a Saturday to a boy who was guarding the tools of the masons, and ordered him to bring the workmen immediately in order to hasten the building. As the boy refused, the gleaming eunuch swore by the Wisdom, i. e. by the word of God, that he would not depart until the boy returned, and that he in the mean time would watch over the building. When the boy was led before the emperor and could not find the eunuch who had appeared to him, the emperor perceived that it had been an angel, and in order that he might for ever keep his word as guardian of the temple, he sent away the boy laden with presents to pass the rest of his life in the Cyclades, and resolved, according to the word of the angel, to dedicate the church to the *Word of God*, the *Divine Wisdom*. Again the angel appeared a third time as a eunuch in a brilliant white garb, when the building was finished as far as the cupola; but when there was not sufficient money to finish it, he led the mules of the treasury into a subterranean vault, and laded them with 80 cwt. of gold, which they brought to the emperor, who immediately recognized the wonderful hand of the angel in this unexpected caravan of gold. Thus did an angel give the plan, the name and the funds for the construction of this wonder of the middle ages. The emperor advanced the work by his presence, visiting the workmen instead of taking his cus-

tomary siesta, and hastening the progress of the building by extraordinary presents. During these visits he was dressed in coarse linen, his head bound with a cloth, and a stick in his hand. The mortar was made with barley water, and the stones of the foundations were cemented with a mastic made of lime and barley water. By the time that the walls had been raised two yards above ground, 452 cwt. of gold had been already expended. The columns were bound as well on the outside as within with iron clamps, and covered within with lime and oil, and a stucco of many-coloured marble. The tiles on the arch of the cupolas which astonished every eye by their extraordinary lightness and boldness were prepared at Rhodes of a particularly light clay, so that twelve of them did not weigh more than the weight of one ordinary tile. These chalk white tiles bore the inscription: "*God has founded it, and it will not be overthrown. God will support it in the blush of the dawn.*" When the building of the cupolas at length began, the tiles were laid by twelves, and after each layer of twelve tiles, relics were built in, whilst the priests sang hymns and prayers for the durability of the edifice, and the prosperity of the church.

When the niche in the form of a muscle on the east side of the church, where the altar was to be placed, came to be finished, and a difference of opinion had arisen between the emperor and the architect, whether the light should fall through one or two open arched windows, the angel again appeared to the emperor, but clad in imperial purple with red shoes, and instructed him that the light should fall upon the altar through three windows, in honour of the Father, and the Son, and the Holy Ghost. The altar was to be more costly than gold, and consequently it was composed of every species of precious materials, matted together with gold and silver with

crusted pearls and jewels, and its cavity which was called the sea, was then set with the most costly stones. Above the altar rose in the form of a tower the tabernacle (ciborium), on which rested a golden cupola, ornamented with golden lilies, between which was a golden cross, weighing 75 pounds, adorned with precious stones. The seven seats of the priests, together with the throne of the Patriarch, which surrounded the holy altar in a semi-circle from behind, were of silver gilt. The altar (*βημα*) was withdrawn from the eyes of the people by a wooden wall, and this wall, through which three doors covered with a veil led to the sanctuary, were ornamented with gilded pictures of saints, and twelve golden columns. The portion of the church from this wall of separation to the nave was called Solea, corresponding with the terrace-formed elevation which in our churches divides the presbytery from the body of the church, and at the end of it stood the reading desk, or the pulpit, surmounted by a golden dais, with a gold cross, weighing a hundred pounds, and glittering with carbuncles and pearls.

Another, and, indeed, a miraculous silver-gilt cross stood in the depository of the holy vessels. This cross, which was exactly of the same size as our Saviour's, brought from Jerusalem, cured the sick and drove out devils.

The sacred vessels, destined for the twelve great feasts of the year, such as cups, goblets, dishes, and cans, were of the purest gold; and of the chalice-cloths, worked with pearls and jewels, there were alone 42,000. There were twenty-four colossal books of the Evangelists, each of which, with its gold covering, weighed 20 cwt.; and the vino-formed candelabras, of the purest gold, for the high-altar, the pulpit, the upper gallery for the females, and the vestibule, amounted to six thousand of

the purest gold. Besides these, there were two golden candelabras, adorned with carved figures, each weighing 111 lbs., and seven gold crosses, each weighing a cwt. The doors were of ivory, amber, and cedar; the principal door, silver gilt, and three of them veneered with planks, said to be taken from Noah's ark! The form of the holy font in the church, was that of the celebrated Samaritan fountain; and the four trumpets, which were blown above it by angels, were said to be the same, at whose blast the walls of Jericho had been overthrown. The floor was originally to have been paved with plates of gold; but Justinian abandoned this idea, fearing that such step might lead his successors to destroy the work altogether. The ground was, therefore, paved with variegated marble, whose waving lines imitated the advance of the sea; so that from the four corners of the temple, the apparently waving marble flood rolled onwards into the four vestibules, like the four rivers of Paradise.

The forecourt, at present called the *Harem*, enclosed in its centre a water-spout of jasper, in order that the holy ground should not be trodden by the visitors with unwashed feet. But the priests had their own washing place within the church, to the right of the women's gallery, where twelve shells received the rain water, twelve lions, twelve leopards and twelve doves spat it out again. From the lions, as the oldest fountain heads (on which the allegory of the Sun and Nile Lions, i. e. the inundation of the Nile about the period of the Sun entering into Leo, is founded), the spot was named *Leontarium*.

The bringing together and preparation of the building materials, occupied seven years and a half. The building lasted eight years and a half, and the finishing of the whole, therefore, took up sixteen years. When it was finished, and furnished with

all the sacred vessels, the Emperor, on Christmas eve, in the year 538, drove, with four horses, from the palace above the Augusteon to the church, slaughtered a thousand oxen, a thousand sheep, six hundred deer, a thousand pigs, ten thousand cocks and hens, and during three hours, 30,000 measures of corn were distributed among the poor. Accompanied by the patriarch Eutychius, he entered the church, and then ran alone from the entrance of the halls to the pulpit, where, with outstretched arms, he cried: "God be praised, who hath esteemed me worthy to complete such a work. Solomon! I have surpassed thee!"

After the distribution of the corn by the magister, Stategius, three hundred weight of gold were divided among the people. On the following morning, Christmas day, the church was, for the first time, opened, and the sacrifices and thanksgivings continued fourteen days, until the Epiphany.

The church of St. Sophia is in the form of a Grecian cross; of which, the upper end, where stood the altar, is turned towards the east, the lower end towards the west, and the two sides towards the north and south. The east side is towards the square before the seraglio (a part of the ancient Augusteon). The south side is towards the walls of the seraglio, extending opposite to them. Three of its sides are surrounded by vaulted colonnades, covered with cupolas. The fourth side forms the entrance side of the mosque itself; as in our churches, the choir is opposite to the high altar. Immediately to the right of the gate of the principal entrance, rises the ancient belfry of the church of St. Sophia, which appears, however, in its modest elevation, exceedingly humble by the side of the minarets built at the four corners of the church. Close to this ancient belfry, on the right, flows the water

of the great cistern, which occupies the greater portion of the extent of the temple, with subterranean water-vaults. This arrangement of fountains is not the only one provided for the legitimate use of the believers; for in the centre of the forecourt, where formerly stood the great water-spout, flows the water of a fountain; immediately outside the wall of the forecourt in the street, which leads from the principal street to the side gate, there is also a fountain, and another on the outer side of the south-east minaret. The eastern side of the forecourt forms, at the same time, the first vestibule of the church, whither three gates lead from the forecourt, two large ones at the two corners, and a small one close to the ancient belfry. The first forecourt of the church was called, in ancient times, *Narthex*, and was the residence of those who had fallen under the penance of the church, or of the catechumens, who were obliged to wait here until they were received by baptism into the bosom of the church; or, if excommunicated for their sins, were restored to it through penitence. This aisle is, therefore, extremely simple, — destitute of any of the architectural taste which adorns the interior of the church.

The walls are of polished stone, — the floor paved with large flagstones, and furnished with ten gates; — three to the west, through which people entered from the forecourt; one to the north; and one to the south, leading to the two minarets; and five, whence people entered from the first, or outer forecourt, into the second, or interior. This second inner forecourt, longer, broader, and more ornamented than the first, has sixteen gates, five of which lead into the outer court, opposite to which, there are nine others immediately leading into the church; and finally, two side doors; one to the north, and the other to the south. All these doors are of

bronze, adorned with crosses, which the Turks have mutilated. The space between the doors is covered with beautiful watered marble; and above them are still to be seen, the remains of the Mosaic pictures which formerly served as paintings to the doors. The two side-gates lead, each of them, to a vestibule, and through this, to the entrance of the gently sloping ascent of the *gynaikonites*, or female gallery; which, running round three sides of the church, occupies the whole breadth of the inner forecourt, or the place of the choir in our churches. It is sixty paces wide, and has eight ascents (four on each side). Two of these are approachable on either side from the exterior, because they were destined for the women who came into the church from the outside. Two are only steps, which are accessible from the interior of the church, and served for the use of the priests and deacons.

When Justinian commenced the building, the ground on which the right portion of the female choir stood, belonged to an eunuch; the left to a shoemaker. The former sold his ground willingly and cheap; the latter not only demanded double the value, but insisted, moreover, on the privilege that, on the days of the public races on the Hippodrome, public acclamations and obeisance should be addressed to him from the four parties of the Hippodrome, in like manner as to the Emperor. The Emperor, anxious on the one hand, to force nothing in the building of the church against the will of the proprietors, and on the other hand, wishing to amuse himself and the people, allowed the acclamations and the obeisance of the four rival parties to be actually paid to the shoemaker; but he at the same time ordered, as a perpetual memorial, that, at every chariot-race, a shoemaker should sit in the middle of the square, with his back to the chariots about to start, to whom the charioteers, before mounting their chariots, cried, in

mockery, "long life!" and made their bows behind him.

After having descended, as the Europeans generally do, twelve steps from the side-door of the south front, and then mounted the softly rising ascent to the *gynaikonites*, or female choir (this rises without steps, and so gradually, that one may easily ride up it), when standing in the middle of it, just above the inner hall, and above the three centre gates of the church, one sees, at a glance, the magnificent grandour of the edifice, together with the wonderful dome, balanced, as it were, in the air; to which are attached a small half dome on the east and west sides; to which are again joined, on either side, three small cupolas; so that the roof of the temple rising by steps, consists of nine cupolas, of which the great dome forms the highest summit, from which the eye descends to the two half-domes, and from thence to the three small cupolas. The great cupola is so flatly vaulted, that its height is only a sixth of its diameter (which measures 115 feet). The centre of the dome is elevated 180 feet above the ground. The length of the interior of the church is 143 feet, the breadth 269 feet; the former measured from north to south, the latter from east to west. But as the length of a church ought properly to be measured from the altar to the opposite choir, the temple of Sophia is, in reality, broader than it is long. According to the comparison made by Dallaway, of the most celebrated places of worship, the length of the church, or of the mosque of Sophia, is between the length of the Temple of Jupiter Olympus (200 feet long) and the length of the church of St. Denys (275 feet).

Near the four great columns which support the dome, are four others, two towards the east, and two towards the west, which placed in a half-circle with the larger ones support the three semicircular cupolas on either

side. In the four intervening spaces of the great and small columns stand, two and two, porphyry pillars with capitals and pedestals of the most exquisitely beautiful white marble. There are the eight porphyry columns from the Roman Temple of the Sun, of Aurelian, which the Roman Patrician, Marina, received as her dowry, and made over to Justinian; on the north and south sides between the great columns, on either hand, four pillars of the most beautiful green granite support the gallery of the Female Choir. These were brought by the Prætor, Constantine, from the Temple of Diana at Ephesus, for the building of the church, for they are much larger and more beautiful than any other columns. The other four-and-twenty columns of Egyptian granite, which support the weight of the galleries on both sides, are arranged four and four in the six four-cornered divisions which are formed by the large columns and ascents to the choir on the north and south sides of the church. These 24 pillars of Egyptian granite, the former 8 of Serpentine or green marble, and the 8 of porphyry, make together the number 40—so beloved amongst Easterns—which is generally received in buildings of pomp as a number of grandeur and splendour, so that the ruins of Persepolis are to this day called *Tschelsutun*, i. e. the 40 columns. On these 40 columns of the basement rest 60 of the gallery.

Finally, there are 4 middle-sized and three small columns above the doors, so that the whole number of all the columns is 107—the mystic number of columns bestowed to support the House of Wisdom. The 67 columns above are all also of granite or many-coloured marble, fluted in the most beautiful manner, but surmounted with the most fantastic capitals, which neither belong to any of the five orders, nor are like each other.

Of the four great arches which rest on the four great columns, those only on the north and south sides are as it were closed by means of a wall through the columns of the lower female choir, and through the windows of the upper one. But through the arches of the west and east sides the view extends uninterruptedly from the gate of the entrance as far as the semicircle of the altar, or as far as the sanctuary. In the four corners of the great dome vault four seraphim are introduced in mosaic, and on the four vaulted arches there are still to be recognised the sketches of madonnas and pictures of saints. Several of them also adorned the walls, but they are now replaced by colossal inscriptions—truly gigantic patterns of Turkish calligraphy. The names of the four companions of the prophet, *Ebubekr*, *Omar*, *Osman*, and *Ali*, figure as the side pieces of the four six-winged seraphim which the moslem faith acknowledges under the names of the four archangels, *Gabriel*, *Michael*, *Raphael*, and *Isaiah*.

In the cupola itself is inscribed in the most beautiful writing, introduced by *Jakut*, the well known Arabian verse of the Koran: *God is the light of the Heavens and the Earth*.

These inscriptions are the work of a celebrated calligraphist of the name of *Bitschiakdschisade Mustafa Tschelbi* who lived under *Murad IV.*, and executed them according to the plan of the celebrated writing-master, *Kurahisari*. The length of the standing letters, as for example of the *Elif*, is, according to *Ewlia*, 10 yards. According to popular tradition the four figures of the archangels were ancient talismans, which before the birth of the prophet, spoke in times of great distress and gave notice of extraordinary events, but have ever since been mute. According to Orientals, the four arches on which the dome rests, surpass in height and breadth even the four most celebrated arches of eastern palaces, viz. the arches of

Tak Kosra, of *Chawrnak*, of *Sedir*, and those of the palace of *Schedud*. The verse "*God is the light of the heavens and the earth*," on the top of the cupola, is illuminated during the nights of the Ramazan by a sea of rays from some thousands of lamps which, suspended in a triple circle above each other, trace out the vault of the dome. This string of lamps, on which lights are alternately suspended, with ostrich eggs, artificial flowers, and bunches of tinsel, are found in all the mosques, richly adorned in proportion to their size, and producing, when lighted, a singularly magic effect.

The lamps hang, like so many fixed stars on the great firmament; the ostrich eggs by which they are surrounded illuminating them like the planets; and between the fixed stars the bundles of tinsel throw out their bearded and tailed lights like comets. This representation neither springs from the imagination of the author of these lines,* nor did it originally proceed from the Turkish inventors of the arrangement; but they derived it from the Byzantines, as we find in the description of the illumination of *St. Sophia* by *Paulus Silentiarius*:—"There," (these are his words,) "you see canoe-shaped silver lamps suspended in the light air, floating in a sea of light, on which, instead of being laden with goods, they are freighted with fire. Like one who adorning his royal maiden with care and love encircles her with a necklace of precious stones, that she may be arrayed in the splendour of the sun, so has my emperor drawn circles of lamps round all the domes. Some contemplate with pleasure the fiery net of light, others the radiating chandelier, and others the flame of the heavenly sign of the cross. As wanderers in the stilly night contemplate the rising planets, each one watching this or that; one looking at the sweet evening

* Von Hammer.

star, another fixing his admiring eyes on the constellation of Taurus, another on Orion and the Charioteer;—for adorned with various constellations smiles the night from heaven above: so all within the sphere of this glorious building are overjoyed with the rays of the lights, and filled with delight at their sight, the clouds of the mind are dispersed, and the sacred radiance shines on all.”

The grand cupola is lighted with four-and-twenty windows. The ground on which the pulpit, the sacred spring, and the high altar arose, belouged to the doorkeeper, Antiochus, who had as little inclination to sell it as the above-mentioned shoemaker. As he was passionately fond of the chariot races, Stategius, the magistrate, the confidant of the emperor, who had the entire direction of the building, imagined the not very honourable means of having him locked up on the day of the races. Whilst the emperor was at length seated on the hippodrome, Antiochus, after earnest entreaties, was brought before him, and the sale of the ground was forced from him on condition of his being allowed to witness the games, and the contract was signed by the quæstor, and the whole senate in presence of the people, after which the first race commenced. In remembrance of this delay, it was customary ever afterwards to preserve an interval after the emperor had taken his seat on the hippodrome before the chariots were let loose. A more quiet and delicate method was adopted to obtain the consent of the widow, Anua, to part with her house on the site of which the sacristy and the place of baptism were erected outside the church. The house of the widow had been estimated at 85 pounds, but she declared to the functionary who was sent to her, that it would be cheap at 50 cwt. Hereupon the emperor himself went to her to negotiate for its purchase. Affected by such mild-

ness and condescension, the widow threw herself at his feet, and declared that she would take no money for her piece of ground, but requested only that she might be buried near the church in order to receive her purchase-money in heaven at the day of judgment. The emperor promised to fulfil her wishes, and she was buried close to the *Scerophylacium*, where the sacred vessels were kept. The story of the poor widow and the building of the Temple of Sophia recalls the anecdote of the poor woman's hut within the circuit of the imperial palace of Chosru Nuschirvan, who reigning at the same period as Justinian, has immortalized his name by the building of the *Tak kosra*, as the latter has done by that of the church of St. Sophia. When the woman refused to sell her hut, which stood in the way of the execution of the plan, at any price, Nuschirvan ordered that it should remain untouched in the middle of the palace, so that its existence disfigured indeed the building, but illustrated Nuschirvan's love of justice to the end of time. The edifice of Justinian still stands in all its durability, that of Nuschirvan has fallen to the ground as far as the ruins of the great vaulted arch, but the fame of his justice rises like a dome of light in the history of illustrious princes for every future age.

The octagonal form which, in reference to the gnostic *Orgdoas*, has been preserved in so many old churches of the middle ages, is to be found in the Temple of Sophia, not only in the still preserved adjoining building, but also in the tabernacle, which rises as an octagonal tower above the holy table. Its summit terminated in a golden *Lily*, which surrounded the imperial apple and the cross standing upon it. The host itself was enclosed in the body of a silver dove which hovered from heaven over the tabernacle. (The lily, the apple, the cross, and the dove being all of them

symbols of heavenly and original knowledge, which were represented by the Gnostics of the middle ages as mere sensual and carnal knowledge, and as such were misused by the Templars in their churches and monuments.) Let us now examine what stands in the sanctuary of St. Sophia, in the room of the holiest symbols of christian wisdom. The shell-formed cavity in which the high altar and the tabernacle stood was the central point of the large semicircle, around which ran the seven steps of the seats of the priests. As this point exactly faces the east, it could not be used for the *Mihrab*, i. e. for the niche of the Musulman altar which must always be turned towards Mecca, which at Constantinople is towards the south-east. Its direction, therefore, both here and in all the other mosques, which were formerly christian churches, is against all the laws of proportion and architectural propriety, inasmuch as the niche of the *Mihrab*, instead of being in the centre, is turned sideways, so that the assembly of the Moslems, when at prayer, are never placed in a straight line towards the front of the temple, but come to stand always in a sort of diagonal-line obliquely across, since the regulations of Islam command every man to pray with his face turned towards the *Kibla*, i. e. the holy house of the *Caaba* at Mecca. Let the reader imagine then the singularity of the spectacle of the congregation, instead of their faces being turned eastwards, i. e. towards the ancient altar, being now turned to the south-east, i. e. to the niche of the *Mihrab*, thus representing by so many diagonals, as it were, the great transverse stroke which Islam has levelled at Christianity. Opposite the high altar in the centre of the church, where the presbytery terminated, stood the pulpit. On the same line, but not in the middle, but sideways on the south-eastern column, stands the *Minber*, i. e. the pulpit of the

Friday prayer, from which every Friday the *Chiatib* reads the solemn prayer for the Sultan (wherein consists the first of the Rights of Majesty of Islam). Here, as in all the mosques first dedicated to Islam, through the power of arms, the orator still mounts the pulpit with a wooden sword, in memory of the conquest and founding of Islam, which the prophet preached and propagated with the koran in one hand and with the sword in the other. The two flags suspended on either side of the pulpit, denote the victory of Islam over Judaism and Christianity, of the Koran over the Old and New Testament. This pulpit of the Friday reader (*Minber*) is to be found only in the great mosques (Dschami) in which the *Chutbe* is held on the Friday, and differs entirely from the common pulpit for preaching, which in general stands, as it does here, in the centre of the mosque. The present pulpit was placed by Murad IV. on four columns.

The same monarch appointed eight sheiks as preachers, who were obliged alternately to read and expound the word of the Koran every day to the faithful. Murad III., his predecessor, had cleaned the whole mosque and adorned it anew. He ordered the two enormous marble vases to be brought from the island of Marmora, which stand in the lower part of the building, one on either side, between the two porphyry columns of the temple of the sun, each of which holds a thousand measures of corn. They are filled with water for the cooling and refreshment of the believers, and remind one of the holy water fountains in Catholic churches.

On the tops of the minarets glitter highly gilded crescents (the ancient arms of Byzantium, which are to be found on the Byzantine coins); the largest is on the cupola of St. Sophia, instead of the cross. It is fifty yards in diameter, and Sultan Murad III. is

said to have expended fifty thousand dueats on its gilding alone. This erescent is visible a hundred miles out at sea, and is seen from the top of the Bithynian Olympus glittering in the sunshine.

The pious traditions of the Moslems have superadded to the historical records of St. Sophia a notice of several curiosities which are exhibited to the Turks. Amongst others an excavated block of red marble is exhibited as the cradle of our Saviour, and not far from it is a sort of eup, in which Jesus was said to have been washed by Mary, and which, together with the cradle, were brought hither from Bethlehem. These are but Turkish tales, not even alluded to in Byzantine works. There are also to be seen the *sweating column*, the *cold window*, and the *shining stone*, spots visited by Moslem pilgrims as miraculous. The sweating column is in the lowest quadrangle, on the left hand of the entrance to the northern gate out of the forecourt, and the dampness which it emits is considered as a miraculous cure. Not far from the gate where the Sultan proceeds from the square of the Seraglio to the Mosque, and in the vicinity of the *Kibla*, is a window facing the north, where the fresh wind ever blows, and where the celebrated Sheik, *Ak Schemseddin*, the companion of Mahomed II., the conqueror, first expounded the Koran. From that time this spot became sacred to all teachers and scholars. The Sheik *Evlia*, the tutor of the traveller of that name, here read his commentaries on the Koran; and the celebrated traveller, his disciple, in his description of Constantinople, extols the blessings of the cold window as productive for science, probably because, on account of the north wind blowing here in summer, one sits and reads cooler than in any other part of the Mosque. The *shining stone* in the upper gallery, in a window turned towards the west,

a clear transparent stone (by many considered an onyx, but in reality a pure Persian marble, which, being transparent, imbibes the rays of light, and when shone upon by the sun, sparkling reflects them). More wonderful and rare than this shining stone is the illumination of the mosque itself in the seven holy nights of Islam, especially in the *Leiletol Kadi*, i. e. the night of the Predestination (the 27th of the fast month of Ramazan), in which the Koran was sent down from Heaven. In this night the Sultan repairs with his whole suite to *Aja Sofia*, and after having there attended the night service, he retires amidst a procession bearing innumerable many-coloured lanterns to the Seraglio, where the Sultana Walide brings to him a pure virgin. During these nights and at the grand festivals of the Bairam, the whole numerous priesthood of the Mosque are in full movement and the exercise of their duties. The Imans, Sheiks, Chiatibs (the Friday preachers), the Muezzims (those who call to prayer), the Dewr Churan (the readers of the whole Koran), the Naatchuran (the singers of the hymns), the Rewab (the door keepers), the turners out (Ferrash), and the church servants (Kasim), perform for the most part, under names of a similar signification, the services of the old clergy, which consisted of some hundred priests, deacons, sub-deacons, readers, singers, door keepers and lamplighters, who were not less endowed than the servants of the Mosque.

This numerous clergy and a troop of holy virgins dedicated to God, together with a multitude of people of all classes, had crowded into the church of St. Sophia, and sought refuge and succour at the altar, when Mohammed, at the head of the Os-mans, rode victoriously into the city. With difficulty his charger separated the thick crowd of the wretched fugitives, and when he reached the high

altar he sprang from his horse, exclaiming, "There is no God but God, and Mohammed is his prophet." This desecration was the signal for the violation of the sanctuary. The vessels of the temple and of purity, the chalices and the virgins, became a prey to the lust of the conquerors, and instead of the pious worship of divine wisdom, the carnal Sophia held a bloody festival of vengeance and of licence in the desecrated house of the Lord.—*Von Hammer.*

The Mosque of Soleiman, the Magnificent.

This is the most glorious monument of Ottoman architecture, built under the greatest of the Ottoman Sultans, in a style of grandeur worthy of the splendour of his reign, by *Sinan*, the greatest architect of the Ottoman empire, in 1550, and finished in 1555.

The plan of this mosque (which *Grelot* has accurately drawn and described) is, according to its divisions, exactly the same as that of all the 14 great mosques. The quadrangle of the mosque itself is enclosed on the entrance side by the forecourt, and from the side of the high altar by the churchyard. In the middle of the former, which is called *Harem*, is the fountain for the regular purifications before prayer; in the second, which is commonly called the *garden*, rise the cupolas of the mausoleums of the founder, his consort and children. These three quadrangles, which together form an oblong, are surrounded by a wall, which forms the large exterior court. The court immediately facing the entrance, in the middle of which stands the fountain, covered with a cupola, is surrounded on the three other sides with colonnades, which are covered with eight-and-twenty small domes, of which seven stand to the right and left before the entrance of the mosque, and on the opposite side nine stand in a row.

At the four corners of the forecourt rise the four minarets, of unequal height, however; the two first on the outer side of the court being lower and with two galleries; the two others close to the mosque being higher and with three galleries for the criers to prayer. The court, *Harem*, has three doors: one of the mosquos exactly opposite in the centre between the two lower minarets; the two others at the side, each close to one of the high minarets.

The mosque itself is apparently built entirely after the pattern of *St. Sophia*, but with the wish to surpass it; and as regards the regularity of the plan, the perfection of the individual parts, and the harmony of the whole, that wish appears to have been fully attained. The eye is not here shocked, as in the church of *Sophia*, by the distortion and perversion of the pure Greek taste. Its expectations are realized in seeing a master-piece of Saracenic architecture, according to the pattern of the great master-pieces of the purest days of the Chalifate of the *Omniades* in Syria and in Spain, yet betraying nevertheless the vicinity of Greek architecture and its influence in every thing relating to domes and cupolas. The whole system of the cupolas is apparently imitated from that of the church of *Sophia*. The dome is supported by four walled columns, between which, to the right and left (two on either side), the four largest columns of Constantinople are distributed. They measured thirteen feet in circumference on the ground, and their height is in proportion. Two of these columns were seen by *Gylles* whilst being transported from the spot where they stood to the building place of the *Suleimanye*, one of them having supported the virginity-proving statue of *Venus*, the other the statue of *Justinian the Great* on the *Augusteon*. The two others are probably the red columns on which rose

the statues of Theodora and Eudoxia in the palace.

The capitals of these four columns are of white marble, and shine like wreaths of lilies on the memorials of the past, whose associations lie buried beneath them. They support the double gallery which runs round on both sides, and in which treasure chambers are introduced, in which private individuals deposit their ready money when they set out on their travels, or when they do not consider it safe in their own houses from the hand of despotism, which dare not extend its grasp over the pledges deposited in the mosques, or the pious endowments attached to them. Under these galleries are built, on the ground, terrace-formed sofas of stone, on low stumps of pillars, intended for the appointed readers of the Koran, who at stated hours here read it in parts. The altar, the pulpit, and the praying place of the Sultan, are of white marble ornamented with sculpture, with which that of the celebrated pulpit at Sinope can alone be compared. Close to the altar stand two gigantic candelabras of gilded metal, on which proportionately thick wax candles replace the light which falls by day through the clear cut glass of the windows. These glass windows, many of which are ornamented with flowers or with the name of God, are from the glass manufactory of Serchosch Ibrahim, i. e. the drunken Ibrahim, celebrated at the time of the building.

The dome of the Sulcimanye has the same circumference as that of St. Sophia, but it is seven yards higher, and therefore is the less bold and extraordinary, although the Turks considered this greater height as a greater wonder of architecture. On the dome is inscribed the same verso as that on the cupola of St. Sophia—(the 36th of the xxiv Sura:—

“God is the light of heaven and earth. His light is a wisdom on the

wall, in which a lamp burns covered with glass. The glass shines like a star, the lamp is lit with the oil of a blessed tree. No eastern, no western oil, it shines for whoever wills.”

The mosque with its forecourt (Harem) and church-yard, in which is the mausoleum of Suleiman, is surrounded by an exterior forecourt, which measures a thousand paces, and has ten gates, two on the side of the high altar towards the old Seraglio; to the right, to the south, the doors of the school, of the market, of the academy, and of the chief physician; to the west, the doors of the almshouse, of the hospital, and of the Aga of the Janissaries; finally, on the north side, towards the harbour, is the bath-door, where, by means of a staircase of twenty steps, one descends to the bath. On this side there is no exterior wall, but the most magnificent view of the city and the Golden Horn, the opposite suburbs of Pera, Galata, and Top-hanna, the channel of the Bosphorus, and the hills of Asia Minor. Attached to this mosque are endowments of wisdom, piety, and benevolence, viz. three schools, four academies for the four sects of the faithful, another for the reading of the koran, a school of medicine, a hospital, a kitchen for the poor, a resting place for travellers, a library, a fountain, a house of refuge for strangers, and the Mausoleum.

The mosque of Suleiman is the most glorious masterpiece of Ottoman architecture, and possesses, through the name of its founder, still higher claims to a comparison with the temple of Solomon than the church of Sophia, by which Justinian imagined he had surpassed the structure of the wise King. On the cistern which looked towards St. Sophia was the statue of Solomon in bronze, which looked with embarrassment and surprise towards the church, as if to acknowledge that the splendour of his temple must yield to this building;

and as Justinian himself exclaimed, on the day of the consecration, from the holy altar, "I have conquered thee, O Solomon!"—so speaks the shade of Suleiman from its tomb facing St. Sophia,—“I have surpassed thee, O Justinian!”

The Ahmedije,—the Mosque of Sultan Ahmed.

This mosque occupies a part of the Hippodrome, and is not only the chief of all the mosques, but it is the only one in the whole Ottoman empire which has six minarets, *i. e.* two more than Aja Sofia, the Suleimanye, and even the mosque of the sacred house at Mecca. The most remarkable feature in this mosque are the four enormous columns, whose thickness bears no proportion to their height, and each of which consists of three parts. The circumference of each measures 36 yards. They support the dome, and rise outside at its four sides, like so many small towers. The cupola of the great dome is surrounded by four half-cupolas, each of which is joined by two entirely round cupolas, which form, exactly behind the four enormous pillars, the four corners of the mosque, which therefore appears on the outside to be composed of nine cupolas. Round both sides of the mosque, to the right and left, runs a double gallery, one on the outside, the other inside, in which, under the benches for the readers of the Koran, and above, there are treasure vaults for depositing gold and other costly effects, as in the Suleimanyo and other great mosques.

On both sides of the Mihrab stand two enormous candelabras, whose size, as well as the thickness of the wax candles, is in proportion to the gigantic size of the four columns. To the right of the Mihrab is the *Minber*, *i. e.* the pulpit for the Chiatib, or Fri-

day preacher, a masterpiece of art, of hewn stone, according to the pattern of the pulpit at Mecca, covered with a gilded crown, above which rises the gilded crescent. None of the mosques is so rich in valuables of every kind, which are here partly preserved, partly suspended on the wreath of the lamps and in the mosque itself. Its founder, Sultan Ahmed the First, one of the most pious princes of the Ottoman empire, richly endowed this his favourite work, and his example was followed by the nobility. Thus Dschafer Pasha, the Governor of Abyssinia, sent six lamps, set in emeralds, suspended by golden chains. Korans of every form, and in the most beautiful writing, lie on gilded cushions inlaid with mother-of-pearl. On the wall is suspended each time the last covering, or the so called noble dress of the Kaaba, which the pilgrim caravans bring back instead of the present of money with which they are provided on setting out. In consequence of the beautiful site of the Atmeidan, and its open and free communication on every side, the mosque of Sultan Ahmed is the theatre of the great ceremonies of religion and court processions. Aja Sofia may be termed, from its vicinity to the palace, the Court church, the Ahmedje, the State church, or cathedral of Constantinople; for it is hither that the Sultan generally repairs, accompanied by his whole suite, on the two great festivals of the Bairam (the Turkish Easter and Pentecost). This is also the scene of the festivo procession of the pilgrim caravans, and of the solemn meeting of the court and officers of state to celebrate the *Mewlad*, or the festival of the birth of the prophet, which was first instituted by Sultan Murad the Third in 1558. On this occasion the Sultan appears in his greatest splendour, surrounded by all the functionaries of the court and state, to assist in the praises of the

prophet, which are sung by the most melodious voices.

The Mosque of Sultan Mahomet II.

After the conqueror had converted the greatest and most splendid of the churches of the city into mosques, he contemplated the building of his own : a merit which, by the law of the state of Islam, was accorded only to conquering princes, to whom it was allowed to apply to the pious work not only the sweat-and-blood-money of former subjects, but that of the new ; the ransom price of prisoners of war, and the tribute of the conquered lands. The seven principal church mosques are, the Great and Little Sophia, Sethije, and Kahrije, the Rose mosque, Kilisse Dschamissi, and that of the Six Marble Columns. Five others were built by Mohammed entirely from the ground, viz., the great mosque which bears his name, that of the Sbeiks, Abul-wefa, and Buchari, that of the Janissaries, and that of Ejub.

On the spot where stood the church of the Holy Apostles, and the tomb of the emperor, the conqueror built the mosque bearing his own name. The Greek architect Christodulos he remunerated with a whole adjoining street. When Cantemir availed himself, under Ahmed the Third, of the title of this gift, to protect the Christians residing in it against the violence which wished to expel them, it is much more probable that Christodulos enjoyed this present till his death, and left it to his family, than that Mohammed the Second ordered him to be stabbed. Such an act of cruelty deserves as little to be ascribed to the conqueror as the murder of his beloved Irene, which, however well adapted as the subject of a tragedy, cannot be historically proved.

The imperial burial-place in the church of the Holy Apostles was called the *Heroon*, and here reposed the rulers of the Byzantine empire

in coffins of porphyry, granite, serpentine, green, red and white marble from Thessaly, Paros, and the Proconnesus, and of Roman, Synadian, and Hierapolitan stone. These tombs were not desecrated and plundered by the eastern conquerors, the Os-mans, but by the western Latins. These barbarians, who converted the holy vessels into troughs for their horses, the mitres and vestments of the communion into helmets and halters, broke into the tombs of the emperors, and plundered them completely. Then came to light the corpse of Justinian, (after having reposed for seven hundred years in the subterranean vault of the church he had built,) which was robbed by the plunderers of the church and the tombs of all the jewels which had adorned him under ground. It was then that the curtain of St. Sophia, valued at many thousand minæ of silver, was torn into shreds.

After five years' labour the mosque of Mohammed stood finished on the ruins of the church of the Holy Apostles (1469).

It rises somewhat to the north of the spot where the old church stood, on the summit of the fourth of the seven hills, between the two squares *Karaman*, called the great and small *Karaman*. The whole mosque, together with the forecourt and the burial-place behind the *Mihrab*, is elevated on a terrace 4 yards high, from the ground to the gable of the roof being 37 yards high. The *Mihrab*, or niche of the high altar, stands pleasingly for the eye, in the centre, exactly opposite the chief entrance, and not obliquely, as in the mosques restored out of the churches.

The niche of the great altar (*Mihrab*), the chancel of the Friday preacher (*Minber*), the tribune of the emperors, and the place of the prayer-readers, are of white marble, worked smooth in the old simple style. On

the right of the great gate stands on a marble table, in a field of lapis lazuli, the golden raised inscription, the tradition of the prophet respecting Constantinople:—"They will capture Constantinople, and happy the prince, happy the army, which accomplishes this!" The forecourt (Harem) is surrounded on three sides with halls of columns, of which the lead-covered cupolas are borne on pillars of granite and marble. Along three sides of the colonnades runs a marble shining sofa, only interrupted by the gates of entrance. In the middle is a fountain, covered with leaden cupolas, and planted round with high cypresses; between an artificial grating of brass, the water rushes forward through many spouts; the windows of the forecourt, provided with strong gratings, are worked on the outside with many-coloured marble tables; and above the same runs the first Sura of the Koran, cut out in the most beautiful characters. On the side of the mosque, from the side of the great altar, whence there is no exit, is the court of the tombs of the Conqueror and his family. This churehyard, according to the example of the mosque of Medina, where the prophet is buried, is called the garden (*Kausta*); so that every mosque regularly lies in the centre of two courts; the foremost of which, situated before the entrance, is called *the harem*, the latter, lying behind, is called the *garden*. In the *harem*, the faithful wash themselves for prayer; in the garden, the founder reposes from the journey of life, with the expectation of the last day, when all flesh shall rise again as the fresh herb from the great garden of creation.

The environs of the mosque, on both sides, consist of the eight academies (*medresse*) here founded by Mohammed II., and the residence for the endowed students (*Tetimme*); of a diet-house for the poor (*Darol siapet*); an hospital, (*Darol schifa*); a caravan-

serai and a bath; all covered with lead-covered cupolas. On that which is above the school (*Mekteb*), in which the children are taught to read the Koran, next to the door of the forecourt, which is called the *Gate of the Duers*, is a sun-dial, erected by the celebrated astronomer, Ali Kuschdsehi, with the very happily applied verse from the Koran: "Didst thou not see thy Lord, how he extended thy shadow?"

Tradition relates of the founder of the mosque, the Conqueror, and of the Greek architect, Christodulos, the following anecdote, given by Ewlia in his description of travels. The Sultan, enraged at the architect having built his mosque lower than that of St. Sophia, and that he had wilfully sawed off two of the largest and most beautiful columns, ordered that his hands should be cut off as a punishment. On the following day, the architect, accompanied by his bewailing family, repaired to the court of justice before the judge of Constantinople, and sued the Sultan for damages. The judge ordered the Sultan to appear; the latter obeyed the order, in order to respect the law; but he concealed his battle-axe in his girdle. He was about to sit down, but the judge admonished him that the parties, according to the law, had to maintain their rights, standing. After the complaint of the architect had been stated, and after the declaration of the Sultan, that the amputation of hands was nothing more than a just punishment for the mutilated pillars of granite, the judge acknowledged that, however low the mosque might be, in consequence of the architect's mistake, the same was still appropriate as a place of worship, and that, whatever might be the expense of the columns, still they were but stone, and neither flesh nor blood; that the scientific architect had, in this manner, lost his profession; that his future life must be confined to eating and drinking, and increasing

his family; that, consequently, he would fall as a burthen on the Sultan, unless the latter should prefer, in compensation, to allow his own wrist to be cut off. The Sultan settled 20 aspers a-day upon him, with which the architect, being contented, drew up the necessary legal instruments. After all had been concluded, the judge paid to the Sultan the honours due to him, excusing himself at the same time for having delayed doing so, so long as he was performing his magisterial functions. "Thou hast done well!" said the Sultan, "and mark! If you had given the case against the architect and in favour of me, I would have murdered you with this axe." "And," replied the judge, "if my all-gracious Lord and Sultan had refused to abide by my decision, I should have summoned to my aid this servant of justice!" Thus saying, he raised the carpet, under which, a venomous snake shot forth its forked tongue; but, soothed by the judge, immediately crept back beneath the carpet. The Sultan kissed the judge's hand and returned to the seraglio, in order, thenceforth, to regulate his actions according to the rule of justice, and the doctrine of the judge.

Von Hammer enumerates 100 large mosques, called *Dschami*, a word meaning, 'places of meeting;' after which follow the *Mesdschid*, whence our word mosque, meaning 'places of prayer.'

Atmeidan,—the *Hippodrome*.—The most celebrated of all the squares of ancient or modern Constantinople, lies to the S. E. of St. Sophia. At present it is only 250 paces long, and 150 broad; having formerly comprised a part of the space now occupied by the mosque of Sultan Achmot. It was formed by the Emperor Severus. He was obliged to leave a portion of it unfinished, in consequence of the news that the Gauls threatened Rome. The steps

of white marble were carried off in the reign of Solyman the Great by Ibrahim Pasha, who thrice occupied the post of Grand Vizier, to build his palace situated in the neighbourhood; and the pillars of the lower gallery, which were still seen by Gylles, some standing, and some on the ground, became the building materials of the mosque of Suleimanye. Frequent mention is made in the Byzantine history of the bloody scenes which occurred before its gates. It was through the Gate of the Dead, that the infuriated rebels made their way; of whom many were so soon carried out as corpses.

According to the traditions of the Greeks, Enyalios, the son of Poseidon in Libya, was the inventor of the racing of horses to a fixed goal. After him, Erichthonius, the discoverer of chariots, introduced similar games into Greece; but Oenomaëus was the first who founded the races of chariots with four horses. The Romans adopted these festive games from the Etruscans in the very infancy of their state; for the rape of the Sabines took place on the occasion of the Circensian games. The great idea which presided over the origin of this popular spectacle of the ancients was, the representation of the government of the world by the course of the sun and the seven planets. The earth and the sea were represented by the sand of the course, and the canal of water Euripus. The starting of the chariots from the doors represented the sun-rise; their turning at the end of the course round the columns of the goal, the sun-set; the circuit of seven times referred to the seven courses of the planets—to the seven stars of the Bear and the Pleiades; and the four elements, earth, fire, air, and water, were represented in the four colours of the four parties, the green, red, blue, and white.

The patron deities of these and of the whole popular spectacle were,

—Hercules, the leader of the course (Hodegates); and Mercury, the patron of the gymnastic exercises; the Dioscuri, as the tainers of fleet steeds; and Poseidon Zeuxippos, who put the horses to the chariots, and to whom, as the god of good advice, Numa consecrated altars.

Apollonius, of Tyana, erected several of these statues, as well on the Hippodrome, as on the other public places of the city; and their mysterious inscriptions were interpreted as if they referred to the futuro fate of the city. Others named the spot whence each of these statues, which adorned the Hippodrome like a forest, were brought to Constantinople by Constantine, for the improvement of the town and the race-course. These statues were brought together from Athens, Cyzicus, Cæsarea, Tralles, Sardes, Sebastia, Satalia, Chalcis, Antioch, Cyprus, Crete, Rhodes, Chios, Iconium, and Nicæa.

These splendid works of art were destroyed by the Latins, on the capture of Constantinople by Baldwin and Dandolo. For a detailed description of the statues and edifices of the ancient Hippodrome, we refer the reader to the invaluable work of Von Hammer.

“The obelisk of granite or Thebaic stone, is still in the Atmeidan; it is a four-cornered pyramid, of one single piece, about fifty feet high, terminating in a point, covered with hieroglyphics, now unintelligible; a proof, however, of its being very ancient, and wrought in Egypt. By the Greek and Latin inscriptions at the base, we learn that the Emperor Theodosius caused it to be set up again, after it had lain on the ground a considerable time. The machines which were made use of in rearing it, are represented in bas-relief. Nicetas, in the life of St. Ignatius, patriarch of Constantinople, observes, that this obelisk had at its top, a brazen pine-apple,

which was thrown down by an earthquake.

“Hardly are seen the remains of another obelisk with four faces, built with different pieces of marble; the tip of it has fallen, and the rest cannot long continue. This obelisk was covered over with brazen plates, as is apparent from the holes made to receive the pegs that fastened them to the marble. These plates were certainly set off with bas-reliefs and other ornaments; for the inscription at the bottom speaks of it as a work altogether marvellous. Bondelmont, in his description of Constantinople, makes the other obelisk to be 24 cubits high, and this 58: perhaps it supported the brazen column of the three serpents. This column is about 15 feet high, formed by three serpents, turned spirally like a roll of tobacco; their size diminishes gradually from the base as far as the necks of the serpent, and their heads spreading on the sides like a tripod, compose a kind of capital. Sultan Murad is said to have broken away the head of one of them; the pillar was thrown down, and both the other heads taken away in 1700, after the peace of Carlowitz. What is become of them, nobody can tell; but the rest has been set up again, and is among the obelisks, at like distance from each other. This column of brass is of the very earliest date, supposed to be brought from Delphi, where it served to bear up that famous golden tripod, which the Greeks, after the battle of Plataea, found in the camp of Mardonius.”

The Burnt Column stands in the street called Adrianople; and well it may be so called, for it is so black and smoke-dried by the frequent fires that have happened to the houses thereabouts, it is no easy matter to find out what it is made of. But, upon a narrow inspection, it appears to be of porphyry stones, the

jointures hid with copper rings. It is thought that Constantine's statue stood on it. By the inscription we learn "that that admirable piece of workmanship was restored by the most pious Emperor Manuel Commenes." Glycas reports that, towards the close of the reign of Nicephorus Botoniates, who was shaven and put into a cloister, Constantine's column was struck with lightning, and that this column supported the figure of Apollo, then called by that emperor's name. The column called Historical, so named from the military actions of the Emperor Arcadius being sculptured on its base, but of which the pedestal only now remains, is to be found near a bazaar to the west of the Hippodrome.

The Slave Market.—This scene, which has excited so much horror amongst Gothic nations, from their entire ignorance of the meaning of the word slave, as understood in the East, deserves to be visited. The uncertainty attending the fate of the individuals exposed for sale, as to whether their lot may be cast in the family of a wealthy and humane, or avaricious and hard taskmaster, naturally places them in a situation of anxiety and alarm. But when it is borne in mind that the word *slave*, as understood in the West, has no existence in the institutions of the East, and that the word thus misapplied, signifies in the East, a person purchased to be the adopted son or daughter of the proprietor, one of the most revolting notions attached to Turkish customs is at once dispelled.

With regard to the females thus offered for sale—they belong to two classes. One are sold for wives, the other for servants. The former, belonging to the most illustrious families of Georgia, Circassia, or the provinces, are entrusted by their parents to the Commissioner, who is responsible for any insult or affront to which they may be exposed, whilst the fe-

males themselves enjoy the absolute right of refusal to be sold to any one whom they dislike. Once purchased, they become, by the Mussulman law, the wives of their lords. Their dowry and portion is settled upon them by law; and, should their husbands misuse them, or violate the nuptial vow, they can sue for a divorce, and obtain back their dowry and marriage settlement. With regard to the class of servants, they are bought to be the slaves, not of the master, but of his wife. He has no property in them whatever, but he is bound to protect them through life, and to contribute according to his rank to their future settlement in the world. As regards the male slaves, they rise with the condition of their master; and when it is considered that Halil Pasha, the son-in-law of the late Sultan, was bought as a slave by the present Seraskier Chosruf Pasha, himself once a Georgian slave, the whole fabric of imposture and fanaticism, so long cherished on the subject in the West, at once falls to the ground.

The column of Theodosius, within the seraglio garden, is of the Corinthian order, and fifty feet in height. It is surmounted by a handsome capital of verde antique, and it bears the following inscription: "Fortunæ Reduci ob devictos Gothos."

The Cistern of Constantine, now called *Binderik*, or the thousand and one pillars, and *Yerebatan Serai*, the subterranean palace, is at a little distance from the Burnt Column, in a quarter of the town anciently called *Lausus*. It has now the appearance of a suite of gloomy dungeons, and was occupied, when Mr. Hobhouse visited it, by "a number of half-naked pallid wretches, employed in twisting silk through all the long corridors by the glare of torches. The roof of this reservoir, apparently that of Philoxenus, was supported by a double tier, consisting altogether of 124 pillars, of which only the upper

half are now cleared from the earth.* The cistern *Asparis*," continues Mr. Hobhouse, "constructed by Aspares and Ardaburius, in the reign of Leo, who destroyed the founders of it in the reservoir itself, may be that of eighty columns near the mosque of Laleli, on the third hill. *Tchukour-Bostan*, now a herb-garden within a high-walled enclosure, between *Tekkuri-Serai* and *Ederne-Kapoussi*, is supposed by Le Chevalier to be the cistern called from a neighbouring church *Mocisia*; but it corresponds more precisely with that which was constructed by Bonus, a patrician, in the time of the Emperor Heraclius, at the back of the Hebdomon (*Tekkuri-Serai*), and which had lost its columns and chambers, and was a garden when seen by Gylles. The same person mentions another cistern, containing cultivated ground, near the mosque of Sultan Selim, on the back of the fifth hill. A subterranean corridor of 24 columns near the Seven Towers, and some ancient remains between the public bath *Tchukour-Hamam*, and the mosque called *Scirek-Dschamissi*, belong also to three other cisterns.

"*Bostjohan-Kemeri*, the aqueduct of Valens, is in a thinly-inhabited part of the town, near *At-Bazar* (the borse-market), connecting what are called the third and fourth hills. The double row of forty Gothic arches seems to have been rebuilt by Soleiman out of the old materials of intermixed stone and tile, and probably in the ancient form. Although still used to convey water, it is half in ruins, and has the decay without the grace of antiquity; but these mighty arches, these aerial chambers, the admiration of the Byzantines, have, as an architectural monument, nothing either grand or agreeable.

"The 180 *hans* of Constantinople are so many immenso stone barracks or

closed squares, which have, like the baths, every recommendation except architectural elegance. The court of *Valide-Han*, which we visited, and which is reckoned one of the best in Constantinople, is ornamented with a thin grove of trees, with two handsome fountains; and the building, besides warehouses and stables on the ground-floor, has three stories or galleries, one above the other, with ranges of small chambers, each of which is kept neat and clean by the servants of the *han*, and fitted up for the time with the carpets and slender wardrobe of the several occupiers. The generality of the *hans* are for travelling merchants; but the chambers of the one we visited were let out as counting-houses to some natives, whose dwellings were in Galata, Pera, or some distant quarter of the city. These useful edifices are the work of the Ottoman sultans, and of other munificent individuals; so that strangers, with the exception of a small present to the servant on departing, are gratuitously lodged, and during their residence in the city, are masters of their rooms, of which they keep the keys. They are for all men, of whatever quality, condition, country, or religion, soever: and there the poorest have room to lodge in, and the richest have no more. The construction of them has contributed to attract the merchants and the merchandise of the furthest boundaries of Africa and Asia to the capital of Turkey.† During fires or insurrec-

+ "The commercial intercourse of distant nations seems congenial to the spirit of the Mahometan religion, and it has been promoted not only by the chief injunction of that system, the pilgrimage to Mecca, but by various other regulations of useful piety, which facilitate the progress and contribute to the comfort of travellers. Hospitality in the East is still a duty, and the Mussulman esteems the construction of a fountain or a caravanserai in the wilderness, as an act of devotion not less sincere than serviceable. Thus also he cherishes the camel, not only as the favourite of his Prophet, but as the

* Dr. Dallaway, not recognising the double set of columns, makes the number only 212.

tions, their iron gates are closed, and they afford complete security to the persons as well as the goods of the merchants.

"The covered Bazars of Constantinople have more the appearance of a row of booths in a fair, than a street of shops. Yet, the arrangement and exposure of their various and gaudy articles would astonish a person acquainted even with the splendour of London: one alley glitters on each side of you for a hundred yards with yellow morocco; you turn into another fringed with Indian shawls, or east your eye down a long vista lined with muslin draperies or robes of ermines and fur. The crowd in the Bazars, consisting chiefly of ladies, renders it difficult to pass through them, especially as more ceremony is required than amongst the well-dressed mob of an opera-house; and such are the extent and intricacy of these covered ways, that it would be

ship of the desert. The oriental travelling merchant, a character with which we become acquainted in the very outset of history (Genesis xxxvii. 25), is the favourite and the friend of Islamism. For the few days of the annual pilgrimage, the fair of Mecca, until the late disturbances of Arabia, was the greatest perhaps on the face of the earth. (Robertson's Historical Disquisition concerning India, sect. iii. edit. quart.) From that centre, a constant and abundant supply of a thousand useful and luxurious commodities diverged in a variety and abundance sufficient for the real or fancied wants of every region of the eastern hemisphere. The communication of the commodities of distant regions by land-carriage, has, notwithstanding the progress of navigation, increased, instead of diminished in modern times; a curious fact, illustrated and explained by the eloquent and learned author to whom I have just referred. The same person will carry sulphur from Persia to China; from China to Greece, porcelain; from Greece to India, gold studs; from India to Aleppo, steel; from Aleppo to Yemen, glass; and from Yemen to Persia, painted calicoes. It is by the aid of the caravan, that the shawls of Cachemire, the muslins of Bengal, and the diamonds of Golconda, as well as the gold and ivory of Southern Africa, are to be met with in the bazaars of Constantinople."

a tiresome task to roam through the half of them in one morning.

"Not only these Bazars, but those which more resemble open streets, are severally allotted to particular trades and merchandise, after the manner of Athens, of Rome, and of this city when under the dominion of the Greeks. The shops of jewellers and engravers of precious stones occupy one quarter; those of the goldsmiths, another. The curriers and leather-workers, as well as horse-dealers, all live at At-Bazar. Misir-Tscharehi is a long line of drug-repositories. All the Mueha coffee is ground by hand in Tahmis-Bazar. The ancient Charto-Pratia of the eastern capital may be recognised in Tusuk-Bazar, which is tenanted by the sellers of paper, and the copiers of manuscripts. The artists are all Turks; we saw them at their labours. Some were copying, others illuminating books; and many of them were employed in giving the gloss which is found on all their writing-paper, and which they produce by placing the sheets in box frames, and perseveringly rubbing the surface with a chalcidonic amethyst, or piece of jasper, let into the end of a short stick;—a contrivance which is applied by our own artisans in polishing other substances. Those acquainted with oriental literature, would naturally resort to the shops of Tusuk-Bazar; and, as I understand, would meet with most of the books in any repute in the East."

The Fountains.

Water is to the Eastern the symbol of the principle of life, and the words of the Koran, "By water every thing lives," is almost universally inscribed on the great fountains.

The fountain before the great gate of the Seraglio, built in the reign of Ahmed III., is a large quadrangular water castle, the roof of which bends out like a pagoda, and whose corners

are cut off. On all the four great sides, as well as on the four cut off corners, gold inscriptions on azure ground celebrate the praise of this treasure, whose waters far excel those of *Semsen*, i. e., the Sacred Fountain of Mekka, and of *Selsebils*, i. e., the Well of Paradise.

Suuk Tschesme, the cold spring close to the gate of the Seraglio, called after it, between the Alai Kiosk and the great gate of the Seraglio.

Notwithstanding the praise which the inscription of the first fountain contains, its water is still not the best at Constantinople. The preference belongs to that of "*Sineon's Fountain*" before the gate of the old Seraglio which faces the east. Mahomet II., after having had all the water of the capital analyzed by connoisseurs, found this spring the lightest, and immediately ordered that every day three horseloads, each of 20 okes, should be brought to the new Seraglio in silver bottles. The latter were closed in the presence of the superintendent of the water, by persons sent for the purpose, with soft wax, on which a seal was placed.

The fountain of *Sultan Achmed*, in the street of the Porte, near the iron gate of the Seraglio.

The fountain of the Sultana *Seineb*, exactly opposite Aja Sofia. Such, with the Fountain of Top-hanna already mentioned, are amongst the most beautiful ornaments of the city. They are innumerable, and well repay the lingering regards of the traveller from the beauty of their structure, the comfort they afford to the population, and the various inscriptions with which they are adorned. Von Hammer has dedicated several pages to the translation of them.

The Seven Towers called *Jedi Kouli*.

He saw with his own eyes the moon was round,
Was also certain that the earth was square,
Because he had journey'd fifty miles, and
found

No sign that it was circular any where ;

His empire also was without a bound :

'Tis true, a little troubled here and there,
By rebel pachas, and encroaching gjaours,
But then they never came to "the Seven
Towers;" .

Except in shape of envoys, who were sent
To lodge there when a war broke out,
according

To the true law of nations, which ne'er meant
Those scoundrels, who have never had a
sword in

Their dirty diplomatic hands, to vent
Their spleen in making strife, and safely
wording

Their lies, yelep'd despatches, without risk or
The singeing of a single inky whisker.

This mass of building stands isolated at the W. angle of Constantinople, where the walls which cross the promontory join the sea of Marmora. This imperial castle, once a state prison, is now rarely used as such ; three of the towers have nearly disappeared, and the whole building is in a state of dilapidation. One of the towers was thrown down by an earthquake in 1768. Those remaining are 200 feet high. The original fortress was constructed soon after the foundation of the city ; it was strengthened by two additional towers by Theodosius. When Mohammed took the city, he found it almost a ruin, but repaired and strengthened it considerably. It was afterwards the chief garrison of the Jannissaries, and became a state prison.

A small open court where heads were piled till they overtopped the wall is called the Place of Heads.

The garrison consists of only a few soldiers, who will sometimes permit the stranger to enter the court privately on the receipt of a backsheesh, but it is more advisable to be provided with a teskero, which is easily obtained.

The Tombs of *Ali Pasha* and his family are on an elevated platform, that extends along the road-side in a burying ground, without the Selivria Kapoussi. They consist of five turbaned tomb-stones of white marble, with gilt inscriptions, in the follow-

ing order: 1st, Ali Pasha; 2nd, His second son Veli Pasha of Tricala; His eldest son Mouetar Pasha of Avlona; 4th, His youngest son Salik Pasha of Lepanto; 5th, Mohammed Pasha of Delvino, son of Veli. The inscriptions record the name and rank of the deceased, and that they were all put to death by beheading. An interesting account of the details of the death and family of Ali Pasha will be found in Dr. Walsh's narrative.

Baths.—There are about 130 of these establishments dispersed through various parts of the city. Some of them are constructed of marble, but in general their external appearance offers nothing very remarkable. They are divided into a number of circular rooms, lighted from the top by cupolas thickly perforated, and studded with small hemispherical glasses. The rooms are sufficiently spacious to admit a number of bathers at the same time. The outer apartment is the largest; a considerable number of men may be seen there lying on separate couches, reposing after their ablutions. The Frank may enter into any of them on the days not set apart for the women.

Cemeteries. The numerous cemeteries scattered through the city and in its vicinity are among its greatest ornaments. The people of every creed at Constantinople have distinct quarters allotted to them. The groves of dark cypresses, with their turbaned stones of white marble, belong exclusively to the Moslems. From remote antiquity it has been the custom among Oriental nations to plant a tree at the birth, and another at the death, of each member of a family; and a cypress is always planted at each Mussulman's grave. As no grave is ever opened a second time, these burial grounds have become vast forests, extending for miles round the city and its suburbs. The tomb-stones of the Turks are of white marble, and not unfrequently shaped

from ancient columns and marbles. A turban surmounting the stone distinguishes the graves of the males; those of the females are simply ornamented with a rose branch. The rank and condition of the deceased are distinguished by the form of the turban. The number of stones that may be observed from which the turban has been recently severed, are the tombs of the Janissaries. Nothing is more touching than to see beneath the shade of some dark cypress, solitary men absorbed in prayer, or groups of women sitting over the graves of departed friends, with whom, in deep abstraction, they seem to hold communion, or supplying with water the flowers planted in cavities left expressly in each of them. Multitudes of turtle doves frequent these gloomy cemeteries, and hold divided sway, with hats and owls. Some of the latter, of prodigious size and amazing age, startle the twilight wanderer by bouncing out of the thick ivy like demons of the forest. Burying within the city is strictly prohibited. The aromatic odour of the cypress is supposed to neutralize all pestilential exhalations.

The Turks suppose the soul to be in a state of torment from the period of death to that of burial. The funerals therefore take place as soon as possible. The only occasion when a Turk is seen to walk at a quick pace is when carrying a body towards the cemetery. The Koran declares that he who carries a body for 40 paces procures for himself the expiation of a great sin. Coffins are not used, when the body is deposited in the grave. Thin boards are placed over it to prevent the earth from pressing on it.

The Platanus, Mulberry, and Terebinth, or Turpentine tree, shade the cemeteries of the Rajahs. Among these the cemetery of the Armenians is pre-eminently beautiful. The Terebinth tree predominates there, and

grows to a prodigious size. An inscription on the Armenian tombs records the name of the deceased, and rudely carved devices represent his profession and the manner of his death. The Armenians assert that none of their community is ever executed for a real crime, and therefore consider it no disgrace if any of them are hanged or strangled. Beyond Pera are extensive cemeteries belonging to every race. The "petits champs des morts," at Pera, is a fashionable promenade.

The *Arsenal or Naval Dock Yard, Tershanna*, derives its name from the Persian word, *Ters* (ships), and *Hanna* (a place for artificers). It is situated at the upper end of the Golden Horn, in the suburb of Cassin Pasha.

The water is deep enough to float large ships of war close to the land, and the enclosure comprises docks, workshops, stores, and steam engines. Great activity universally prevails. The artificers are chiefly Greeks and Armenians. The director of ship-building is an American of great talent and reputation. The enormous ships of war lately built in this dock-yard, are the astonishment of every one who beholds them. Some of these carry 140 guns of great calibre, and rise to a prodigious height above the water; the guns, sails, &c. are of the best materials. Their crews frequently amount to 2000 men, chiefly boys, drawn by conscription, boatmen of the Bosphorus or Rayah Greeks, and are therefore wretchedly manned. The Turks have made the most astonishing progress of late years in naval science.

In the rear of the arsenal are the picturesque ruins of a palace formerly the residence of the Capitan Pasha, the Lord High Admiral of the Turkish Empire.

The *Bagnio* is close to the arsenal, and the traveller will do well to examine the interior of this edifice, rendered so celebrated by the terrific

description of its horrors in Anastasius.

Barracks, Schools, and Hospitals have been erected in different parts of the metropolis and its vicinity by the late Sultan. Four vast quadrangular buildings have been erected on the European side without the walls, and one at Scutari, founded by Selim, has been restored. Within Stamboul are three or four smaller ones for infantry, one for cavalry at Dolma Bashee, two for artillery at Topkhanna, and a handsome edifice on the hill beyond Pera. These establishments are exceedingly well worth visiting, and permission is easily obtained from the officer on duty. Nothing can form a more pleasing sight than the commodious well-ventilated apartments for the use of the soldiers, and the order and regularity observable throughout.

In all the great Barracks there are Schools, where young men are prepared for the military service. In addition to the numerous seminaries attached to the mosques, various other institutions have been founded by Government. The Military College which occupies the hill above Dolma Basbee is one of the most important of these institutions. 300 students are lodged, fed, and instructed gratuitously for the army. Many of the professors are Europeans, and European languages are taught there.

This Military College is under the very efficient superintendence of Azmi Bey, who resided in England for some little time. He is most courteous towards strangers, and, upon application, will give full permission to inspect the establishment. Attached to it is a small but beautiful mosque, whither the Sultan occasionally repairs for his devotions, inspecting the Collego at the same time.

Nearly opposite this Military College is a model farm, worked by an

Englishman and his family, Mr. Simons, under the protection of the Turkish Government, for the purpose of improving Turkish agriculture, and affording to all who desire it the means of information.

The Military Hospital is one of the most remarkable of the Turkish institutions. It is situated on a hillock on the W. side of Stamboul, called Maltapesa, where, according to tradition, Mohammed placed his cannon, when directed against the city in the last siege. The establishment is admirably regulated; the different wards are clean and well ventilated. The laboratory and the kitchen are as well organized as any in France or England. The medical men are of different nations, and speak French and Italian fluently.

No plague-patients are admitted into the military hospitals; when a suspected case appears, the patient is removed to an isolated house at a little distance in the country. Every precaution is used to prevent this malady getting into the barracks. A small wooden room at the entrance of each is allotted to fumigation; here each soldier is shut up on his return from the city, and aromatic herbs are burned beneath, that the smoke ascending through the boards may remove the danger of contagion—a practice which has proved very successful. When the plague rages in the capital, encampments are formed in the mountains, where families and persons suspected of infection are sent, and kept apart in tents under a military guard.

The Plague Hospital is an establishment which few strangers have courage or inclination to visit.

The Dogs of Constantinople are amongst its wonders; these animals are not the property of any individual, but supported by all. Their litters are never destroyed, and they are the only scavengers of the city. They feed upon the offal from butchers'

shops, private houses, carcases of animals, and they may be constantly seen prowling along the edge of the water in search of any headless trunks that may be washed ashore.

This has furnished Lord Byron with a fine passage in the *Siege of Corinth*.

And he saw the lean dogs beneath the wall
Hold o'er the dead their carnival,
Gorging and growling o'er carcass and limb:
They were too busy to bark at him!
From a Tartar's skull they had stripped the
flesh
As ye peel the fig when the fruit is fresh:
And their white tusks crunched o'er the
whiter skull
As it slipp'd through their jaws, when their
edge grew dull,
As they lazily mumbled the bones of the
dead,
When they scarce could rise from the spot
where they fed:
So well had they broken a lingering fast
With those who had fallen for that night's
repast.

Dogs are never domesticated within private dwellings. Mosques, and their enclosures, are carefully guarded, lest they should be polluted by them, and they are moreover esteemed susceptible of plague. Each belongs to a district of his own. The most rigid police is observed by them, and should a vagrant dog invade his neighbour's territory, the whole posse immediately assail him.

THE EUROPEAN SHORE OF THE BOSPHORUS.

The European with the Asian shore
Sprinkled with palaces; the ocean stream
Here and there studded with a seventy-four;
Sophia's cupola with golden gleam;
The cypress groves; Olympus high and hoar:
The twelve isles, and the more than I
could dream,
Far less describe, present the very view
Which charm'd the charming Mary Mon-
tagne.

Nothing can exceed the beauty of the scenery along the banks of the Bosphorus, which deserve to occupy the attention of the traveller for weeks

and months. Proceeding from village to village we shall describe each locality along the European shore to the Cyanæan rocks at the mouth of the Black Sea, then cross over to Asia, following the Asiatic coast from place to place back to Scutari.

This extraordinary channel connecting the Pontus and the Propontis (the Euxine and the sea of Marmora), forms in its windings a chain of seven lakes. According to the laws of all estuaries these seven windings are indicated by seven promontories, forming as many corresponding bays on the opposite shore, in the same manner as on the other hand seven bays on the European side correspond with seven promontories on the Asiatic. Seven currents in different directions follow the windings of the shore. Each has a counter current, whereby the water driven with violence into the separate bays thence flows upwards in an opposite direction in the other half of the channel. The first promontory on the European side is that of *Top-hanna* (Metopon), which at the same time closes the harbour, and commences the Bosphorus. The next we come to is *Orta Koi*. *Arnaud Koi*, or *Defterdar buruni*, is the third; *Rumili Hissar*, at the narrowest part of the Bosphorus, the fourth; *Jeni Koi*, the fifth; *Rumili Kawak*, at the upper strait of the Bosphorus, the sixth; and lastly the promontory of the *Lighthouse*, at the mouth, the seventh.

On examining the map, it will be found that these seven European promontories have as many corresponding bays on the Asiatic side, and that with the seven bays on the European side, the following seven promontories on the Asiatic side correspond: the first, that of *Scutari*; the second, *Kandilli*; the third, *Kandlische*; the fourth, the point of land of *Unur Koi* (opposite *Therapia*); the fifth, the foot of the *Giant's Mountain*; the sixth, *Anatoli*

Kawak, at the upper strait of the Bosphorus; the seventh, the promontory of the *Asiatic Lighthouse*, at the mouth of the Bosphorus. The seven great bays on the European side are, first, the bay of *Dolmabaghdsche*, the greatest indenture of the shore, which from *Top-hanna* curves inwards as far as *Orta Koi*; the second, the bay of *Kuru Tschesme*; third, that of *Bebek*. Much larger than these three bays, lying in the lower half of the Bosphorus, are the four following ones in the upper part, viz., fourth, *Baltaliman*; the bay of *Bayukdere*, the largest of all, since it receives and turns round the whole volume of the first current of the Bosphorus from its mouth. The Asiatic Bays are, first, that of *Tschengel Koi*, corresponding with the promontory of *Orta Koi*; second, the mouth of *Göksu*, opposite *Rumili Hissar*; third, *Ischibukli*, corresponding with the promontory of *Jeni Koi*; fourth, *Unkiar Skelessi*, i. e. the emperor's landing-place; fifth, the harbour of *Anatoli Kawak* (the ancient *Hieron*); sixth and seventh, the two harbours of *Ketscheli liman* and *Porias liman*.

Funduklu.—This suburb may be considered a continuation of *Top-hanna*. The name is derived from *Funduk*, which has the double meaning of a hazle-nut and a large inn. On the shore there formerly stood an altar of *Ajax* and the temple of *Ptolomæas Philadelphos*, to whom the Byzantines paid divine honours.

Dolmabaghdsche means the bean-garden, and is the first imperial palaco on this side the Bosphorus, which was subsequently united with the adjoining summer palaco of *Beschiktasche*. The two words *Kabatash*, i. e. the rough stone, and *Beshiktash*, the cradle stone, undoubtedly refer to the celebrated *Petra Thermastis*, noticed by *Dionysius* in his description of the Bosphorus, as a rock distinguished for its form. Op-

posite to this rock the merchantships are generally moored, whilst higher up, towards *Beschiktasche*, the ships of war lie at anchor previous to sailing from Constantinople. This is the rock whose roadstead was formerly called *Pentecontoricon*, that is, the roadstead of the fifty-oared ships, because here Taurus, the Scythian, on his way to Crete, anchored with his fifty-oared vessels. Close to *Kabatash*, on the shore, is the mosque of Auni Effendi, and further up, immediately before *Dolmabaghdsche*, is the monument of Chaireddin (Barbarossa), the great Turkish naval hero; it stands conspicuous from the sea, like the tumulus of Achilles, and the tomb of Themistocles.

Nothing can be more picturesquely beautiful than this simple monument, covered with moss and ivy on the shore of the rendezvous of the Ottoman fleets with which Chaireddin first covered the sea whose waves kiss the foot of the tomb of their great ruler. Destitute of the inscriptions which are so frequently lavished on Turkish tombs, it commemorates the name of the mighty hero in the midst of the roaring waves of tempestuous times, and the howling of revolutionary winds. Barbarossa's name was the terror of the Christian fleets, and Chaireddin's memory will live until the latest hour of the Ottoman sway. His tomb addresses the ships of the Archipelago cleaving the waves of the Bosphorus in the words of Archytas to the mariner—

Quanquam festivas non est mora longa,
licebat
Injecto ter pulvere curras.

Beschiktasche. — Close to the garden and the garden-palace of *Dolmabaghdsche*, are the gardens and summer palace of *Beschiktasche*, which has ever been the most cherished residence of the Ottoman Sultans in the fine season. This preference it owes to its lovely situation be-

tween two romantic valleys, and to the enchanting prospect as well from the shore as from the heights rising behind the palace. The valleys are public walks, and as such, as almost everywhere in Turkey, are consecrated by tombs as places of pilgrimage, but the gardens of the summer palaces are closed from the intrusion and view of strangers by high walls, whilst at *Dolmabaghdsche*, at least the kitchen garden which is close to the shore, is visible and accessible through the railings. The beauty of the gardens enclosed behind the walls may be imagined from the towering cypresses rising above them, and the richness of their vegetation is betrayed by the luxuriance of the creepers which spread their foliage over the naked stone, entirely clothing the inner wall, and forming on the outside a complete frame-work of verdure.

Its greatest beauty is in the spring, when its numerous fruit gardens are covered with a mantle of flowers. Hence the walk from *Dolmabaghdsche* to *Beschiktasche* is never so lovely as in the eight days of the fullest blossom, in which the whole neighbourhood is a living commentary on all the oriental spring festivals and vernal poems.

This palace was erected in 1679. In those early days, as now, it was customary for the Imperial fleet before setting sail to anchor between *Beschiktasche* and *Kabatash*, and to salute the Imperial Palace. From that period the departure of the Sultan from the winter palace in the *Seraglio* to the summer palace at *Beschiktasche*, has been a standing record in the history of the empire, as probably the departure of the ancient Persian monarchs from *Babylon* to *Hamadan* and *Susa* was a leading subject of notice in the annals of the Persian monarchy.

The convent of the *Mevlewis*, close to the sea, is one of the most beautiful and most frequented spots in

the neighbourhood of Constantinople. Near this is the second convent of Jahja Effendi, i. e. the Lord John, a pious man to whom Sultan Murad III. erected a monument, which is frequented every Wednesday by crowds of pedestrians from the city. This tomb of Jahja Effendi and the above-mentioned monument of Chair-eddin are amongst the most deserving objects of the traveller's attention.

The Greek name of Beschiktasehe was formerly *Dipdokion*, or the double column. It was here that a portion of the Venetian fleet landed which besieged Constantinople under the command of Dandolo, whilst his galleys anchored opposite to Seutari. Here, in fine, and not at *Baltaliman*, Mohammed II., in the above-mentioned harbour, ordered the flat boats and flat ships which he had prepared to be transported by land to the end of the harbour of Constantinople, where, opposite to Eyub, they were launched, so that, to the astonishment of the besieged, the harbour was suddenly covered with a hostile fleet. The passage in *Ducas* which decides on this spot is as follows:—

“He ordered a road to be made through the valleys lying at the back of Galata to the end of the horned bay (the harbour) opposite to *Kosmidion*, Eyub. They levelled the road as much as they could, and when they had placed two oared ships on rollers, he ordered their sails to be hoisted, and the ships to be drawn over the dry land from the passage to the mouth of the harbour in the Keratic Bay, which was immediately carried into execution.”

Kuru Tschesme.—Under this name are comprised the great village of this name, and all the buildings on the shore which lie between the two promontories of *Dejterdar Buruni* and *Ahindi Buruni*. Here stood a laurel tree planted by Medea, on landing here with

Jason on his return from Colchis. On his voyage thither he had landed below at *Beschiktasehe*, which on that account was called *Vicus Jasonicus*. The hill nearest to the laurel of Medea was called the Berry of Isis, and is probably the projecting point of land on which the village of *Kuru Tschesme* itself begins. This place was formerly called *Estias*, *Anapulus*, or also *Vicus Michalicus*, from the celebrated church of the archangel Michael, which Constantine the Great here erected in his honour, and which the emperor Justinian renewed. The church of the archangel Michael at *Anapulus* was particularly remarkable in the fifth century for the *Stylites*. *Simeon*, and after him *Daniel* the *Stylite*, were here adored by the people whilst standing on pillars, as *Cedrenus* circumstantially details in the following words:—“In these days the great *Symeon*, who was called from the pillar the *Stylite*, ascended the column in order to withdraw from the crowd of those who wished to touch his clothes, which were made of the skins of beasts. At first he ordered the pillar to be made 6 yards high, shortly afterwards, however, to be increased to 12, 22, and 36 yards. I conclude that this mode of life could not have been possible without Divine direction for the advantage of the idle. When the Lord ordered *Isaiah* to go naked and barefoot, and commanded *Jeremiah* to prophesy, girded only with a sash, and frequently with wooden and iron bells round his neck; when he ordered *Hosea* to take to himself a wicked woman, and still to love the adulteress; when he ordered *Ezekiel* to lie 40 days on his right side and 150 days on his left, to make a hole in the wall and then to flee, to surrender himself up a prisoner, to sharpen the sword, to shave his head, and to part his hair in four divisions,—in the same manner as the Lord of

words ordered all these things, in order that those who did not obey the word might be attracted by the singularity of the spectacle, of which the novelty offered a pledge of the propagation of the doctrine; so did this great light of Symeon, placed as it were on a candle, spread everywhere its rays, so that Iberians, Armenians, and Persians, daily came and allowed themselves to be baptized."

After Symeon Stylite, Daniel the Stylite ascended the column, and stood upon it until the fourth year of the reign of Leo the Great, that is to say, not less than 28 years.

Arnaudkoi, the village of the Albanians, lies beyond Kuru Tschesme, at the point of the rocky promontory which here shuts in the Bosphorus within its narrowest breadth, and therefore produces the strongest current in the channel. This is properly the peninsula of Estias. The current is here called by the Turks *Scheitan Akindissi*, i. e. the *Devil's current*. Here stood the church of St. Theodora, in which, under Alexis, the son of Manuel Commenus, the conspiracy against the Sebastokrator was entered into. Such is the strength and danger of the current at this spot, that the rowers are obliged to give up their work, and to seize the rope which is thrown to them in order to draw the boat up the stream. When several boats come together, there is imminent danger of their being dashed to pieces by the force of the stream, and smashed on the bank. In stormy weather the voyage is dangerous, and frequently those who inhabit the country houses situated in the upper part of the channel are compelled to abandon their trip commenced in fair weather and with a calm sea, and to finish the rest of their journey on horseback or on foot. The fountain on the shore, founded by the comp-

troller of Sultan Murad IV., is the only indication of Moslem civilization at Arnaudkoi, inasmuch as this village was originally an Albanian colony, inhabited only by Albanians, Greeks, Lazes, and Jews.

Bebek.—The lovely situation of this bay, which is entirely surrounded amphitheatrically by the barren shore, soon attracted the attention of the Ottoman Sultans; and Selim I. hastened to build here a kiosk as a summer residence. In 1725, the whole bank, from the country house of Hassan Chalife's to the rocky harbour immediately under Rumili Hissar, was bought up, and a palace, bath, and mosque constructed, under the title of *Humajunabad*, i. e. the Imperial Palace. Two other buildings equally deserve the attention of the traveller—the biscuit manufactory for the fleet, and the Kiosk of the Conferences. It is impossible to imagine a hall of conference more gracefully situated than this, which is placed in one of the most beautiful bays of the Bosphorus, on the site or in the neighbourhood of the ancient temple of Diana Dycynna.

Rumili Hissar, (the Castle of Roumelia.)—The building of this important fortress in the narrowest part of the Bosphorus was the immediate preliminary to the conquest of Constantinople by the Ottomans. Mohammed I. had already, in the reign of Manuel Palæologus, built the castle of Anatolia on the opposite side of the channel, and Mohammed II. erected this building in 1451, i. e. two years before the conquest of Constantinople, to the great terror of the trembling emperor. In vain did the latter lay before the barbarian, through an embassy, all the grounds which the newly concluded peace furnished him with. Mohammed dismissed the

envoy with the answer, "That he was by no means to be compared with his ancestors; that what they had been unable to effect he could rapidly and easily execute; that what they did not choose to do, he intended to do; that the next ambassador who should be sent to him should be flayed alive." Mohammed had, in the beginning of the winter, driven together a thousand masons and a thousand lime-burners, and before the spring the burnt lime from the opposite coast, the necessary supply of wood from Nicomedia and Heracleæ on the Euxine had been collected by the time he himself arrived from Adrianople, to determine with accuracy the plan and the site of the new fortress. In the harbour of *Sosthenios* (now *Sdequa*) at the spot called *Phonias*, i. e. the echo, (so called from the loud roaring of the waves), he traced the foundations, conformably to the ludicrous idea, that the circuit of the walls ought to imitate the Arabic letters of the word Mohammed, the name of the prophet. Thus a tower came to stand in the place where in the Arabic writing the M (*Mim*) forms a ring, and the whole received the irregular and most senseless shape ever given to a fortress. To three of his generals, *Chalil Pasha*, *Tschakan*, and *Saritcha*, he assigned the building of the three great towers which at first sight gave to the castle the appearance of a perfect triangle. To each of the thousand masons was assigned the task of building two yards, and a thousand workmen were associated with their labours, besides the enormous multitude who brought together stones, lime, and tiles, collected by the judges from all the districts of Anatolia. On this occasion the pillars and altars of Christian churches were applied to the building of the walls, viz., those of the Asiatic church of the archangel Michael,

which was opposite to the European church at Anaplis (*Kuru Tschesme*). Mohammed called the castle *Bogas Kessen*, i. o. cutter of the canal. The castle was finished in three months, the walls being thirty feet thick, and high in proportion. On the tower built by Chalil Pasha, enormous guns were raised, which threw stone balls of more than 6 cwt., and Firus Aga was raised to the command of the castle with 400 picked men, with the injunction to demand a toll from every passing ship.

Although there is no doubt that at the foot of this promontory, as the narrowest part of the Bosphorus, Androclus of Samos built the celebrated bridge over which Darius led the Persian armies to Scythia, still must the site of this bridge be looked for, not in a straight line between *Rumili Hissar* and *Anatoli Hissar*, where the force of the current could not have supported the bridge, but a little higher up where the sea is more tranquil, viz. in the direction of *Rumili Hissar* towards the opposite village of *Korpus Bagdhschessi*, immediately above *Anatoli Hissar*. On the promontory of *Hermæon* itself (where stands the castle of *Roumelia*) stood the rock cut into the form of a throne, on which Darius sat and contemplated the march of his army from Asia to Europe: this rock was called the throne of Darius, and close to it stood the celebrated columns on which the description of the passage was engraven in Assyrian and Greek letters.

Baltaliman.—The promontory of *Hermæon* divides the two bays of *Bebek* and *Baltaliman*, and towers by its height above many others, although it is not so high as that of *Detordarburuni*. The view from the latter is one of the fairest and most admired of any in the Bosphorus, and the ride thither from *Pera* is known by the name of the rido to

Eulialar, i. e. to the saints. This name it derives from the tombs of the numerous pious men which are seen on the summit of the hill from all parts of the land and sea.

Emirgiere.—The shore here curves into a small bay beautifully planted with cypress trees, whence the spot was formerly called *Kyparode*, or the cypress grove.

Stenia.—The fairest, largest, and most remarkable harbour of the whole Bosphorus, a bay formed by nature for building and preserving ships, and celebrated on this account from the remotest times as the scene of numerous sea-fights and nautical enterprises. It bore amongst the Byzantines the triple name of *Stenos*, *Leothernius*, and *Sosthenius*. The first name it derived from the neighbouring narrows of the Bosphorus; the second, from the planter from Megara, Leosthenes; the third, from the Argonauts, who out of gratitude for their being saved from the hands of the oppressor, Amykos, dedicated a temple of safety. After Amykos, the King of the Bebrykers, who ruled at the foot of the Giant's Mountain on the opposite side of the Bosphorus, had forcibly refused the Argonauts a further passage, they ran into the woody bay of Stenia, where, encouraged by the heavenly apparition of a genius with eagles' wings, they recommenced the struggle with Amykos; and in memory of their victory dedicated the temple (*Sosthenio*) with the statue of the heavenly face. Constantine the Great, who found here the temple and the statue of a winged genius, converted the former into a convent, and the winged genius, who appeared as a saviour to the Argonauts, into the archangel Michael, as the commander of the heavenly hosts.

When the barbarians pressed onwards to the capital of the sinking empire of Byzantium, their fleets more than once appeared in the Bosphorus,

where Stenia became their resting-place. Two centuries later, in 712, the Bulgarians occupied Stenia, and carried their incursions as far as the golden gate. In 921 they burned the imperial palace at Stenia, and twenty years afterwards the town was destroyed with fire by the Russians, who left not a vestige of its former edifices.

Jeni Kai.—The rocky and inaccessible shore of this promontory was known to the ancients by the name of the Bacchus Rock, because the currents dancing like Bacchanals here wildly beat against the shore.

Kalender.—Such is the name of the next small picturesque embosomed bay, which is the rendezvous of all the lovers of fishing from the neighbouring villages. As the sea here is always tranquil and still, and therefore favourable to navigation, this romantic little bay was called by the Byzantines the bay of the quiet sea.

Therapia.—The bay of Therapia forms a large, beautiful, and safe harbour, only inferior to that of Stenia. To the south it is shut in by a range of hills which separate it from the small bight of Kalender, and to the north by an ordinary cape. It was formerly called *Pharmacia*, from the poison which Medea, when in pursuit of Jason, here threw on the Thracian coast. The Euphony of the Greeks changed the poison into health. Therapia deserves its name from the salubrity of the air; for the cooling winds blowing directly from the Black Sea here temper the heat of the summer, and render it one of the most charming residences on the whole of the Bosphorus. Hence Therapia is also the favourite haunt of the Greeks, whose princely families have here their summer palaces. That which formerly belonged to Prince Ypsilanti was

presented by the Porte to the French embassy, which has always chosen Therapia as its residence. The harbour, like that of Stenia, has been often the theatre of the sea-fights of maritime powers, and especially between the Genoese and Venetians. It was the place of retreat chosen by Nicolo Pisani, after having fought during the 13th and 14th of Feb. 1352, with the enemy, and the storms at Stenia. The bight of Therapia is the outlet of a pleasing valley leading to an agreeable cool spring, whence it is called the valley of the cool fountain. Besides the Palace of the French embassy, the British ambassador has also a country-house at Therapia, and as it is the residence of some Frank merchants, and possesses several habitable country-houses, there is no spot on the Bosphorus better adapted to be the head quarters of the traveller from the middle of April to October. Next to the beautiful gardens of the French palace, one of the prettiest spots is the terrace of the garden of M. Zohrab, looking immediately down upon the port.

Kefeli Koi.—The rocky shore which immediately succeeds to Therapia, was formerly called the key of the Euxine, because it is here that the first view is obtained of the mouth of the Bosphorus and the Black Sea. The end of these rocks is the small point of *Kiredsh burnu*, i. e. the chalk promontory, where an *Ajasma*, or holy fountain, dedicated to St. Euphemia, and shaded by plantains, affords a graceful resort, and an interesting open view of the Black Sea. The spot is much frequented by those who are fond of water parties, and especially during the fig-season.

Buyukdere.—The summer residence of the greater portion of the Christian embassies is so called from the great valley which stretches three miles inland as a continua-

tion of the deep bay as far as the wooded heights which crown the aqueduct of Bagdsche Koi. The beautiful bay was formerly called *Bathy Kolpos*, or the deep bay.

The "Great Valley" is not less resorted to as a promenade, than the cemetery at Pera.

In the lower part of this beautiful meadow is the most splendid group of trees on the Bosphorus, consisting of seven Plantains, which together form the *Seven Brothers*, *Jedi-Kurdasch*. The tradition, that Godfrey of Bouillon was here encamped with his army of crusaders in 1096, is not alluded to by any of the historians of the crusades, nor is it very probable that the crusaders, who crossed over to Chalcedon from *Kosmidion*, or the palace at the end of the harbour of Constantinople, should have come this way.

The village of *Buyukdere* consists of a lower and upper village. In the former are the houses of the Greeks, Armenians, and a few Turks; and in the latter the summer residences and gardens of the European ambassadors. Amongst these, the most distinguished by the regularity of its architecture, and its lovely situation, is the Russian palace. The garden of Baron Hübsch, of Grossthal, (he chose his title from the name of the scene which his garden adorns,) which was laid out before that of the Russian embassy, deserves also to be visited. These palaces and summer residences stretch along the beautiful quay which forms the delightful promenade of the inhabitants of *Buyukdere*. On fine moonlight nights, when the dark blue sky mingles with the deep blue of the Bosphorus, and the twinkling of the stars with the phosphoric illumination of the sea; when caiques full of Greek singers and guitar players glide with their tones along the banks, and the balmy air of the night wafts

the softest Ionian melodies from the land to the sea; when the silence of the listeners is interrupted by soft whispers *lenesque sub noctem susurri*, the quay of Buyukdere merits the enthusiasm with which its lovers are wont to proclaim its praises.

Bagdsche Koi.—We now turn, for the first time, from the sea-shore into the interior, to notice two villages in particular, which are frequently visited by the Europeans residing at Buyukdere, who sometimes make them their country residence. These two villages are *Bagdsche Koi*, and *Belgrade*. The former is situated on the summit of the range of hills to which the long and narrowing valley of Buyukdere ascends, at about three miles distance from the sea. The foreground is formed of picturesque plantains and eypresses, and the new aqueduct of Sultan Mahmud I. closes in the valley. One of the best points for enjoying the beautiful prospect is immediately under the great arch, through which the road from Buyukdere ascends to Bagdsche Koi. One stands, as it were, under the gate of a wall, which might here enclose a Persian paradise; for within this water-bearing arched wall, there are lawns and forests, which appear to form a park; but on turning towards the sea, the eye wanders along the windings of the great, beautiful, richly-clothed, and well-watered valley beyond, towards the banks of the Bosphorus, whose opposite shores gracefully close in the prospect. On the one side are seen the flags of the vessels sailing along the channel, on the other, arabas, or chariots drawn by oxen, conveying parties of pleasure along the hills.

The aqueduct, built by Sultan Mahmud in 1732, supplies the suburbs of Pera, Galata, and Beschiktash with water, and is a grand hydraulic work, worthy to rival those of the Byzantine

emperors; nay, it may be said, that Sultan Mahmud I. deserves higher praise than Soleiman the Great, since the latter only restored or enlarged the aqueducts of the Byzantine emperors, whilst the former commenced a grand work of his own, in order to supply the harbour opposite the town. The work consists, 1st, of two *Bends*, or dammed up valleys, in which the water is collected as in a great reservoir, (one of these bends bears the name of Sultan Mahmud, the other, that of his mother the *Valide*.) 2dly, of the walled aqueduct of 21 arches, 40 yards broad, and 560 yards long, of the two *takssim*, or magazines, dividing the water just before the entrance of Pera and the burying grounds, one built by Mahmud I., the other, by Selim III.: finally, of a double range of water-columns erected on the road, in order to increase the force of the water, or to cool it in its passage. Of these, four stand behind each other on the height of *Levend tschiftlik*, halfway between Pera and Buyukdere, and two others near the latter place, at the mouth of a narrow defile. Above, on the aqueduct of Bagdsche Koi, is an airy kiosk, mentioned by the historian Subli, together with the water-magazines.

Belgrade.—Three miles further in the interior lies the village of Belgrade, in the middle of a forest of fifteen or eighteen miles in circumference. On the preservation of these woods depends the supply of the great reservoir; and the corporation of the water-suppliers is charged with the double care of cleaning the Bends and preserving the woods.

The forest of Belgrade, the only one in the neighbourhood of Constantinople, on the Thracian side of the Bosphorus, is, therefore, in the fullest sense, a sacred grove, whose trees are never touched by the axe,—

whose sources are not allowed to dry up. In the time of the Byzantines, the place was called *Petra*; and the reservoir built here by Andronicus Comnenes in the hollow between two hills, is one of the Bends, between which lies the village of Belgrade. Besides these two great reservoirs, of which one is distinguished as the 'Great Bend,' there are on both sides of it two small bends; of which, the one on the right is called *Pachadere*. The water of these four great Bends flows in a combined stream to the *Baschhouse*, or great cistern of *Pyrgos*, first built by Andronicus, the Comnene, which is at present called after Sultan Osman II. To the westward of Belgrade, and to the north of the Bend of the valley of *Pachadere*, is the Bend of *Diwad*, in the valley of *Evhadeddin*. This is the newest of all; having been built in 1766, under the reign of Mustafa III., in order to furnish a plentiful supply to the cistern. The water of this Bend flows westward from *Pyrgos* to the cistern, and runs in two aqueducts, one of which is called the long aqueduct, over two valleys, and then again under ground. The waters of the *Bends* of *Belgrade* and *Diwad*, which meet at the *Baschhouse*, continue thence in one stream towards the city, crossing again over two valleys, one by means of the great aqueduct, called the aqueduct of *Justinian*, the second by a smaller one. The whole arrangement, therefore, of the aqueducts of *Bagdsche Koi* and *Belgrade*, consists of seven Bends, and as many aqueducts visible above ground. The seven Bends are the two great ones of *Belgrade*, then the two small ones, of which one is called *Pachadere*; the Bend of *Diwad*, and the two Bends of *Bagdsche Koi*. The seven aqueducts are: the two curved ones on the road from *Belgrade* to *Pyrgos*; the two great ones on the road from the Bend of *Diwad* to the cistern of *Pyrgos*; the two aqueducts which carry the

water thence to the city, one of which is the aqueduct of *Justinian*, and lastly that of *Bagdsche Koi*.

Besides the importance which the village of *Belgrade* derives from its aqueducts and reservoirs, it is remarkable for possessing the loveliest walks on the whole of the Thracian side of the Bosphorus; whilst the thick woods remind the northern European of his paternal groves. There is here, however, no forest entirely composed of beeches. These, with birches, oaks, plane-trees, the ilex and the pine, the elm and the poplar, interweave their branches and their foliage in the fairest days of Spring, forming a favourite resort for Franks, Greeks, and Armenians. The latter, not contented with passing here their Sundays and holidays, spend weeks together in the Spring, in the uninterrupted enjoyment of the happiest indolence, giving to the spot the name of *Defi-gham*, i. e., care-dispeller; and, indeed, a more delightful *sans-souci* cannot be imagined than the wood-crowned lawns of *Belgrade*. The beautiful village fountain has long since been celebrated in the letters of *Lady Montague*, who made this her summer residence, and the house which she occupied is still shown by the villagers. Formerly several of the European Envoys lived at *Belgrade*, as well as at *Therapia* and *Buyukdere*, during the fine season; but as fevers prevail at the end of the Summer, in consequence of the damp from the water, *Buyukdere* and *Therapia* have been preferred for their ever pure and wholesome temperature. Of late, European families have spent only the beginning of summer at *Belgrade*, and the end of it at *Buyukdere*. He who wishes to pass six months of the finest season in the most beautiful environs of *Constantinople*, will greet the Spring in the beginning of May, at the *Princes Islands*, spend the following month at *Belgrade*, breathe, during

the summer months, the cool sea-air on the banks of the Bosphorus,—repair again in the Autumn to the milder climate of the Princes Islands, and pass the winter in the city.

Sarijari.—We must now return again from the interior to the sea-shore, and continue our walk along it to the mouth of the Bosphorus. The point of land with which the great bay of *Buyukdere* terminates to the north is called *Mesar burnu*, or the *Cape of Tombs*, from the grove of tombs of *Sarijari* situated on the other side of it. *Sarijari* means the yellow spot, an appellation which appears at first sight to be appropriate, on account of the colour of the rocks; but the right name is *Sarijari*, *i. e.* the *yellow split*, from the numerous rocks of iron-stone and quartz mixed with sulphur. The village is principally inhabited by fishermen, skippers, innkeepers, and gardeuers. The fruit gardens are particularly famous for their cherries. *Murad IV.*, on visiting here the garden of a certain *Solak*, exclaimed, "I, the servant of the two noblest Harems (of Mecca and Medina) possess no such garden as this." In ancient times the point of *Mesar burnu* was called *Simas*, and the bay of *Sarijari* *Scletrinas*. On the promontory of *Simas* stood a statue of *Venus meretricia*, to which the sailors were particularly supposed to offer sacrifices.

At the end of the valley of *Sarijari* a walk leads to the spring of *Kestaessu*, or the *Chesnut water*, which is considered as inferior only to that of *Dschamlidsche*.

Rumuli Kawak.—The promontory immediately beyond *Sarijari* was in ancient times called *Amilton*. At the foot of it is the new battery of *Deli Talian*, which, together with the opposite battery of *Juscha*, was built in 1791 by the French engineer *Monnier*. The other side of the promontory of *Amilton* is the castle of *Rumuli Kawak*, which, as well as the

opposite fortress of *Anat li Kawak* was built by *Sultan Murad IV.*, to protect the Bosphorus from the incursions of the *Cossacks*. *Jason*, after having offered sacrifices on the Asiatic side to the twelve great gods, erected on the European shore an altar to *Cybele*, as he had already done on the mountain of *Dindymos* or *Cyzikos*, and at the mouth of the *Phasis*. In the time of the *Byzantines* the two castles which defended the straits of the Bosphorus were situated on the summits of the two opposite mountains, and bound to them by walls, which ran straight down the mountain to the shore. The strait itself was, in time of need, closed by a great chain, which stretched from one shore to the other, and thus the line of defence went from mountain to mountain, stretched like a rope, inasmuch as the two castles were connected through the walls with the dams and with each other by means of the chain across. These castles, of which the Asiatic one is tolerably preserved, but the European one only visible in the ruins of the walls, are at present known under the name of the *Genoese castles*. In reality the Asiatic castle did belong in the last days of the *Byzantine empire* to the *Genoese* who levied the toll of the Bosphorus.

The next narrow valley after the mound of *Mauros Moles*, leads to a spring, over which, in the time of *Gyllius*, there stood the chapel of the *Holy Maria* of the *Chesnut spring*. On the top of the height to which this defile leads, stands a large ancient round tower, which *Dionysius* called *Turris Timæa*, and which formerly served as a watch-tower. This was the old *Pharos*, from which torches were held up at night, whose light, placed in a straight line with those at the mouth of the Bosphorus, saved the ships navigating the *Black sea* from being wrecked on the *Cyanean*

rocks or the Thracian coast. The ancient inhabitants, a barbarous and cruel people, used often to light fires in the most dangerous places in order to embarrass the mariners, who took them for the lighthouse, and who, after suffering shipwreck, were robbed of their cargoes. This crime was more particularly indulged in by the inhabitants of the coast of *Salmydessus*, now called *Midia*.

Buyuk Liman.—Beyond the defile of *Mauros Molos*, there is no further path along the shore, which rises in precipitous rocks from the sea; but the road ascends the summit, and continues at the top of the cliff. Where the rocks terminate in a promontory, the curve of the land forms a harbour, called the great harbour of *Buyuk Liman*, formerly the harbour of the Ephesians. This is the first port on this side for the ships running in from the Black Sea whose long heavy swell fully justifies the lines of Byron—

“There's not a sea the traveller e'er pukes in,
Throws up such dangerous billows as the
Euxine.”

Karibdsche.—This promontory, which closes the harbour of *Buyuk Liman*, is called *Taschlandschik*, i. e. the *Stony*, on account of the singularly wild, barren, and inhospitable shore, as far as the point enclosed within the fortress of *Karibdsche*, erected for the defence of the mouth of the Bosphorus. This mass of rock was formerly called *Cypopolis*, i. e. the Vulture town. Here was the court of King *Phineas*, who entertained the Argonauts, who defended him from his troublesome guests the Harpies.

Fanaraki, or *Fener Koi*, the village of the Lighthouse, lies at the extreme point of the European side of the Bosphorus. Opposite to it are the *Cyanean rocks*, or the *Symplegades*, through which Jason steered

the Argonauts with no less good fortune than danger. They were called the *Cyanean*, i. e. the blueish, from the colour of the rocks; *Synomarden*, i. e. the moving simultaneously together; the *Symplegades*, i. e. the striking together; and *Planke*, i. e. the wanderers. The story of their mobility probably arose from their appearing or disappearing when the sea was high and stormy, being hardly six feet above the level of the water. Jason, who sailed to capture the golden fleece, or (to rescue historical truth from the garb of poetic fable) to obtain the precious sheep's wool of Colchis, dared, and happily performed, the dangerous passage, after having followed the advice of the good king *Phineas*, not to make the attempt until he had previously sent out a dove. The *Dove* was probably the name of a small craft, of a similar description to that which the Turks make use of at the present day, bearing the name of another bird, *Kirlangidsch*, i. e. the *Swallow*, and which was sent forward to examine the dangerous passage. When the poet relates, that the vessel, by the separation of the *Symplegades*, happily passed through, but lost a portion of its tail, which the islands striking together, caught hold of and jammed; the meaning is no other than that the ship, hastening onward, was injured by a rock in the stern, and lost its rudder. The dove, as the herald of the deluges of Noah and Deucalion, was quite as appropriate a name for a small boat of passage as that of the swallow, which is esteemed both in the east and in the west as an omen of fortune and safety. The *Symplegades* are the termination of our rambles on the Western bank of the Bosphorus. The pedestal of a column, which rises on this fine pointed mass of rock, and appears to have been an altar erected by the Romans to *Apollo*, was formerly as falsely termed the pillar of

Pompey by travellers as that of Alexandria. In the same manner travellers have called the maiden-tower opposite Scentari, the tower of Leander, and that on the heights above Manros Molos, the tower of Ovid, although Leander and Ovid have most innocently been invested with such paternal honours.

Probably here stood the enormous goblet which Pausanias dedicated at the mouth of the Bosphorus, and of which Herodotus saw a portion on the banks of the Hyginus, 6 inches thick of bronze, and holding 600 amphoræ.

Kilia and the Villages on the European side, at the Mouth of the Bosphorus.

Previous to quitting the European side of the Bosphorus, it may be well to point out the villages of Jerli Koi, Demirdschi Koi, and Domudere, the boar valley, at the termination of which, towards the sea, are to be seen some thick layers of lignite. At length the fortress of Kilia, in a bay of the Euxine, is the outwork which guards the European side of the Bosphorus, as that of Riva guards the opposite shore of Asia. The bay itself is a famous fishing station. The next place after Kilia on the shore of the Black Sea is *Derkos*, the ancient *Derkon*, or *Denelton*, a day's journey from Constantinople. Between *Derkon* and *Selymbria* (*Silivri*), was the great Anastasian Wall, intended to protect the capital against the attacks of the barbarians.

THE ASIATIC SHORE OF THE BOSPHORUS.

The fortress of Riva lies on the Asiatic coast of the Euxine, on the river of the same name, which takes its rise at the distance of a couple of hours in the interior, close to the village of Abdular. The beauty of this

small river has been frequently celebrated by poets and geographers. On the other extremity of the small bay of Riva, is the rock of *Kromion*, i. e., the onion-shaped, formerly called 'Colone.' This rock was formerly separated from the shore, but is now united to it by the accumulation of sand.

We next arrive at the Cape of *Jum Burun*, which, jutting out into the sea, is the most exposed to the fury of the waves. This cape was in ancient times called *Ancyræum*, or the Anchor Cape, from the anchor which Jason took from hence, and left behind on the Phasis. This is one of the many anchors of Jason, with which tradition has illustrated several places. The stone anchor which the Argonauts took with them from Cyzikos, they brought back with them to Artakoi. Thenceforward the Anchor-Cape became a holy shrine, and, singular enough, the Byzantines made a saint out of the anchor of the Argo; so that the bay, bounded by the Anchor-Cape, is at present called the bay of the holy Sideros; i. e., of the holy anchor. Next to this, on the other side of Cape *Jum Burun*, is the bight of *Kahakos*, in which are two grottos, one 12 feet broad, 14 deep, and 20 high; the other and larger one 72 feet broad, 69 deep, and 40 high. In this bay were some rocks, each of which, even in the days of *Gyllius*, had a separate name, but which are at present covered by the water. These were probably the *Cyanean rocks*, which the traveller of the present day looks for in vain.

Fanaraki in *Asia*, so called from the light-house which points out to the navigators of the Euxine the mouth of the Bosphorus.

Poiras. This fortress is opposite to the European fortress of *Karibdsche*, and was built at the same period.

Fil burun; or the Elephant Cape.

Anatoli Kawak, immediately opposite the European fort (*Rumili Kawak*), at the narrowest part of the Bosphorus, which used to be called the 'sacred opening.' At this cape the Bithynian mountain chain of Olympus projects like the Thracian chain of Mount Hæmus on the opposite shore, and one may say, that the two mountains here shake hands under the water. The parallel of the natural situation and artificial fortification, which we have hitherto traced from the mouth of the Bosphorus, becomes here still more palpable; in the same manner as the Byzantines fortified themselves on the European side on the heights, and the Ottomans on the shore; so did they likewise here; only the Genoese castle is, for the most part, preserved, whilst the Byzantine mountain-fortress on the other side has been partly destroyed by the conquerors, partly by time. In ancient times, the place was called *Fanum*, or *Hieron*, from the temple of the twelve gods, to whom, first of all, the argive *Phrygos*, and then Jason, on his return from Colchis, dedicated altars, and instituted sacrifices. The twelve gods were *Jupiter* and *Juno*, (the male and female symbols of the air); *Vulcan* and *Vesta* (the male and female principle of fire); *Neptune* and *Venus* (the male and female divinity of water); *Ceres* and *Mars* (the male and female divinity of the earth). *Apollo* and *Diana* (the great and little light of heaven); *Minerva* and *Mercury* (the gods of thought and persuasion, of art and commerce, of scientific and peaceful exchange.)

Besides the altars of the twelve gods, we find the temple of *Zeos* and *Poseidon*, frequently alluded to by the ancient writers, as standing on this side of the strait, whilst the temple of *Serapis* and *Cybele* stood opposite. Probably this was one and the same temple in which stood the altars of the above-mentioned twelve great gods.

The straits of *Hieron*, or the mouth of the Bosphorus, as it was called, were celebrated in history from the earliest times, as the nearest point of approach between Asia and Europe, and as the real outport of the Bosphorus to secure its shores against the attacks of Northern Barbarians, or to levy a toll on passing vessels.

Before Constantine, in the year 248, the Heruli appeared before Byzantium with a fleet of 500 boats, and invested *Chrysopolis* (*Scutari*), whence, after an unsuccessful sea-fight, they were compelled to retire to *Hieron*. At the same period, the Goths had here passed over from Europe to Asia, and ravaged Bithynia as far as the walls of *Nicomedia*. *Odenatos*, as commander of the East, pursued them to *Heraclea* on the *Euxine*. In 866, the Russians appeared for the first time in the Bosphorus, and advanced with a fleet as far as *Hieron*. They again appeared in 942, in the 28th year of the reign of the Emperor *Romanus*, when they burned *Stenia*, the Greek fleet, and *Hieron*. With 10,000 swift sailing vessels (*Dromites*), they attacked Byzantium, when *Theophanes*, the patrician, attacked them with his fleet at *Hieron*, and drove them back.

By its position, *Hieron* was the natural place for levying the sea-duties, which every vessel sailing in and out of the *Euxine* was bound here to pay. These offices were called *commercia*; whence the Turkish word, *Gumruk*, which means custom-house. The custom-house of the Bosphorus was at *Hieron*, as that of the Hellespont was at *Abudos*. The Empress *Irene* diminished these two duties in the fourth year of her reign. When the Genoese began, from the suburb of Constantinople, to threaten the emperor in his palace, and to aspire to the dominion of the sea, they were particularly ambitious of getting possession of *Hieron*, in order to become masters of the straits;

and the duties. In the 14th century, they had obtained possession both of *Hieron* and *Serupim*, i. e. of the two toll offices on the Asiatic and European sides of the Bosphorus, and thence the construction of the two Genoese Castles, still visible in their ruins on the opposite heights, at the extreme base of *Hæmus* and *Olympus*. In order to dispute with them their possession of the Bosphorus, there appeared in 1350 three-and-thirty Venetian galleys. The straits of *Hieron* now became the frequent scene of Genoese and Byzantine contest. In subsequent times, when the Turks threatened the gates of the capital, the Byzantine garrison was encamped at *Hieron*, to prevent the passage of the Turks. From the ruins of the ancient temple, Justinian built a church, dedicated to the Archangel *Michael*, which stood, therefore, exactly opposite that of *Kataskepa*. To the archangel and leader of the heavenly hosts, the guarding of the straits of the Bosphorus was assigned. To this day are to be seen on the walls of the old castle, the arms of *Genoa* and *Byzantium*, which attest the ancient dominion of the Greeks and Italians. The inhabitants of the castle itself are a colony of quiet people, who live on agriculture, and intermarry amongst themselves; but of whose religious opinions nothing certain is known.

The Giant's Mountain; such is the name given by all European travellers to this the highest mountain on the shores of the Bosphorus, which runs out into the promontory of *Madscharburun*, almost exactly opposite *Buyukdere*; whilst it is called by the Turks, *Jovus*, or *Jovis taghi*, or *Juscha taghi*; i. e. *the Mountain of Joshua*, because the giant's grave on the top of the mountain is, according to the Moslem version, the grave of *Joshua*.

The foot of the mountain diverges into two capes; the northern of which is called *Madscharburun*, i. e., the

Cape of the Hungarian; the southern, *Meserburun*, the *Cape of the Tombs*. Between both is a small bay, exactly opposite *Buyukdere*; in which is the village of *Umur Koi*. The batteries erected at the foot of the first cape, like the opposite ones of *Deli tathan*, are the work of the French engineer, *Monnier*; they are called the batteries of *Joshua*. Thus *Jupiter*, *Urius*, and *Joshua*, continue to live, according to Turkish tradition, close to each other, on the shores of the Bosphorus. Above the battery of *Joshua* are to be seen the ruins of the church of *St. Pantaleon*, which was entirely rebuilt by *Justinian*. The giant's grave on the top of the mountain, which is guarded by two dervishes, is now called the grave of *Joshua*, formerly the bed of *Herakles*. No other reason can be assigned for the Turks giving it such a name, but that *Joshua*, during the battle of the Israelites, stood upon a mountain to pray that the sun might stand still, and victory attend his arms. The height of this mountain is 180 French metres. The rock is of chalk, which is broken and burned at the foot of it. The above-mentioned grave is 20 feet long, and 5 feet broad, enclosed within a frame-work of stone, planted with flowers and bushes. On the latter are suspended shreds of torn linen, and pieces of worn-out clothes, which Turkish superstition hangs up, not merely here, but at every shrine, as a sort of votive offering against fevers or other diseases, in the belief that, as these shreds are aired, the disease will quit the body of the wearer, whose person is clothed in the remainder of the dress.

Unkuriskelesi, "the landing-place of the Emperor or King," is situated at the extremity of one of the most beautiful valleys on the Asiatic side of the Bosphorus, and has consequently been at every period a favourite resort of the Sultans. *Mahomed II.* erected here a kiosk, which,

from his having received here the news of the taking of Tokat, he called after that name.

After Mahomet the Conqueror, Suleiman the Great built here a summer palace, which fell, however, into decay in 1746, but was rebuilt by Sultan Mahmud in all its splendour, with springs, fountains, cisterns, and park sofas. But all this splendour has since disappeared, and the ruins of it are scarcely visible. In their stead, Sultan Selim III. has constructed a paper-mill in the foreground, which, if its produce were equal to the beauty of the building, would be the finest paper in the world. Everything is of marble; the saloon is large and light, and the whole might be taken for a palace of the fairies, rather than a paper manufactory. In the same manner, Ahmed III. erected a paper-mill at Kiogadchane, animating the stillness of Nature with the sound of active industry. Both of these manufactories were built in the loveliest valleys in the neighbourhood of Constantinople; both the Sultans favoured the art of printing, which the former introduced, and the latter restored; but the production of paper and printing do not appear to be of lucky augury for Ottoman Sultans; for both the founder of the paper manufactory, and the introducer of printing, lost their thrones and lives in popular revolts. In ancient times, the promontory of Madschar burun was called *Argyconium*, that of Mesar burun, *Actorechon*, and the bay of Unkiar iskelessi, *Maucoporis*.

The valley, and the giant's mountain which rises at the extremity, however, derive their deepest interest from being the scene of the encampment of the Russian army in 1833, and of the signature of the celebrated treaty of Unkiar Skelessi, signed on the 26th of June, 1833, a treaty whereby "in case of need," to be estimated by the Russian Ambassador, Turkey

bound herself to close the Dardanelles against the fleets of England or France, to become the offensive and defensive ally of Russia, and to place unreservedly in the hands of that power the most important naval, military, and commercial position in the world. The importance of this treaty to the interests of England and France may be estimated by the remonstrances of both those powers conveyed to the cabinet of St. Petersburg, and the confirmation of the supremacy of Russia at Constantinople, through her exposure to the Turks of the impotency, disunion, and faithlessness of their so termed western allies.

Begkos.—This large Turkish village lies at the mouth of the valley, in the bay formerly called the bay of Amycos, and in the harbour of the raving laurel, (*Portus laurus insana*.) In the time of the Argonauts, Amykos, the king of the Bebrykers here held his court and his ox-stalls, and this was the scene of his contest with Pollux, in which he fell. His monument was erected here, and planted with a laurel tree, which became afterwards celebrated by the singular quality of its leaves producing on the part of those who broke them off and carried them, involuntary exclamations of insult, giving rise to quarrels and strife. The bay of Begkos was formerly celebrated for its sword-fish, which of late years have entirely disappeared from the Bosphorus.

Akbaba.—From Begkos there is a lovely walk of two hours inland to the two villages of Akbaba and Sekedere, situated in a romantic valley. The former is particularly celebrated for its cherries and chestnuts, on which account it is resorted to in the season by numerous pedestrians. Akbaba is a good hour's walk from Begkos, and Sekedero is half an hour further inland. The latter is famous for a chalybeate spring, whose waters are celebrated far and near. Hence the walk may be continued further inland

to the foot of the Bithynian chain, to the village of Arnaud Koi, the Albanian village, and Boschare, the ice-house. The stream of Teresikli flows into the sea to the right of the valley of Tokat. The vale of Akbaba will remind the traveller conversant with the beauties of Vienna, of the lonely valleys behind the Kahlenberg from Dornbach to Mauerbach, whilst its rich marble fountain recalls that of Schönbrunn.

Sultania. The bay which succeeds to Begkos and the village amphitheatrically placed in its centre, is so called from a garden planted here by Bajazid II. When under Sultan Murad III, the commander of his army in Persia, Usdemir Oghli Osman Pacha had captured the towns of Gendoché, Schirwan, Schamachi, in Armenia, and Tabreez, the capital of Azerbijan, he sent the windows, doors, and furniture of the palaces which he had captured and destroyed to the Sultan, who made use of these trophies in the construction of a summer palace which was ornamented entirely in the Persian taste, and took its name of Sultania, from one of the most beautiful towns of Azerbijan. At present no remains exist of this palace, which has been replaced by a modern edifice built by a Reis Efendi.

Indschir Koi, the "fig village," comes next. It derives its name from the excellence of the figs growing here as well as in the neighbourhood of Sultania. Among the fig-trees near the latter is an extraordinary *lusus naturæ*, in the form of a group consisting of two cypresses and two fig-trees intertwined, the fig-tree extending its fruit-bearing twigs from the midst of the cypresses, whilst a portion of the trunk of the cypresses is enclosed within that of the fig tree.

Tschubuklu, the next village, was celebrated in the fifth century for the great convent of the sleepless (*ακοιμητων*), founded by the Abbot

Alexander. This convent was distinguished from every other by the circumstance that the choristers did not sing at the four stated hours of prayer, but continued to pray and sing uninterruptedly day and night.

Kanlidsche, the "bloody village." Nothing can exceed the beauty of this village, and its amphitheatre of hanging gardens, as seen from a caïque at the distance of twenty or thirty yards from the kiosks, which rise abruptly out of the water with their terraces jutting out into the purple stream which reflects on its glassy surface each mosque, and minaret, and fountain above.

Anatoli Hissari. Immediately opposite to Rumili Hissar rises this fortress as the Asiatic defence of the narrowest part of the Bosphorus. It was built by Mohammed II. before the one on the European side, and received the name of Guzel Hissar, i. e. the beautiful castle. It was subsequently dreaded, under the name of the Black Tower, from the number of prisoners who died here of ill-treatment and torture. Close to the suburb of the village, on the south side of the castle, flows the small river *Göksu*, i. e. the heavenly water, at the mouth of which rises the Imperial Kiosk, built by Sultan Mahmud, and restored by Selim. The beautiful valley which winds upwards from its mouth, and is traversed by the above named rivulet, is called, "*the valley of the heavenly water*," and is undoubtedly the most lovely scene on the Bosphorus or in the East. As such it is celebrated by the poet, Malheni, who gives it the preference over the four most beautiful spots in Asia, viz. the splendid plain of Damascus (called *Guta*), the beautiful meadows of *Obolla* near Bussora, the plain of *Sogd*, and the fine valley of *Schaah Bewan*, in southern Persia.

Kandili.—In the same manner as the last mentioned valley surpasses in beauty every valley of the Bos-

phorus, so does the village of Kandili, built above and below the following promontory, excel every other on the European and Asiatic side in the loveliness of its site and in the purity of its air. Its ancient name was *περιρρονη*, or the "Stream girt," from the violent current which, driven across from the opposite promontory of the "Devil's current," beats directly against Kandili. The houses on the heights command the loveliest views on the Bosphorus, embracing at the same time both the upper and lower mouths of the channel, the Black Sea, and the sea of Marmora. Kandili means "*gifted with lanterns*," and hardly any spot so well deserves the name; for it seems suspended in the vault of heaven like a beacon of beauty to the earth, sending its rays of light wide around, over the heights and depths of the European and Asiatic shores.

Many a traveller has described with enthusiasm the walks along the Bosphorus, and attempted to represent in words the picture of the magic lantern which both its shores present in many coloured variety; but few Europeans have admired the beautiful panoramic view of the Bosphorus from this magic lantern of Kandili, and no one has yet attempted to paint from this spot the double union of nature and art, of grandeur and grace, of the majestic and beautiful, which the Bosphorus here offers to the eye. Vain is the attempt to describe the separate or collective beauties of hills and dales, of bights and bays, of meadows and springs, of dark cypress groves and light rosebeds, of roaring currents and lispng springs, of golden kiosks and marble fountains; this confusion of flag-bearing masts and towering minarets, of cupolas floating in air, and caïques cleaving the waves, of currents and counter-currents, of mountains and lakes, through which the manner at each new turn of the

shore finds himself transported to a new sea encircled by magic banks. This succession of the seven magic cauldrons, in each of which, as in that of Medea, ancient nature appears restored to her youth and in new graces, is beheld from the magic lantern of Kandili. In the corner of a kiosk, with his back to one of its columns, the traveller looks down on one side on the dark Euxine, and on the other on the gay sea of Marmora, without moving his body, and simply turning his head to the right and left. The land and the sea, Asia and Europe, appear together before him in the holy bond of tranquil beauty, and from this spot the eye is master of two continents and two seas, whilst resting simultaneously on the Thracian and Bithynian shores, the Cyprian rocks and the islands of the blest.

Kulle baghdschessi, i. e. *the garden of the tower*, exactly opposite Kurutchesme, derives its name, like the above-mentioned village of Tschubuklu, from an historical legend. Sultan Selim I., incensed against his son Soleiman, ordered the Bostandschibaschi to strangle him. The latter, however, at the risk of his life, saved that of the prince, by confining him for three years in this spot. It was only after the return of Selim from Egypt, when he repented of his cruel order, and the want of children fell heavily on his heart, that the Bostandschibaschi agreeably surprised him by the announcement of his having disobeyed it. When Sultan Soleiman came to the throne, he changed the tower into a beautiful garden with fountains and springs, and planted one of the largest and oldest cypresses with his own hand. Formerly the church of the archangel Michael stood here, exactly opposite to the one on the European side at Kurutchesme. As the archangel Michael was roved as the leader of the heavenly hosts, to him

was confided the special guardianship of the straits and fortresses which defended the Bosphorus. Hence the churches dedicated to him at Anapli, Hieron, Rumili Kawak, Anatoli, Kawak, Kurutchesme, and Kulle bagdschessi.

Tschengelli Koi, the "hook village," from the old iron anchor-hook which Mohammed II. here found on the shore. The imperial garden on the shore was the scene of the bloody executions of Murad IV.

Beglerbeg is exactly opposite Orta Koi, and has only in recent times been raised to its present state of prosperity. Under the Byzantine emperors it was distinguished by the magnitude and splendour of its edifices. In the time of Gyllius it was called *Chrusokeramos*, from a church covered with golden tiles. Under the reign of Sultan Mahmoud, it received the name of *Ferruch fesa*, i. e. "joy increasing," probably in imitation of the celebrated garden of *Dilknscha*, the "heart opening," constructed by Tamerlane at Herat.

Istawros, opposite to Beschiktash, attracted by its proximity and beauty the early attention of the Sultans; and Achmed I. built here a mosque and a royal garden in 1613.

Kusghundschnik, immediately after *Istawros*, and close to *Scutari*. It received its name from *Kusghun Baba*, a Turkish saint who lived in the time of Mohammed II. In the name of the small adjoining port of *Oegus liuani* (*Oxhaven*), the original name of the Bosphorus (*Oxford*), as regards its meaning, has been preserved. With the village of *Kusghundschnu*, or rather with the neighbouring cape of *Chryso polis*, the straits of the Bosphorus terminate, for the sea on the other side is already called the *Propontis*, or the sea of *Marmora*.

In casting a glance over the spots on both sides of the Bosphorus which we have just wandered over and de-

scribed, we find that the Asiatic shore has been the more favoured and beloved residence of the Ottoman Sultans than the Western and European shore, along which the Greeks and Franks have preferred constructing their summer residences. The number of imperial gardens is greater on the Asiatic than on the European side, for whilst between *Top-hanna* and *Rumili Hisar* there are only four palaces of the Sultan, (at *Dolmabahdsche*, *Beschiktasche*, *Defterdar brrun*, and *Bebek*,) and higher up none at all, we find twice as many in Asia. Opposite to the four we have mentioned, are the summer palaces and gardens of *Istawros*, *Beglerbeg*, *Tschengelli Koi*, *Kulle bagdschessi*, and *Kandili*. Then follows the valley of the heavenly water, irrigated by the two rivulets *Gök Su*, i. e. the heavenly water, and *Kntschuk Su*, the little water. Higher up follow the imperial gardens and villas of *Kanliadsche*, *Tchubuklu*, *Saltania*, *Begkos*, and *Tokat*, or *Unkiar Skelessi*.

Scutari and its Environs.

This, the largest of the suburbs of Constantinople, forms a town of itself, built like Constantinople and Rome, on seven low hills. It was constructed in the earliest times of the great Persian monarchy, and it is more probable that it received the ancient name of *Chrusopolis*, or the golden town, from being the spot where the Persian tribute was collected, than from *Chryses*, the son of *Chryseis* and *Agamemnon*, who, fleeing from *Egisthus*, the murderer of his father and his mother *Clytemnestra*, here fell ill and died, and was buried. The site, like its Oriental name of *Uskudar*, is Persian. The name is as old as the town itself, for *Uskudar* means in Persian a courier who conveys the royal orders from station to station, so that they may be forwarded by *estafete* or a charge

of couriers. Scutari therefore was in the remotest periods, what it is to this day, the post station for Asiatic couriers, the great rendezvous of all the caravans proceeding from Europe, and the spot whence all travellers from Constantinople to the East commence their journeys.

The promontory with which the Asiatic coast here closes the Bosphorus, and where the sea of Marmora begins, was called Bosphorus, *i. e.* the Ox-ford, from the passage across of Io, changed into a cow, who swam over from the opposite promontory of the Acropolis (*Serai Burni*), and here first reposed. Here also stood the three colossal statues sixteen yards high, which the Byzantines erected to the Athenians in gratitude for their liberation from the attack of Philip the Lacedæmonian. The second promontory of Scutari which lies to the south, on the shores of the sea of Marmora, which surrounds the ancient and at present half-ruined harbour of the town, was called in the time of the Byzantines *Hieron*. At Chrysopolis, Xenophon and the Greek auxiliaries whom he had brought back from the campaign against Cyrus, halted for seven days, during which the soldiers disposed of their booty. In his history of Greece he alludes to Chrysopolis as having been surrounded with walls by the Attic commanders, who levied here the toll of a tenth on the vessels and goods passing by from the Euxine.

Scutari has eight mosques, five of which were founded by Sultanas and three by Sultans.

The mosque of the Sultan mother enjoys the privilege of being illuminated during the nights of the Ramazan in the same manner as the Imperial mosques of Ahmed, Soleiman, and the Sultana Valide at Constantinople. The circles of the lamps are called *Mahije*, *i. e.*, Moon circles,

inasmuch as they represent as many moons suspended on the minarets.

Sultan Soleiman, who built the mosque of *Ibikdschami*, (the mosque of the Can,) first endowed here a kitchen for the poor (*Imaret*), where they each received two meals a-day, in the morning and evening a basin of soup and a roll. Strangers receive the same, and food for each of their horses, for three days, (the customary limit of Eastern hospitable welcome.) This excellent example was imitated by the old Sultana Valide, who erected westward of her mosque a kitchen for the poor and two khans for travellers. She was followed by the dowager Valide, who endowed an alms-kitchen, in which the poor received, besides the daily soup, a pilau on the Friday. The last Sultana Valide, the mother of Murad III. and Mohammed III., followed in the footsteps of her predecessors by building imarets also. The sixth of these is attached to the mosque of Mahmoud Effendi.

The best baths at Scutari, are the *Sultan Hamami* in the market-place, the bath of the Kossem Sultan, besides several others in private houses.

The Convents.—The most remarkable of these is that of the *Rufai*, or howling dervishes. Their devotional exercises begin with an ordinary prayer, with the sole difference, that instead of the customary carpet, they spread a lambskin, on which they kneel and sit. After the customary prayer, recited five times every day by every Moslem, they seat themselves in a circle, and pray the *Fatiha*, *i. e.* the first sura of the Koran, which is followed by many sacred ejaculations, such as, "Blessings on our prophet, the lord of messengers, and on his family and his companions; blessings also on Abraham and his family, and his companions."

These formula are recited slowly,

in a monotonous voice, not unlike the Catholic chorusses. After this is over, they all stand up in a circle, and begin slowly the profession of faith, "*La ilah illah-lah*," which they divide into the six syllables *la-i-lah il-la-lah*. Whilst pronouncing the first syllable, they bow themselves forwards; at the second, they raise themselves up again, and, at the third, they bend themselves backwards; this motion is repeated at the three following syllables, or they change the direction of the bowing, by inclining the body at the first syllable to the right, standing erect again at the second, and bending at the third to the left, repeating the motion at the other syllables. This chorus begins slowly, and continues with greater rapidity, so that the motion always keeps the same pace with the song, or rather with the cry; the motion soon becomes so quick, that the singer is obliged to pronounce two syllables in one bend, and as the rapidity of the latter increases, to unite the two syllables in one, so that one soon hears a wild cry of *Il*—and *lah*, in which the form of the belief *La-ilah-illah-lah* is dissolved. The quicker the motion in three-quarter time, the greater the fury of the movement, which continues in a dance of orgies, for which no small power of lungs is required. During this bellowing chorus, two singers with melodious voice sing passages out of the *Borda* (the celebrated poem in praise of the prophet), or out of other poems in praise of the great Scheich Abdol, Kadir Gilan, or Seid Ahmed Rufai. This quiet music sounds like the chime of bells amidst the roaring of the winds and the thunderstorm. The signal of the highest degree of the quickest movement is when the Sheik begins to stamp. They then all bend themselves like possessed; one hears but the single sound *lah* echoed forth from this whirlpool of swallowed syl-

lables, which is now and then interrupted by an outcry of *hu!* When the movement goes backwards and forwards, they accentuate the syllables in the following manner: *Lā ī lāh īl lāl lāh*, the first and second, and the fourth and fifth being pronounced with extraordinary rapidity, so that they can scarcely be heard; the third and sixth, however, conveying the slowly and long-pronounced tone. If the movement is sideways, the prayer is pronounced as a lambic of three feet. *Lā ī lāh īl lāl lāh*. In the beginning, when it is sung slowly, the whole is easily intelligible, but as it continues, it would be impossible to divine what this one-syllable howl can mean had it not been witnessed from the first. Whilst the chorus, with the arms extended over each other's shoulders, bow in three-quarter time backwards and forwards, or sideways, in and out, some other of the dervishes perform the feats of incombustibility. They take red-hot iron in their mouths, allow themselves to be seized with burning hooks, carry balls of fire in their hands, without a sound of pain or a trace of injury. Meantime the rapid power of the lungs, and the wild gurgling cry, increase with astonishing violence; many fall down foaming with enthusiasm; others are carried away swooning. Some cry, *Ja hu!* (Jehovah!) others *Ja meded!* (Oh, help!) whilst the anthem intermingles the silvery tones of "Oh, Mediator! Oh, beloved! Oh, Physician of souls! Oh! thou who wert chosen! Oh, Advocate at the Day of Judgment, when men will exclaim, Oh, my soul! Oh, my soul! and when thou wilt say, Oh, my people! my people!"

However raving the whole assembly appears, all of them, with the exception perhaps of two or three fanatics, are perfectly calm and self-possessed, and the whole ecstasy of the holy inspiration, like the miracle

of the incombustibility is a mere hoax, intended to make fools of the numerous visitors who flock to the Convent. The alms which the European spectators give, is entirely gratuitous, and is never demanded of a moslem. It would be a great mistake, therefore, to suppose that the whole hoax was originally calculated to attract alms from the spectators,—it may rather be attributed to the piety of the females who place themselves in crowds behind the wired galleries, not so much in order to witness the miracles of the unburnt hands, but that of the unconquerable lungs. These orgies are entirely different from that of the Mewlewi dervishes in spirit, meaning, and character. In the same manner as the dance of the spheres in the Samothracian mysteries has been preserved to our days in the slow circle dance of the Mewlewis, in which each dervish moves round himself as a central point, and all move together round the sheik who stands in the middle, so may we distinguish in the violent, simultaneous movement backwards and forwards, and sideways, of the Rufai dervishes, the ancient *κνισμος*, i. e. the Persian dance of the Thes-mophorians. All the representations of Athenæus and Pollux respecting them accords perfectly with the above description. The dancers sank down forwards, then raised themselves up again, representing the motion of the ox sinking and rising under its burthen.

The burying grounds at Scutari are the largest, the most beautiful, and the most justly celebrated of any in the capital of the Ottoman empire. The soil of Scutari is considered the consecrated ground of Asia, whence the founder of the Ottoman dynasty sprang, and spreading his doctrine with the sword, marched onwards to Europe; on this account these groves of tombs are richer in beautiful monuments of illustrious and distinguished men, than any of the

cemeteries of Constantinople or its adjoining villages. One tomb in the midst of the crowd always attracts the attention of the traveller. A canopy resting on six columns marks the resting place of Sultan Mahmoud's favourite horse. If an accurate census of the Turkish population could be obtained, it would probably be found not to exceed the 20th part of the tenants of this single cemetery.

Bulgurlu. At the distance of an hour behind Scutari, in a straight line towards the east, rises in a gradual slope the mountain of Bulgurlu, from the summit of which the traveller enjoys the most extensive prospect over both the banks of the Bosphorus and the Sea of Marmora, embracing the city and all its suburbs. Of all the spots on the Bosphorus, Bulgurlu is the most frequented by the Turkish and Greek, Perote, and the European ladies. We have already described the objects most worthy of observation on the European side of the Bosphorus, viz., the walks to the valleys of the sweet waters at the end of the harbour, to the plane trees and lime groves of Jahja, behind Beshiktash; the view from *Tchehidler*, i. e., the height immediately above the Castle of Rumili; the walk to the meadow at Buyukdere, and to the great reservoirs and the aqueducts of *Bagdsche Koi*, *Belgrade*, and *Burgas*. We have also described on the Asiatic side, the walks to the beautiful valleys of Unkiar Skelessi and Göksu, to the romantic vale of Akbaba, and to the Genoese Castle, the magnificent prospect from the Giant's Mountain near the mouth, and from Kandili in the middle of the Bosphorus.

But all these valleys and mountains are inferior to Bulgurlu, which unites with the loveliest view over land and sea the advantage, so highly appreciated by easterns, of the most excellent water. Two villages, near the summit of Bulgurlu, bear the name

of Great and Small Schamlidscha, a corruption of the ancient name of the mountain Damatrys. One may easily conceive that the Byzantine emperors did not appreciate less than the Ottomans, the advantages of the view and the water, with which this mountain, situated in sight of the Seven-hilled city, enjoys over every other. Hence the emperors Tiberius and Mauritius erected the palaces of Damatrys. They were hunting-palaces, which served as resting places for the emperors when hunting in the neighbourhood, or as the first or last night-quarters, whenever they commenced or concluded an Asiatic journey. The situation of Bulgurlu is adapted for a telegraphic station more than any of the mountains in the neighbourhood of Constantinople; the last station, however, of the telegraph, which was discovered by Leo the Philosopher, in the time of the Emperor Theophilus, was not here, but on the lighthouse of the great palace, very near the site of the lighthouse erected on the sea-wall of the city for the vessels entering from the Sea of Marmora. The telegraph has been extolled as an invention of our century; but the honour of this discovery belongs to Leo the Philosopher, who, in the reign of Theophilus, by means of clocks, which at night showed the figures illuminated, had organized a telegraphic line from the Saracenic limits of Cilicia to the capital. There were not more than eight stations from Tarsus to Constantinople, viz., *Culu*, the castle near Tarsus, the heights of *Argeos*, *Isamos*, *Ægyptos*, *Mamas*, *Kyriros*, *Mekilos*, and the last on the summit of the holy *Ausentios*, which corresponded directly with the watch-tower on the lighthouse of the Great Palace.

Under the Ottoman sultans, Mohammed IV. built the still existing Serai and the Cupola over the spring of *Dschambdsha*, the best and purest

of all the springs in the neighbourhood of Constantinople.

Chalcedon or *Kasikoi*, between Scutari and Kasikoi, the ancient Chalcedon, lies the plain of *Tughandschtar Meidani*, i. e., the Square of the Falconers, which is the rendezvous of the troops departing from Constantinople for an Asiatic campaign. It corresponds therefore with Daoud Pasha on the European side when the army assembles for a campaign in Roumelia. In the bottom of the small bay, the left side of which runs out into the point of Kasikoi, is the garden of Haider Pasha, a beautiful plantain grove with a shady fountain. In very ancient times, this fountain was called the spring of Hermagoras. Kasi Koi, or Kadi Koi, the village of the judge, stands on the site of the ancient Chalcedon, whose splendour is at present no longer to be traced in the ruins, but only in the history of the oracles and councils. The answer is well known which the oracle gave to the builders of Byzantium, when the latter applied for the decision of the gods. "*Opposite to the blind*," was the reply, i. e. on the peninsula opposite Chalcedon, whose founders must have been blind to neglect the great advantages presented by the splendid harbour of the golden horn, when they founded Chalcedon seven years before. This council of the oracle is ascribed to the Persian satrap, Megabyses, whose words, as he governed in the name of the great King of Kings, might well pass for oracles.

The manner in which Chalcedon was taken by a stratagem after a long siege is related by Polyain. As the Persian army did but little damage to the town, the besieged as well as the besiegers kept quiet; the latter really so, the former only apparently. From the height, which is distant 15 stadii, or about half an hour,

which at that time was called *Aphasios*, the Persians dug a subterranean passage under the town; when they came to the roots of the olive trees in the market, they stopped mining, waited for the night, opened the passage, mounted to the market place, and obtained possession of the town, whose walls were in vain guarded on the outside by the besieged. This most ancient eastern stratagem of mining was imitated by the Turks at the siege of Vienna, but neither on so large a scale nor with such success, inasmuch as they advanced under ground only 2 stadia from the Löwe bastion to the Heidenschuss, where being heard by the bakers, they were attacked and driven back.

That the ancient Persians brought the art of mining to great perfection before any other people, may be concluded from their ancient system of subterranean aqueducts, to which they were driven from the earliest time for the cultivation of their arid country. The soil of Chalcedon has been alternately devastated by the Hellenes, the Byzantines, Goths, Arabians, Persians, and Turks. In its suburb was the palace of Belisarius, of which the remains were employed in the structure of the mosque of Sulymanie. The furthest point of land, on the westward side of which stands Kadi Koi, is called *Molla burun*, and with the opposite one of *Fanar burun*, encloses a spacious harbour formerly called the port of Eutropius. On the point of land of *Fanar baghdschessi*, the light tower occupies the site of the ancient temple of Venus Marina. The promontory of Aphrodite lay between that of *Here* (Kawak burun) and that of Poseidon (*Bos burun*). These promontories were, in ancient times, crowned with temples. Beyond Chalcedon, we proceed to *Panteichon*, the villa of Belisarius, who, after being recalled by Justinian and superseded by Narses, here lived in the tranquil

enjoyment of his wealth, the story of his wandering about in poverty being founded on the anecdote of Tzetze, a better grammarian than historian. In the neighbourhood of *Panteichon*, now called *Pendik*, is the great place of encampment for the Turkish armies, where the pilgrim caravans halt the first night after leaving Scutari, whilst the slower marching armies encamp an hour and a half nearer Scutari at *Maltepe*.

THE PRINCES ISLANDS,

Or the *Daimonisoï* islands, of which there are nine, may be visited in a day. Their names are *Prote*, *Antigone*, *Chalki*, *Plate*, *Oxeia*, *Pyti*, *Antirobidos* and *Niandro*, *Prinkipo*.

Chalki derives its name from the ancient copper mine. It is the most beautiful of the whole group. It has three hills and three convents, dedicated to the Virgin, St. George, and the Trinity. It is a favourite resort of the Rajabs during the spring, and, unlike its desolate sister islands, *Plate* and *Oxeia*, has never served as a place of exile.

Prinkipo.—On the south-western point of the island is the convent of St. George, commanding a most lovely view of the surrounding hills. Hence a romantic path leads through the whole island. On the side of it are two beautiful fountains. As *Belgrade*, in the second half of May, is the paradise of the Armenians, so *Prinkipo* in the first half is the paradise of the Greeks. In both places their amusements are shared and participated in by the Franks, more nearly allied to them in the character of their minds than the Turks. Those who have never enjoyed those lovely evenings and mornings of spring with the setting and rising sun; who have never hastened with the ruddy dawn on the first of May, to mingle in the ranks of maidens who gather before sunrise on this festival, common to every people on earth, the dew-bespangled

flowers; those who have not joined by moonlight in the ranks of the Romäika, in which, like the graces of Horace, they beat beneath their feet the swelling grass; those who have never heard the Lydian flute mingling with the Ionian guitar, accompanying the heart-melting strains of the Grecian airs; can form no idea of the reality from the most glowing description of such scenes. Nor can a stranger form a conception of the mildness and purity of the air, unless he has first breathed it elsewhere in the southern scenes of the Mediterranean. Emperors and empresses have made Prinkipo their residence.

The greatest spectacle of fallen greatness and vanished splendour witnessed by the Princes Islands was in the first year of the ninth century, when Irene, the great empress, the contemporary of Charlemagne and Haroun Al Raschid, driven from the throne, was banished to the convent which she had built at Prinkipo, not certainly for such a purpose. She was occupied in negotiating with the ambassador of Charlemagne the conditions of the great alliance between them, whereby the crowns of the East and West were to have been united on one head, when the patrician and chancellor of the empire, Nicephorus, summoned to the emperor, burst into the palace, and at first with friendly words offered to discover all the treasures of the crown, for which he promised to make over to the Eleutherian palace as a widow's residence. Hardly, however, had she sworn to him, by the sacred cross, not to conceal a single fraction, than he banished her to Prinkipo, in presence of the ambassador of Charles. Conceiving her presence even here to be dangerous, he ordered her, a month afterwards, in the midst of November storms, to be transported to Lemnos. In August of the following year she died there, and was buried in the convent of Prinkipo. The con-

querors of Constantinople, who scattered the dust of the Byzantine emperors to the winds, and demolished their sarcophagi, spared the convent in the Princes Islands, so that Irene's monument (of all the Byzantine emperors) still remains on consecrated ground.

THE HELLESPONT—THE DARDANELLES.

Steamers make the passage from Constantinople to Smyrna, a distance of 80 leagues, in 36 hours, leaving Constantinople usually about five in the afternoon. They reach Gallipoli in 14 ho.

The modern name of the Hellespont is the sea of Gallipoli (Galibboli Denghizzi). The city of that name, the Calippolis of ancient geography, is at the mouth of the Propontis, in a strait above five miles in breadth; it is 25 miles from the Dardanelles, 40 from the Isle of Marmora (famous for its quarries of fine marble), 80 miles S. of Adrianople, and 108 S. W. of Constantinople. It is situated on a peninsula, and has two harbours, N. and S., and frequently receives the imperial fleets: it is in fact the chief station of the Capitan Pasha. In 1810, its population amounted to 15,000, but in 1815, in consequence of immigrations from other parts of Turkey, it had increased to little short of 80,000.

The town was once fortified, but is now without walls, its only defence being "a sorry square castle, with an old tower, doubtless that of Bajazet." The town consists of miserable houses and dirty streets. The bazars, however, are extensive and well-furnished. Few monuments of antiquity are in good preservation, but fragments of sculpture and architecture are seen in every part of the town. Gallipoli, which is the see of a Greek bishop, was the first European town that fell into the hands of the Ottomans, being

taken by them nearly a century before the fall of Constantinople, A.D. 1357. The Emperor John Paleologus, to comfort himself for the loss of it, said, "he had only lost a jar of wine and a sty for hogs," alluding to the magazines and cellars built by Justinian, which highly deserve to be visited. Bajazet I. knowing the importance of the post for passing from Brusa to Adrianople, caused Gallipoli to be repaired in 1391, strengthening it with a huge tower, and made a good port for his galleys.

On the S. side of the city are some Tumuli, said to be the sepulchres of the ancient Thracian kings; and N. of the town are some undefined ruins, supposed to be the remains of the ancient city.

Two miles S., on the Asiatic side, is Lamsaki (Lampsacus), occupying a beautiful position amidst olives and vineyards with a fine background of wooded mountains. The present town or rather village is inconsiderable, and with the exception of a handsome mosque offers nothing worthy of notice. Lampsacus was one of the towns given by Xerxes to Themistocles, Magnesia was for his bread, Myus for his meat, and this for his wine. It had a good harbour, and was estimated to be 170 stadia from Abydos.

A little way below the tongue of low land, on which Lamsaki stands, is the mouth of the *Ægospotamos*, the *Kara-ova-su*. The victory obtained here by Lysander terminated the Peloponnesian war. The Hellespont is here $1\frac{3}{4}$ miles in width.

Below this are the mouths of the *Practius* (now *Mussa keni-su*) and the river of *Percote* (*Bourghas-su*). For several miles, the channel now preserves a nearly uniform width, and the banks on either side, cultivated with corn intermixed with vineyards, with hedge-rows, and frequent villages, present a succession of beautiful scenery, more rich, however,

than romantic, and closely resembling, Mr. Hobhouse says, the banks of the Menai, in Wales. A rocky strand, or mole, in the narrowest part, preserves the name of *Gaziler Iskelssi*, the Victor's Harbour, in memory of the landing of the first Ottoman invaders. Two or three miles further is a hill crowned with a scanty ruin, called *Zemenic*, the ancient *Choiridocastron* (Pig's Fort), where the standard of Soleiman, the son of Orchan, was first planted on the Thracian shore. Below this, is the bay of *Ak-bisha-liman*, "reasonably conjectured to be the ancient port of *Sestos*," and further down, a deep inlet, called *Koilia*, and the bay of *Maito* (*Madytus*). About a mile and a half below the western point of that bay, are the castles which give name to the strait. "The castles, (*Chanak-kalessi*, or *Sultanie-kalessi*, on the Asiatic side, and *Chelit-bawri* or *Kelid-bahar* (the lock of the sea), on the European shore, are called by the Turks *Bogaz-hissarleri*, and by the Franks, the Old Castles of Anatolia and Roumelia. The town of Chanak Kalessi is the place properly called the Dardanelles. It is a miserable town of 2000 houses, on a flat point opposite to the European fort. *Chelit Bawri* is built on the side of a projecting hill, and its castlo is of less importance than that of Chanak Kalessi. The barrow of *Hecuba* is within the walls, a hillock above the town. The principal inhabitants are Jews, who trade in the wine produced in the neighbouring vineyards. A considerable stream, supposed to be the *Rhodus*, washes the western suburbs; it is crossed, not far from the castle, by a wooden bridge.

These castles were long supposed to occupy the sites of *Sestos* and *Abydos*; but this was manifestly a mistake. N. E. of Chanak-kalessi, the Hellespont forms a long bay, 3 or 4 miles across, terminating in a low point of land called *Nagara Burnu*

or Pesquies Point. This is the spot fixed upon as the site of Abydos. A fort has been raised near the point of land.

The Thracian side of the strait, immediately opposite to Nagara Point, Mr. Hobhouse says, "is a strip of stony shore projecting from between two high cliffs; and to this spot, it seems, the European extremity of Xerxes' bridges must have been applied; for the height of the neighbouring cliffs would have prevented the Persian monarch from adjusting them to any other position. There is certainly some ground to believe this to have been the exact shore, called from that circumstance, *Apo-bathra*, since there is, within any probable distance, no other flat land on the Thracian side, except at the bottom of deep bays, the choice of which would have doubled the width of the passage. Here the strait appeared to us to be narrower than in any other part, although to those on board our frigate, who might be supposed skilled in judging of distances, it no where seemed to be less than a mile across: the ancient measurements, however, give only seven stadia, or 875 paces. Sestos was not opposite to the Asiatic town, nor was the Hellespont in this place called the Straits of Sestos and Abydos, but the Straits of Abydos. Sestos was so much nearer the Propontis than the other town, that the posts of the two places were thirty stadia, more than three miles and a half, from each other. The bridges were on the Propontic side of Abydos, but on the opposite quarter of Sestos; that is to say, they were on the coasts between the two cities, but nearer to the first than to the last: and supposing the few ruins before-mentioned, about a mile from Nagara, to belong to Abydos, that point answers sufficiently to the spot on the Asiatic coast to which the pontoons were affixed."

This part of the Dardanelles is

likewise memorable as the place where the army of Alexander, under Parmenio, crossed from Europe to Asia. Here the Ottoman crescent was first planted in Europe by Soleiman, son of Orchan, A.D. 1560. Here Leander used to swim across to visit his beloved Hero. The same feat was also performed by Lord Byron in 1 hour and 10 minutes.

The mouth of the strait is $5\frac{1}{4}$ miles across, according to Lournesfort. It is defended by the new castles built by Mahommed IV. in 1659, to secure his fleet from the insults of the Venetians, who used to come and attack it in sight of the old castles. "The waters that pass through this canal," he adds, "are as rapid as if they flowed beneath a bridge: when the north wind blows, no ship can enter; but when it is south, you hardly perceive any current at all." The strait at Cape Berrhieri has the appearance of being narrower than at the Dardanelles.

The castle on the Asiatic side stands within the celebrated harbour formed by the Rhetian and Sigeau promontories, where it is asserted that the Greek fleet was drawn on shore during the Trojan war.

The Sigeau promontory, now called Cape Janissary, is covered with wind-mills.

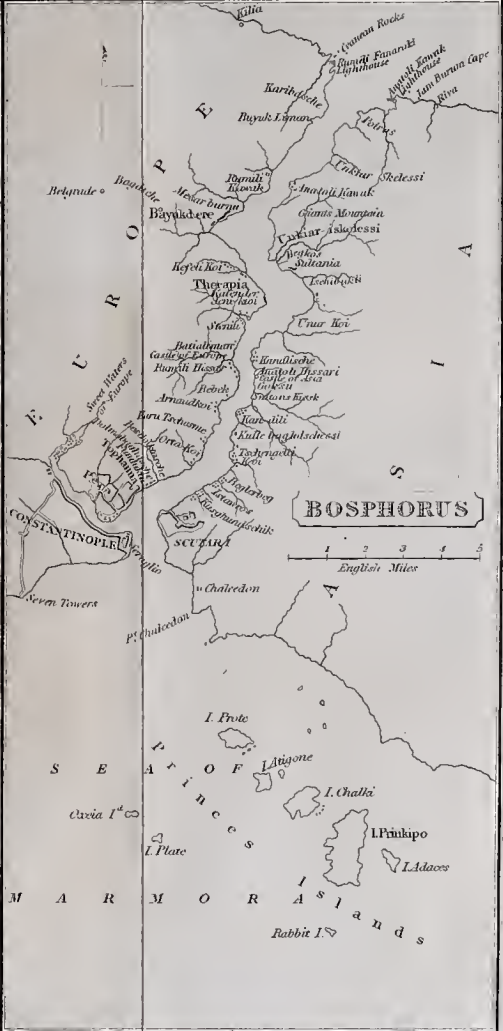
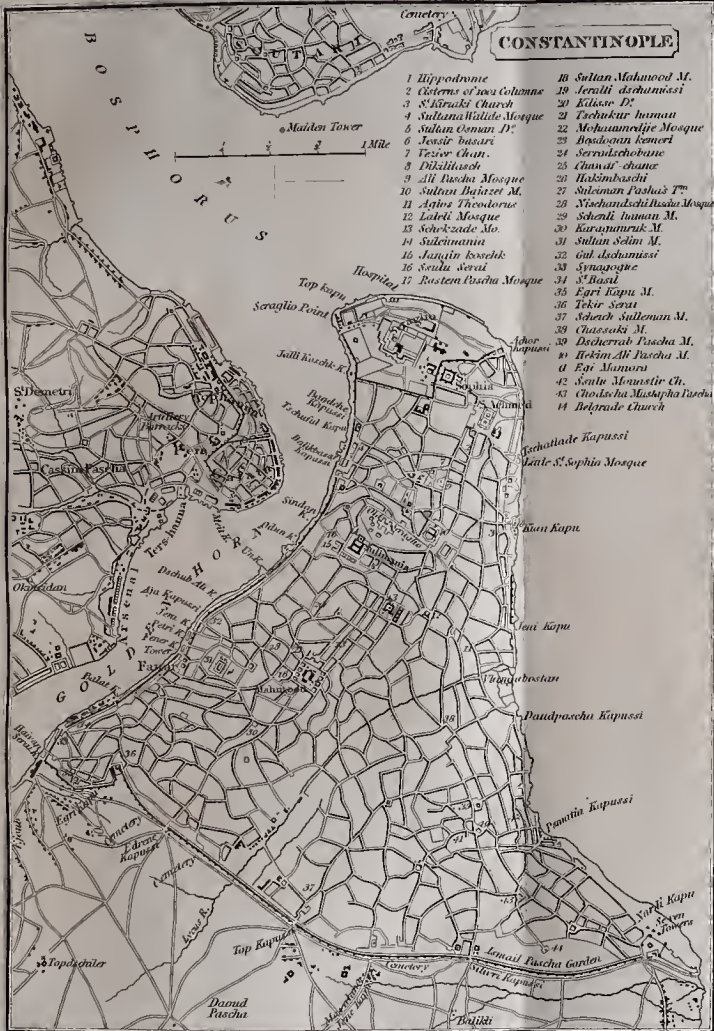
ROUTE 40.

CONSTANTINOPLE TO BILGRAFF.

The route lies over the chain of the Emineh Dag, the Hamus, or Balkan mountains, the great military barrier of Turkey, in which there are two defiles, the one leading to Semlin in the Bannat of Temeswar, the other to Rothenthurm in Transylvania. The former of these journeys through the defiles of Tartar Bazaarjik, has been performed in 12 days, including one spent at Adrianople, and

CONSTANTINOPLE

- | | |
|--------------------------|-------------------------------|
| 1 Hippodrome | 18 Sultan Mahomed M. |
| 2 Columns of two Columns | 19 Jeralt dshamissi |
| 3 S'Kiraki Church | 20 Kilise D' |
| 4 Sultana Hatice Mosque | 21 Tschukur Inuman |
| 5 Sultan Osman D' | 22 Mehmedette Mosque |
| 6 Jesir basari | 23 Basovian Kemer |
| 7 Tesvir Chan. | 24 Serudschobane |
| 8 Dikailisch | 25 Chamsi' shane |
| 9 Alt Pascha Mosque | 26 Kaskimbashi |
| 10 Sultan Bajazet M. | 27 Solomon Pascha's Tm |
| 11 Agios Theodoros | 28 Nischundschilisscha Mosque |
| 12 Lalai Mosque | 29 Schahi Inuman M. |
| 13 Schekade Mo | 30 Karapinaruk M. |
| 14 Suleimanni | 31 Sultan Selim M. |
| 15 Jungin Kiosk | 32 Gul dshamissi |
| 16 Seuil Sevil | 33 Synagoge |
| 17 Rustem Pascha Mosque | 34 S'Basil |
| | 35 Epti Kapu M. |
| | 36 Taksir sevdi |
| | 37 Schach Suleiman M. |
| | 38 Chassaki M. |
| | 39 Dscherrah Pascha M. |
| | 40 Emin Alt Pascha M. |
| | 41 Egi Munara |
| | 42 Seuil Monastir Ch. |
| | 43 Chodascha Mustafa Pascha |
| | 44 Belgrade Church |



another at Nissa. The traveller requires six horses for himself, baggage, and Tartar. They are regularly changed at the post-stations, which occur at every 12 or 18 English miles. The entire expense of the journey with this number of horses, will hardly exceed 25*l.*, including every charge on the road, and a Backshish of 2*l.*

A Turkish shawl, sash, woollen overalls, leather trowsers, and two or three large Mackintoshes, will be found convenient clothing, except in winter, when the "shaggy capote" is indispensable in the snowy passes of the Balkau. A pair of pistols worn in a belt may be advisable, rather in conformity with the custom than for use. The baggage should be arranged in two portmanteaus, or in two Turkish leathern panniers, expressly made for travelling, and which are balanced on either side of the horse's back.

The traveller, in general, and especially a military officer, should provide himself with "Valentini" on the Russian Campaign on the Danube in 1808, and Col. Chesney's Report to the Duke of Wellington, of the Campaigns of 1828-1829, in the "Portfolio," vol. 3.

The traveller's luggage should be so arranged, that it may be suspended in two large portmanteaus, or travelling bags, on each pack-saddle of the Yaboos, or baggage-horses.

Money.

From Stamboul to Semlin, the small gold 20-piastre pieces are the best travelling money. A small bag of silver piastres will be found useful in some of the Turkish villages, which are too poor to supply change for gold. Bank-notes, or sequins, should be taken for the journey through Hungary, as there is no banker at Semlin, and neither Hammersley nor Coutts have any correspondent nearer than Vienna. The best way

of paying the Tartar the sum agreed upon will be, to pay $\frac{1}{3}$ at Adrianople, $\frac{1}{3}$ at Nissa, and the rest at Belgrade, at which place, and not sooner, the Backshish, if deserved, should be paid, and a written certificate of good conduct given to the Tartar.

Distance.

From Constantinople to Belgrade is 627 English miles. The Tartars perform the journey in seven days, and in 1834, Col. Dundas, of the 7th Hussars, accomplished it in six, to the no small admiration of the Turks. The present route is calculated for 12 days, including two days' rest; but it would be desirable to devote even a longer period to the journey, especially in summer.

	Hours.
Selivri - - -	4
Eski Baba - - -	11
Adrianople - - -	5
Mustafa Pasha - - -	3
Philippopolis, from Adrianople	} 95 miles.
Tatar Bazaarjik - - -	13 hours.
Sophia - - -	13
Nissa - - -	15
Alexinitza - - -	2
Jagodino - - -	7
Belgrade - - -	15

Selivri, 4 hours, a town on the sea of Maruora. The Khan is small, but clean. On this day's journey there are fine sea-views with Mount Olympus in the distance.

Eski Baba, 11 hours; good accommodation may be obtained here at a Greek's house.

Adrianople, 5 hours. The Khan at Adrianople is large and very dirty; a clean room, however, may be procured by means of Backshish to the Khangee, or inn-keeper. Adrianople, the first European capital of the Turkish Empire, stands at the con-

fluence of the Tundsha and Arda with the Hebrus, on the east bank of the former river. It has now an appearance of desolation, and reminds the traveller of Pisa and Ferrara, and other old Italian towns, once populous, but now sadly shrunk within their former limits. The streets are grass-grown, and the houses apparently deserted. It is much changed since the time when it was the favourite residence of the Padishah.

The mosque of Selim and the bazar of Ali Pacha, are the pride of Adrianople, and merit the attention of every traveller. Three spiral staircases, winding round each other separately, conduct to the three different galleries of the minarets; to the highest of which, the ascent is by 377 steps. The minarets are four in number, fluted, and exceedingly elegant. The floor of the mosque itself is covered with carpets, and from the ceiling of the immense dome, many lamps and ostrich eggs are suspended. There are several recesses, similar to the side-chapels in large cathedrals. On the walls of the building are inscriptions in Turkish characters. On one side is an elevated chair, or pulpit, to which a narrow and steep flight of steps ascends. In the centre is a spring, surrounded by a circular screen. The number of windows in the mosque is stated to be 999. Its exterior court is paved with large slabs of marble; and the antique columns of the cloisters, of various orders and dimensions, are all of the most costly materials; being either Verde Antico, Egyptian granite, or Cippolino marble. The bazar of Ali Pacha is a brick building, vaulted with arches, composed of alternate red and white bricks. The entrance is by a gate at each end, and four lateral ones, and its length is 500 paces. The *coup d'ail* offered by the entire length of the bazar of Ali, is more striking than anything at the Bezesteins at

Constantinople. It is allotted to the more precious commodities, such as jewellery, shawls, muslins, &c.

Adrianople was built by the Emperor Adrian; and when Amurat I. subdued, without resistance, the whole province of Romania and Thrace, from the Hellespont to Mount Hæmus, it was chosen for the royal seat of his government and religion in Europe. After that period, though it lost its rank as a capital, Adrianople was frequently chosen as the seat of government by succeeding Sultans, and was the favourite residence of Achmet III., Mahommed IV., and Mustafa. The two latter were so fond of it, that they wholly abandoned Constantinople; a caprice which exasperated the Janissaries, and caused the rebellion which deposed them. It subsequently became the chief town of an extensive and important Pashalic.

It was at the junction of the three rivers, the Tundsha, the Arda, and the Hebrus, that Orestes purified himself from the contamination of the murder of his mother; and a town, erected in commemoration of that event, bore his name, and is mentioned by Byzantine authors.

Adrianople is the residence of a British Consul.

The road now passes along the Maritza, and the views as far as Hirmanli are picturesque and varied in the highest degree.

Mustafa Pasha, 3 hours. The accommodation here is a bench in an open shed; which is the only attempt at a Kafhines, or coffee-house, in the village.

Philippopolis, through which the road now passes, is 95 miles from Adrianople. It is a tolerably good town situated on a small island formed by the Maritza, which here becomes navigable. It has a picturesque mosque and bazar. Before the earthquake of 1818, by which it was almost destroyed, Philippopoli con-

tained a population estimated at 30,000 souls. When it was visited by Lady M. W. Montague in 1717, she found in it a sect of Christians, calling themselves Paulines. An old church is exhibited where, it is said, that St. Paul preached. There are but few remains of antiquity at Philippopolis.

Tatar Bazaarjik, 14 hours actual travelling from Mustafa Pasha. It is a small village; but the Khan contains one or two good rooms.

We now pass the Balkan by the celebrated Trajan Gate, apparently one of the Pylæ, or mountain gates, raised by the Romans as a defence against the incursions of the barbarous tribes from Dacia. The mountains are singularly bold and striking, resembling the passes described in the "Lady of the Lake."

"The Balkan cliffs like giants stand,
To sentinel enchanted land."

The view from the summit of the pass over the fertile plains of Bulgaria, offers a magic contrast to the desolate fields of Thrace.

Sophia, 13 hours, situated in a large beautiful plain on the river Isca, and surrounded with distant mountains, presents a most agreeable landscape. Lady M. W. Montague calls it "a very large and extremely populous city, and one of the most beautiful in the Turkish empire." The hot baths here are famous for their medicinal qualities. Good accommodation for travellers may be found in a private Greek house.

The road now winds very picturesquely along the foot of Mount Tesovitch, one of the many spurs of the great chain of the Balkan. About a mile from Nissa, the traveller is struck with the sight of a tower, composed of skulls, erected to commemorate a victory over the Servians by the Turks under "Commourgee,"—

"he, whose closing scene
Adorned the triumph of Eugene."

Mazepa.

Nissa, 15 hours' hard riding from Sophia, once the capital of Servia, is situated in a fine plain on the river Nissava, possessing a fruitful soil, and a fine climate. There is but little to interest the traveller at Nissa, excepting the increased appearance of civilization. After passing the Balkan, the Mohammedan population begins to disappear, and to be replaced by Greek Christians.

Alexiuitza, 2 hours—a small village.

The road now crosses the river Mornoe over the picturesque bridge of Ravenatz (the only bridge, with the exception of those at Adrianople and Philippopolis upon the route from Stamboul.)

Jagodina, 7 hours' hard riding, very good accommodation in a private Servian house.

The road now passes through the most magnificent forest scenery, alternately presenting the dense masses of American woods, and as near Hlassan Palanka and Semendria, the finest English park scenery. The first view of the Danube on the heights above Semendria is very striking.

Belgrade, 15 hours' hard riding. The traveller will find here a very good khau. The once celebrated fortress of Belgrade is now only a picturesque ruin. The citadel, erected on a bold promontory between the Saavo and the Danube is very formidable in a military point of view, and if properly repaired, might, with the fortifications on the low ground at the junction of the rivers, defy the strongest efforts of an enemy.

At Belgrado the traveller discharges his Tatar, and enters Christian Europe.

The quarantine at Semlin is ten days. The Lazzaretto is supplied with bedding and cooking by the principal innkeeper, at an exorbitant price; but the lodging is comfortable. The traveller should above all

things be moderato in his living, as the change from violent exercise to perfect inaction, is trying to the constitution, and the slightest indisposition in quarantine, subjects the traveller to the suspicion of plague, and prolonged confinement.

The custom-house at Semlin is particularly annoying, and every officer not only expects, but enforces a bribe.

ROUTE 41.

CONSTANTINOPLE TO BUCHAREST.

	Hours.
Kutchuk Tchechmedgeh - -	5
Buyuk Tchechmedgeh - -	3
Crevatis - - - -	4
Selivria - - - -	2
Kunneklea - - - -	5
Tchorlu - - - -	3
Caristrania - - - -	6
Burghaz - - - -	4
Haselbalem - - - -	6
Kirk klisie - - - -	2
Hercelea - - - -	4
Kannara - - - -	4
Fachi - - - -	4
Beymilico - - - -	5
Carnabat - - - -	5
Dobralle - - - -	4
Chaligh Kavack - - - -	4
Dragoela - - - -	4
Shumla - - - -	4
Tatchekeui - - - -	3
Lazgarat - - - -	6
Torlach - - - -	5
Pisanitzza - - - -	2
Rustschûk - - - -	5
Ferry over the Danube to	
Giurdzgio - - - -	$\frac{1}{2}$
Tiza - - - -	$2\frac{1}{2}$
Kapoka - - - -	$5\frac{1}{2}$
Bucharest - - - -	4

Total $111\frac{1}{2}$

For the first part of the route, as far as Selivria, see Route 40.

Two hours from Selivria we quit the road by the sea, and taking leave

of the Propontis, turn N. over an open champaign country.

Kunneklea, 5 hours. The soil about here is a sandy loam. Fourteen horses are employed for a single plough.

Tchorlu, 3 hours—(the *Turullus* of antiquity.) It is paved with black marble. Here are the ruins of Turkish baths, a neat mosque and minaret.

The road proceeds over wide and barren plains.

Caristrania, 6 hours, a little off the road.

Burghaz, 4 hours.—Famous for the manufacture of small terra cotta bowls for Turkish pipes, and for salted shrimps, which are caught in the Black sea. Before reaching Burghaz, the traveller has the first view of the Balkan, signifying "a difficult defile amongst rocks."

The country still shows no mark of cultivation except near the village, but it begins to lose the denuded aspect of the plains of Thrace.

Haselbalem, 6 hours. Half hour off the main road. Hence to the Port of Ineada on the Black Sea, is a journey of 14 hours.

Kirk klisie, 2 hours, (or the Forty Churches). A large, hut miserable town, on a sloping ground near the base of the Balkan, famous for the manufacture of a sweetmeat composed of the inspissated juice from boiled grapes, formed into rolls containing walnut kernels. The trade of the town consists in this conserve, and in wine and corn.

The road now penetrates further into the hilly country, which is now well wooded. The inhabitants are a mixed race of Bulgarians and Malo-Russians.

Hercelea, 4 hours.

Kannara, 4 hours.

The road now lies through a very hilly and woody country.

Fachi, 4 hours.

Beymilico, 5 hours. A wretched village, but the houses are clean.

The beauty of the women here is remarkable.

The road now proceeds over plains covered with underwood to

Carnabat, 5 hours. The appearance of the town, with its minarets, is neat and pleasing. It contains about 200 houses. The country around is well cultivated.

After traversing the champain of *Carnabat*, we enter a mountainous region, and thence descend into another plain.

Dobralle, 4 hours, rather out of the route. Thence we enter the *Boccaze*, or narrowest passage of the Balkan. Nothing like Alpine scenery characterizes the approach to Mount *Hæmus*, and the range is no where conspicuous for grandeur of scenery, or great elevation. This defile is a hilly pass, full of woods of oak. In the midst of the *Kamtchi Su*, a rapid river is crossed. The scenery rather resembles that of Wales, where every mountain is insular: here there is nothing of the towering of cliffs and summits one above another, which distinguishes the cloud-capped summits of the Alps and Pyrenees, the Caucasus and Lebanon.

Chaligh Kavack, 4 hours. A large scattered village below the defile, lying between two mountains.

The scenery now becomes grander, and has more of an Alpine character, and there are several fine views from the opening of a narrow defile of the Balkan as the road descends into a plain.

Dragoela, 4 hours. A Bulgarian village. The increasing appearance of industry begins to strike the traveller. The rich plains are well cultivated, and the mountains covered with vineyards to their summits.

Shumla, 4 hours. One hour before reaching this place, the road again crosses the *Kamtchi Su*. The town is considerable, and is well fortified with ramparts and a double *fosso*. It is so centrally situated in the midst of

a rich territory, that it is peculiarly qualified to rank as the principal city at least of this part of the country, and, perhaps, of all Bulgaria. Its commerce consists chiefly in wine. It is not improbable that *Shumla* may be the ancient *Marci-anopolis*.

Tatchekeui, 3 hours. A Turkish village.

Lazgarat, 6 hours. Two hours before reaching this town, are two immense tumuli, on which trees are growing. Similar sepulchres appear all around *Lazgarat*; they are, perhaps the monuments of some great battle, either in the expedition of *Darius*, son of *Hystaspes*, who, marching against the *Scythians*, encountered the *Getæ* before reaching the *Ister*, or in that of *Alexander* when he fell in with the *Celts* and *Gauls*.

Torlach, 5 hours. A town or village of considerable size; the land around it is highly cultivated.

Pisanitza, 2 hours. A village pleasantly situated on the side of a hill.

Rustschûk, 5 hours, situated upon the S. bank of the *Danube*, offers a novel and striking appearance, with its white chimneys, mosques and minarets rising from amidst forests of fruit-trees; beyond it appears the *Danube*, two miles in width, but its shores are low and mean, and its channel filled with a number of shallows and islets, which, by dividing the current diminish its grandeur. *Rustschûk* is fortified with ramparts and a *fosso*, with draw-bridges. The town has an extensive trade with *Vienna* in cloth, indigo, corn, and wine.

For an account of its siege, the reader is referred to "Valentini."

Giurdzgio, $\frac{1}{2}$ hour. On the opposite side of the river; a place which enjoys a considerable commerce.

From this place a carriage-road commences, but the travelling is

low, as the country is frequently inundated, and the roads deep in mud.

Tiza, 2½ hours, which retains in its name the only vestige of Tiasum.

Kapoka, 5½ hours.

The whole country, from the Danube to Bucharest is little better than the steppes of Russia, and more likely to remain a desert. As we approach Bucharest, we have a view of the snowy mountains of Transylvania.

Bucharest, 4 hours. Almost the only edifice in the town considered as an antiquity is a church built under the auspices of Charles XII. The walls of the peribolus are nearly a quarter of a mile square. This building is used now as a Magdalen for female penitents.

The khans for the reception of merchandize are capacious and good, and the shops are large and so well supplied, that a greater variety of commodities would be found here than at Constantinople. The streets of the town are paved with trunks of trees, and large logs of timber placed transversely, as on the road from Petersburg to Moscow, forming a kind of raft floating on liquid mud. The gipsy population is most deserving of the stranger's inquiries. Bucharest is the residence of an English consul; and the most dissolute town in the world.

ROUTE 42.

BUCHAREST TO ROTHENTHURM.

	Hours.
Bulcentin - - - -	4
Florest - - - -	4
Maronches - - - -	3
Gayest - - - -	3
Kirchinhof - - - -	3
Pitesti - - - -	4
Munichest - - - -	3
Corte D'Argheet - - - -	3
Salatroick - - - -	5
Perichan - - - -	6

Kinnin - - - -	7
Lazaret - - - -	2
Rothenthurm - - - -	2
	—
	40

Bulcentin is 4 hours from Bucharest.

Florest, 4 ho.

Maronches, 3 ho.

Gayest, 3 ho.

Kirchinhof, 3 ho. Round this village the land is better cultivated. The Walachians have a curious custom of rubbing the eyes and pulling the ears of their horses wherever they halt.

The road continues over the plains, and crosses the river Dumbovitz by a ferry.

Pitesti, 4 hours. A village of 100 houses, apparently wealthy; the land around is well cultivated, and the wine excellent.

Munichest, 3 ho.

Corte D'Argheet, 3 ho. The view of this village with its church, and of mountains covered with forests, and of more distant summits capped with snow, reminds the traveller of the Tyrol, and at a distance the village resembles Innsbruck. Here are the remains of a Roman temple, constructed of terra cotta tiles. The houses, small and extremely clean, are built of wood.

From this place, commences the path through the mountains. High snowy summits belonging to the great Carpathian barrier which separates Walachia from Transylvania are now in view.

Salatroick, 5 ho. A small and poor village, but the houses as clean as the cottages of Switzerland. It is situated among the mountains.

The road may now be considered as truly an Alpine pass, except that the mountains are covered to their summits with trees, but the views are not to be compared with those in the Alps. The more distant mountains are loftier and covered with snow.

Perichan, 6 ho.

We now pass through a rugged

and mountainous defile. The forests and views in this part of the passage are very grand. Before reaching Kinnin, we cross a rapid river.

Kinnin, 7 ho. The last place in the dominions of the prince of Wallachia.

In a favourable season, the journey from Salatroick may be accomplished in a much shorter time than is here stated.

A torrent flowing through a chasm in the mountains, and thence into the Aluta, is the boundary of Wallachia and Transylvania. After crossing this torrent, we climb a steep and difficult ascent, by a most dangerous road, consisting, in parts of it, of a mere shelf of planks, really banging over a stupendous precipice, beneath which roll the rapid waters of the Aluta. This river is accurately described by Ptolemy, as dividing Dacia towards the north, and flowing impetuously: it has, moreover, preserved its ancient name unaltered. The scenery here is of the most striking description; the bold perpendicular rocks; the hanging forests; the appearance of the river, flowing in a deep chasm below the

road; and the dangerous nature of the pass itself; all these contribute to heighten its sublimity. It is certainly one of the most remarkable passes in Europe, if not in the whole world.

At two hours from Kinnin, the traveller may halt for the night at the Lazaret, in the director's house.

Rothenthurm, 2 hours. The road continues along the mountainous pass, and above the river to the ruins of the "Red Tower."

The whole way from this place as far as Deva, the mountains consist of Sienite porphyry.

After leaving *Boitza*, the country becomes open, and the road winds down the mountains into the fertile territories of Transylvania. Here every thing wears a new and joyous aspect.

Hermanstadt, 4 hours from Rothenthurm, formerly called *Cibinnium*, also *Hermanopolis*. It is a large and opulent town, containing, in 1801, 15,000 inhabitants. The principal objects of curiosity are the picture gallery of Baron Bruchenthal, and collections of Transylvanian minerals.

SECTION V.

TURKEY IN EUROPE.

ALBANIA, THESSALY, MACEDONIA.

INTRODUCTORY INFORMATION.

1. *Passports.*—2. *Boats.*—3. *Sketch of Albania.*—4. *Character of the Albanians.*—5. *Peculiarities of Manners and Dress.*—6. *Dances.*

ROUTE	PAGE	ROUTE	PAGE
60 Ionian Islands to Albania	- 227	67 Janina to Larissa	- - 240
61 Corfu to <i>Butrinto</i> and <i>Janina</i>	228	68 Larissa to <i>Zcitun</i>	- - 243
62 <i>Prevesa</i> to <i>Janina</i> by <i>Suli</i>	- 230	69 Larissa to <i>Salonica</i>	- - 245
63 <i>Prevesa</i> to <i>Janina</i> by <i>Arta</i>	- 232	70 <i>Salonica</i> by <i>Cassandra</i> to	
64 <i>Janina</i> by <i>Apollonia</i> to <i>Berat</i>	232	<i>Mount Athos</i>	- - 247
65 <i>Delvino</i> to <i>Scutari</i>	- 237	71 <i>Salonica</i> to <i>Constantinople</i>	- 253
66 <i>Tepelene</i> to <i>Selenitza</i> and		72 <i>Scutari</i> to <i>Constantinople</i>	- 256
<i>Avlona</i>	- - - 259		

1. PASSPORTS.

Before commencing a tour in Albania, the traveller should endeavour to procure a letter from the Lord High Commissioner of the Ionian islands, recommending him to the friendly offices of the Pasha of Janina, who will provide him with a *Firman*, with an escort, if necessary, and with every information respecting the state of the country. He can trace out his route accordingly.

2. BOATS.

From the number of boats passing at all hours of the day between the Ionian Islands and Albania, a stranger can never be at a loss for the means of conveyance. Since the removal of the quarantine laws, Albania has been admitted to free *pratiquo* with the Ionian islands, and the markets of Corfu have been supplied from the opposite shore. It is therefore easy to ascertain the exact state of the country, and how far it is practicable to penetrate into the interior. Whatever may be the political state of the country, the traveller who conforms to the customs, and respects the institutions and characters of the people, may pass with the most perfect security amidst the shock of conflicting parties, under the protection of the local and municipal authorities.

From Corfu he may either embark for Seyades, a village immediately opposite, or for Butrinto, Parga, or Prevesa, remembering always that in the winter he may enjoy the most excellent shooting, the opposite shore abounding in every species of game. It would be advisable to inform the Aga of his wishes in this respect. Perhaps the most convenient route would be to go by the packet to St. Maura, and thence across to Prevesa, a distance of only 12 miles. Boat hire is very moderate.

3. SKETCH OF ALBANIA.

Albania comprises part of Macedonia, Illyria, Chaonia, and Epirus. Of Albania, Gibbon remarks, "that a country within sight of Italy is less known than the interior of America." It appears to have been formerly peopled by an almost uninterrupted succession of barbarians. The peculiar ferocity of the inhabitants of Illyricum and Epirus has been invariably noticed in history. The Greek manners and language were not introduced till the reign of Tharrytas, king of the Molossians, and Thresprotians, from whom Pyrrhus was the fourth in descent. The Romans took advantage of the fine harbours on the coast, and the road called the Ignatian, of uncertain date and origin, extending from Apollonia and Dyrrachium to Thessalonica, over a tract of 262 Roman miles, may have served to civilize the interior. In the days of Strabo, Epirus was desolate, and contained only ruined villages; subsequently, the emperors extended their care to this part of their dominions, and Amantia and Hadrianopolis were flourishing cities of New Epirus. They declined again in the reign of Julian; and under Justinian, the Bulgarians and Sclavonians desolated the country. It was subsequently inhabited by the Scythians, who, after the reduction of the Bulgarian kingdom by the emperor Basil II., were converted to Christianity, and served in the armies of the Eastern empire. It is uncertain how long the name of Albania has been affixed to this country; but after the above mentioned period, it frequently occurs after the partial conquest of the Greek empire by the Latins. Albania, with the exception of Durazzo and Scodra, and some towns on the coast, which fell into the hands of the Venetians, was governed by a powerful usurper Michael Angolus, a bastard of the blood royal of the Constantinopolitan emperors. When the empire was recovered by the Greeks, the despots of Albania, a title inferior only to that of emperor, were in reality independent, and were courted into the alliance of the Imperial family. During the 250 years which intervened between the Latin and Turkish conquest of Constantinople, the whole country was split into many small principalities, whose temporary union under George Castriot, or Scanderbeg, was capable of resisting for 24 years the whole force of the Turkish arms. After his death in 1466, the province fell into the hands of Mahomet the Great, but was partly recovered in the reign of Bajazet by John Castriot, assisted by the Venetians. The Turks finally established themselves there in the reigns of Soleiman and Selim II. in spite of every effort of the Venetians.

Whatever may have been the crimes and cruelties of Ali Pasha, he deserves the credit of having reduced the people to obedience, and established among them order and an effective police. He encouraged commerce and agriculture, by affording protection and favour to all engaged in those pursuits. Schools were established, communication facilitated by roads and bridges, and travellers were invited to explore the country by the

certainly of meeting with kindness and hospitality. On the death of Ali, Albania relapsed into a state of insecurity. Civil wars succeeded each other with rapidity, and plunged the country in all the horrors of anarchy. The Greek revolution, supposed to have been secretly fomented by Ali Pasha, occupied the Albanian arms from 1820 to 1828, and the only light which has been latterly thrown on the condition, prospects, and relations of this interesting province, is reflected from the travels of Mr. Urquhart, as recorded in the "Spirit of the East."

4. CHARACTER.

"Fierce are Albania's children, yet they lack
 Not virtues, were those virtues more mature.
 Where is the foe that ever saw their back?
 Who can so well the toil of war endure?
 Their native fastnesses not more secure
 Than they in doubtful time of troublous need:
 Their wrath how deadly! but their friendship sure,
 When Gratitude or Valour bids them bleed,
 Unshaken rushing on where'er their chief may lead."

BYRON.

Nationality, a passion at all times stronger in mountaineers than in inhabitants of the plains, is their strongest characteristic. No foreign country or new scenes can take from them the remembrance and the love of their mountains, their friends, and their own villages. They are perpetually making invidious comparisons between their native place and every thing about them in other countries. They consider all men, whether Turks or Christians, as cowards, if opposed to their own countrymen; and justly pride themselves on their established fame as the best soldiers in the Turkish empire. All of them are warriors, and equally capable of using the sword and the long gun; and as they all carry arms, it is not easy to distinguish the soldier from the peasant. Their arms are not worn for parade, every district having been for several years engaged in defensive war against bands of robbers, or in alliance with them in rebellion against the Porte. The recesses of Metzovo, and of the hills of Agrapha, which command the passes from Greece and Thessaly into Albania, were the favourite haunts of these formidable bands of banditti, who had spies throughout the country to give notice of the approach of any one they could plunder. They lived in caves or in the open air during the summer, returning to the different towns in winter. The character of the Albanians is not more sanguinary than that of the other inhabitants of the Levant, though, as each individual is the redresser of his own wrongs, bloodshed cannot but frequently occur. A blow is revenged by the meanest of them by the instant death of the offender. Their military discipline admits of no such punishment, and their soldiers are hanged and beheaded, but never beaten. Treachery is a vice unknown among them. Those who have once "eaten your bread," and even those who are hired into your service, are entirely to be depended upon, and are capable of the most devoted attachment. This fidelity is more observable in the Muhometan than in the Christian Albanian. Lord Byron says of the Albanese, "No nation is so detested or dreaded by their neighbours as the Albanese; the Greeks hardly regard them as Christians, or the Turks as Moslems; in fact, they are a mixture of both, and sometimes neither. Their habits are predatory; all are armed; and the red-shawled Arnauts, the Montenegrins, Chimariots, and Guegues are

treacherous; the others differ somewhat in garb, and essentially in character. As far as my own experience goes, I can speak favourably. I was attended by two, an Infidel and a Mussulman, to Constantinople and every other part of Turkey which came within my observation; and more faithful in peril, or indefatigable in service, are rarely to be found. The Infidel was named Basilius, the Moslem Dervish Tahiri; the former a man of middle age, and the latter about my own. Basilius was strictly charged by Ali Pacha in person to attend us; and Dervish was one of fifty who accompanied us through the forests of Aearnania to the banks of Aehelous, and onward to Messalonghi in Ætolia. There I took him into my own service, and never had occasion to repent it till the moment of my departure.

“When, in 1810, after the departure of my friend Mr. Hobhouse for England, I was seized with a severe fever in the Morea, these men saved my life by frightening away my physiciau, whose throat they threatened to cut if I was not cured within a given time. To this consolatory assurance of posthumous retribution, and a resolute refusal of Dr. Romanell’s prescriptions, I attributed my recovery. I had left my last remaining English servant at Athens; my dragoman was as ill as myself, and my poor Arnauts nursed me with an attention which would have done honour to civilization. They had a variety of adventures; for the Moslem Dervish, being a remarkably handsome man, was always squabbling with the husbands of Athens; insomuch that four of the principal Turks paid me a visit of remonstrance at the Convent, on the subject of his having taken a woman from the bath—whom he had lawfully bought, however—a thing quite contrary to etiquette. Basilius also was extremely gallant amongst his own persuasion, and had the greatest veneration for the church, mixed with the highest contempt of churchmen, whom he euffed upon occasion in a most heterodox manner. Yet he never passed a church without crossing himself; and I remember the risk he ran in entering St. Sophia, in Stambol, because it had once been a place of his worship. On remonstrating with him on his inconsistent proceedings, he invariably answered, ‘Our church is holy, our priests are thieves;’ and then he crossed himself as usual, and boxed the ears of the first ‘papas’ who refused to assist in any required operation, as was always found to be necessary where a priest had any influence with the Cogia Bashi of his village. Indeed, a more abandoned race of miscreants cannot exist than in the lower orders of the Greek clergy.

“When preparations were made for my return, my Albanians were summoned to receive their pay. Basilius took his with an awkward show of regret at my intended departure, and marched away to his quarters with his bag of piastres. I sent for Dervish, but for some time he was not to be found; at last he entered, just as Signor Logotheti, father to the ci-devant Anglo-consul of Athens, and some other of my Greek acquaintances, paid me a visit. Dervish took the money, but on a sudden dashed it to the ground; and clasping his hands, which he raised to his forehead, rushed out of the room, weeping bitterly. From that moment to the hour of my embarkation, he continued his lamentations, and all our efforts to console him only produced this answer, ‘Μ’αφεινει,’ ‘He leaves me.’ Signor Logotheti, who never wept before for any thing less than the loss of a para (about the fourth of a farthing), melted; the padre of the convent, my attendants, my visitors wept also—and I verily believe that even Sterne’s ‘foolish fat scullion’ would have left her ‘fish-kettle’ to sympathize with the unaffected and unexpected sorrow of this barbarian.”

5. MANNERS AND DRESS OF THE ALBANIANS.

The Albanians are exceedingly decent in their outward manners and behaviour, never admitting an immodest word or gesture into their conversation, nor indulging in that kind of conversation which is the delight of some even above the lower orders in countries arrogating to themselves the title of "civilised." The Mahometans among them veil their women, and conceal them in their harems. They are said to be less jealous than other Turks, and they seldom have more than one wife. Their habit of life, which forms them into bands of outlaws or soldiers, renders them independent of the other sex, whom they never mention nor seem to miss in their usual concerns and amusements. They have, in truth, rather a contempt and aversion for them; consider them as their cattle, and use them as such, obliging them, excepting those of the highest rank, to labour, and frequently punishing them with blows. Yet they all marry as soon as they can, as it is a sign of wealth. The bride often brings no dowry to her husband, and the man is obliged to get together about 1000 piestres before he can be accepted. The women are almost all uneducated, speaking no language but their native tongue. The Albanians are lively, and even playful; and though their home sports are not of the active kind, they show their delight at their Turkish draughts or other sedentary games by bursts of laughter. They are ungovernable in their expression of love and hatred. The Turkish language is known but to few among them. The basis of the Albanian language is said to be Slavonian, mixed with Turkish, modern Greek, Italian, French, and even with words that sound like English. In common with all other inhabitants of the Levant, the Albanians love money, of which they make little hoards, and then spend the whole sum at once on pipe-heads, silver-mounted pistols, shawls, &c. Their love of preserving wealth is far less than their desire of acquiring it. They have a great distaste for the labours of agriculture, in which they are very inexpert. The Albanian at his plough is a complete picture of reluctant labour. The same dislike of trouble is apparent in their singular habit of expressing their meaning by short signs of words; for instance, if you enquire whether there are robbers on the road, and there is no cause for alarm, the Albanian draws his red cap over his eyes, as much as to say, you may walk blindfolded.

The Albanians are generally of the middle stature, muscular and straight, but particularly slight round the waist. Their faces are oval, with prominent cheek-bones; the eyes, blue and hazel, seldom black, are lively; the eye-brows arched; the nose high and straight. They wear no hair on the fore part of the head, but suffer it to flow in profusion from the crown. Their complexions are clear, but they have the habit, which Strabo remarks as the custom of the Illyrians, of tattooing their arms and legs. The women are tall and strong, but bear in their countenances the stamp of wretchedness and hard labour.

The Albanian costume is extremely elegant, and may be made very costly. Those who can afford it wear three jackets of velvet or cloth, richly embroidered with gold and silver, white fustanelles or kilts, bound round the waist by a shawl and belt, which contains their pistols, embroidered garters and sandals, the bottom of which is of goat-skin, the upper part of catgut. To this are added the small red cap, and the shaggy capote or cloak, which is worn by all classes, and forms their chief defence against the weather. The dress of the common people is entirely white,

and with the exception of the shirt and drawers, which are cotton, is all woollen. Almost every Albanian makes his own clothes, and carries in the pouch which holds his cartridges a quantity of leather, catgut, &c., for the manufacture of his sandals. The dress of the women is very fanciful; those of Cesarades are chiefly clothed in red cotton, and their heads covered with a shawl which looks like a helmet or crest. In other parts of Albania they wear white woollen, and the younger women a skull-cap, composed of pieces of silver coin, with their hair falling in long braids, also strung with money. This is a prevailing fashion, and a girl before she is married wears her portion on her head as she collects it.

G. DANCES.

Although lazy in the intervals of peace, there is one amusement in which they partake with great delight, viz., their dances. There is only one variety in them. Either the hands of the party (a dozen or more) are locked in each other behind their backs, or every man has a handkerchief in his hand, which is held by his neighbour. The first is a slow dance. The party stand in a semicircle, with the musicians in the centre; a fiddler, and a man with a lute, who walk from side to side, accompany their movements with the music. These movements are nothing but the bending and unbending of the two ends of the semicircle, with some very slow steps, and an occasional hop.

The handkerchief-dance, which they accompany with a song, is very violent. The leader opens the song, footing it quietly from side to side; then hops forward, quickly dragging the whole circle after him; then twirls round, frequently falling on his knees, and rebounding from the ground with a shout; every one repeats the song and follows the example of the leader, who, after repeating these movements several times, resigns his place to the man next to him. Thus the sport continues for several hours, with very short intervals.

In the account given of the armed dances of the Laconians, may be recognized the contortions and whirling of the Albanians, whose sudden inflexions of the body into every posture, seem as if they were made to ward and give blows.

ROUTE 60.

FROM THE IONIAN ISLANDS TO
ALBANIA.

Land of Albania! where Iskender rose,
Theme of the young, and beacon of the
wise,
And he his namesake, whose oft-buffed
foes
Shrunk from his deeds of chivalrous em-
prize:
Land of Albania! let me bend mine eyes
On thee, thou rugged nurse of savage men!
The cross descends, thy minarets arise,
And the pale crescent sparkles in the glen,
Through many a cypress grove within each
city's ken.

Childe Harold sail'd, and pass'd the
barren spot,
Where sad Penelope o'erlook'd the wave,
And onward view'd the mount, not yet
forgot,
The lover's refuge, and the Lesbian's grave.
Dark Sappho! could not verse immortal
save
That breast imbued with such immortal
fire?
Could she not live who life eternal gave?
If life eternal may await the lyre,
That only Heaven to which Earth's children
may aspire.
'Twas on a Grecian autumn's gentle eve
Childe Harold hail'd Leucadia's cape near:

A spot he long'd to see, nor ear'd to leave :
Oft did he mark the scenes of vanish'd
war,

Actium, Lepanto, fatal Trafalgar ;
Mark them unmov'd, for he would not
delight

(Born beneath some remote inglorious
star)

In themes of bloody fray, or gallant fight,
But loathed the bravo's trade, and laughed
at martial wight.

ut when he saw the evening star above
Leneadia's far-projecting rock of woe,
And hail'd the last resort of fruitless love,
He felt, or deem'd he felt, no common
glow :

And as the stately vessel glided slow
Beneath the shadow of that ancient mount,
He watch'd the billows' melancholy flow,
And, sunk albeit in thought as he was
wont,

More placid seem'd his eye, and smooth his
pallid front.

Morn dawns ; and with it stern Albania's
hills,

Dark Suli's rocks, and Pindus' inland
peak,

Robed half in mist, bedew'd with snowy
rills,

Array'd in many a dun and purple streak,
Arise ; and, as the clouds along them
break,

Disclose the dwelling of the mountaineer :
Here roams the wolf, the eagle whets his
beak,

Birds, beasts of prey, and wilder men
appear,

And gathering storms around convulse the
closing year.

From Corfu, the traveller must
either cross to Seyades, Parga, or
Butrinto. The voyage to Butrinto
occupies about 2 or 3 hours.

From Santa Maura to Prevesa is
not above 12 miles.

At Segades there is but little to
engage attention ; the route thence
to Janina passes through Margarita
and Paramithia.

Parga, occupying a rocky penin-
sula in the district of Margarita, is
about 2½ hours from Butrinto. The
interest attaching to it mainly arises
from its brilliant resistance to Ali
Pasha. It was put into the hands of
the French by the Treaty of Campo
Formio ; but though they established
themselves in the town, they left

the inhabitants to defend themselves .
They subsequently threw themselves
on the protection of the English, and
remained comparatively happy for
three years. The restitution of Parga
was then demanded by the Porte, and
England, with her wonted fidelity
to her engagements, restored it to
its rightful owner, stipulating, how-
ever, the payment to the self-exiled
Parguiotes, of the amount of their
private properties.

ROUTE 61.

FROM CORFU TO JANINA.

	Hours.
Cross to Butrinto - - -	2 or 3
Butrinto to Delvino - - -	7
Delvino to Nevitza - - -	3
Nevitza to Delvinacki - - -	7
Delvinacki to Mossure - - -	3
Mossure to Zitza - - -	4½
Zitza to Janina - - -	5
	—
	33

Butrinto is situated on the south
side of a strait that communicates be-
tween the lake and the sea. On the
opposite shore of the strait are the
ruins of *Bahrotum*, among which are
mingled fragments of Grecian and
Roman architecture. Vestiges may
be traced of the Acropolis, whose
walls, composed of large blocks of
stone without cement, indicate the
highest antiquity. The town and
fortress of Butrinto are of Venetian
construction.

The lake is five miles in length,
and two in breadth. It produces ex-
cellent fish ; but the country is un-
healthy, in consequence of the va-
pours.

Butrinto to Delvino, 7 hours.—
Delvino is a large village, in a
beautiful situation. It covers an ex-
tensive space on sloping hills, richly
clothed with wood, but the plain is
open and bare. A bishop of the

Greek church resides here, and it was formerly the residence of a Pasha.

Two leagues to the west of Delvino are the ruins of *Ochesmus*, consisting of some ancient Greek tombs, and some architectural fragments.

One hour to the north, among the hills, are some Cyclopean foundation-walls.

Delvino to Nevitza, 3 hours.—The road ascends into the hills, and after three hours, enters the valley of *Karthevarkhi*, at the termination of which it again lies over a mountainous district.

Nevitza to Delvinacki is 7 hours.—Delvinacki is a village situated on the side of a mountain, and consisting of nearly 300 houses.

Delvinacki to Mossure, 3 hours.—Two miles beyond Delvinacki, a steep ascent commences, and after winding through woody hills, the mule-path descends through oak-forests into a plain. Leaving the lake of Zerovina, and the river Kalamos to the left, it reaches the village of Mossure, which is pleasantly situated on the ascent of the hills, and surrounded by wood.

Mossure, or Mosiari, to Zitzia is 5 hours.—The road passes by the monastery of Sosino, which stands on the summit of an insulated conical hill, which rises 500 feet above the valley.

Four miles before reaching Zitzia, is the great fall of *Glissano*, where the Kalama is precipitated over a face of rock 60 or 70 feet in height. The scenery round the cascade is not very striking; but the fall is singular, because the Kalama, which is about as wide here as the Clyde at Cora Lynn, flows in a placid stream to the edge of the precipice, whence it falls in one unbroken sheet.

Zitzia.

Monastic Zitzia from thy shady brow,
Thou small, but favour'd spot of holy ground!

Where'er we gaze, around, above, below,
What rainbow tints, what magic charms
are found!

Rock, river, forest, mountain, all abound;
And bluest skies that harmonise the whole:
Beneath, the distant torrent's rushing
sound

Tells where the volumed cataract doth roll
Between those hanging rocks, that shock yet
please the soul.

Amidst the grove that crowns yon tufted
hill,
Which, were it not for many a mountain
high

Rising in lofty ranks, and loftier still,
Might well itself be deem'd of dignity,
The convent's white walls glisten fair on
high:

Here dwells the caloyer, nor rude is he,
Nor niggard of his cheer; the passer by
Is welcome still; nor heedless will he flee
From hence, if he delight kind Nature's
sheen to see.

Zitzia stands on the edge of a steep declivity, and contains about 150 houses. The surrounding views have a peculiarly wild and irregular magnificence. It was here that Lord Byron was nearly lost in a thunder-storm.

Strangers may lodge at the convent, but the caloyers, now reduced to half-a-dozen, can offer nothing beyond bread and wine and bare walls. A small remuneration will be thankfully accepted by them.

From Zitzia to Janina is 12 miles. The only interesting object on the journey is the lake of Lapshiste, a shallow piece of water which derives a fine character from the precipitous front of Metzoukel, forming its eastern boundary.

Janina, the chief town of Albania, and the residence of a Pasha, is most beautifully situated. A large lake spreads its waters along the base of a lofty precipitous mountain, which forms the first ridge of Pindus, and is 2,500 feet above the level of the sea. At its base lies a small island, and opposite to it a peninsula, crowned by the fortress, stretches forwards into the lake from the western shore. Janina derives its importance

from having been the capital of Ali Pasha, to whom it owed its prosperity and its public edifices.

It formerly contained 30,000 inhabitants, (exclusive of a large garrison) 16 mosques, 8 Greek churches, the Seraglio and palaces of Ali Pasha, and strong fortresses and fortifications.

When Ali Pasha found himself no longer able to defend it, he ordered it to be set on fire by his own soldiers.

Its present population does not amount to more than 10,000, who, being scattered over so extensive a space, give to the town a deserted appearance.

The Pasha resides within the fortress, which is surrounded by a moat, the access to which is through ruins.

The space within is considerable, and the situation of the palace—an irregular pile at the extremity of it—is fine. Some of the houses have been rebuilt, though by no means in their former splendour, but of mud.

The fortress of Janina offers an irregular outline of dismantled battlements, crowned by the shapeless remains of the ruined Serai: behind it appear some of the loftier points of the *Coulia* and *Litharitzza*.

The *Coulia* was a fortress five stories high, with a palace of two stories above it. The thick masses of masonry, and pilasters and arches which support the structure, have suffered but little. The palace above has disappeared. The *Coulia* communicated with the lake by a small canal. Ali Pasha used to enter with his boat, then get into a small carriage drawn by mules, which, rolling up an inclined plain round a large staircase, landed him 100 feet above at the door of his Serai.

The *Litharitzza*, the first fortress he constructed, is only a few yards distant.

A coffee-house is pointed out before the gates of the fortress where Ali Pasha took his stand. When on

the approach of the Sultan's troops, the Albanians within, wishing to make their own peace with the Porte, closed the gates against their master.

Ali retired to the small island on the lake, and here, while waiting for terms from the Sultan, he was treacherously murdered by Mohammed Pasha of the Morea. Thus terminated his extraordinary career on the 5th of February, 1822, in his 82nd year. The marks of the bullets in the planks of the room where he fell are still shewn.

A British consular agent resides at Janina, and receives his countrymen with courteous hospitality.

The traveller must obtain from the Pasha at Janina, the firman necessary to facilitate his further travels in the Ottoman dominions.

ROUTE 62.

PREVEZA TO JANINA.

	Ho. Miles.
Santa Maura to Prevesa	- 14
Luro	- - - 12
Suli	- - - 11
Paramitibia	- - - 12
Janua	- - - 11

Prevesa is situated on the northern shore of the strait which connects the Gulf of Arta with the Ionian Sea. It contains a population of between 3000 and 4000 persons.

The harbour is formed by a bay with a neck of land stretching half way across. The streets of the town are narrow, uneven, and often unpaved, and the houses are chiefly built of wood. That of the Pasha is the principal building, but even this has a most deserted appearance. The fortress, and some of the works of Ali Pasha are still in existence.

Prevesa appears not to have been the site of any ancient town, but it is not very distant from that of

Actium, celebrated for the great naval battle between Anthony and Augustus, B.C. 35.

The military events of 1797 enabled France to obtain by treaty all the Venetian possessions in the Ionian seas; and the towns of Prevesa, Vonitza, Parga, and Butrinto were garrisoned by French troops. It was taken from them by Ali Pasha in 1798; the inhabitants were treated by him with the greatest severity, and for two days the town was given up to the pillage of his soldiery. He afterwards put to death several hundreds of the people who had surrendered themselves prisoners of war.

He afterwards built a new fortress here, but since his death it has fallen into decay.

Prevesa is on the Turkish side of the boundary of Greece.

An English vice-consul resides here.

The ruins of *Nicopolis* are 3 miles to the north of Prevesa, on the Isthmus connecting the Peninsula of Prevesa with the main land.

Nicopolis was founded by Augustus in commemoration of the battle of Actium. The road to it is through olive groves.

The remains consist of two theatres, a part of the walls of the city, with an arched gateway nearly perfect, a few subterranean chambers, the baths, and some vaults and inscriptions.

One of the theatres, situated on a rising ground to the north of the city, is on a large scale, and resembles that of *Tauronina* in Sicily. Near this theatre the Stadium may be traced.

Augustus established two colonies, one at *Nicopolis*, and the other at *Patras*; but notwithstanding its advantages, *Nicopolis* never became a place of much importance, and gradually fell into decay. The population diminished so considerably, that the Emperor Julian contracted the walls, which

may now be distinguished from those of Augustus.

Nicopolis enjoyed at an early period the light of Christianity, as we learn from the epistle of St. Paul to Titus, that he passed a winter there.

Latterly, it has served as a quarry for the fortifications of Prevesa.

From Prevesa to Luro the country is well wooded and cultivated, and broken by low hills.

Luro, 12 miles. Near the town flows the river Luro, which rises in the mountains at *Aios Georgios*, and enters the gulf of *Arta* near *Salavre*.

The road lies through a valley, and arrives at the *Sula*, running S. W., which two miles farther makes a sudden bend to the N., and enters by a narrow pass the magnificent region of *Suli*. Along the whole route from the spot where we arrive at the banks of the *Suli* to the plains of *Paramithia*, the scenery is grand, bold, and singular in the extreme. From one spot the course of the *Suli* may be traced for 6 or 7 miles between mountains, some of them upwards of 3000 feet high, their precipitous sides rising from the edge of the water. The road passes some hundred feet above the stream. The river *Suli* appears, by comparison of ancient authors, to have been the *Acheron*.

The *Fortress of Suli* is placed on an insulated hill just beyond the ruined village of *Kako Suli*, nearly a thousand feet above the river *Suli*. The mountain on which the fortresses of *Suli* have been erected is of a singular semi-lunar form, terminating in so narrow a ridge as barely to admit of a path from one fortress to the other.

The prodigies of valour displayed by the *Suliot*es in the defence of their liberty, the vigorous resistance they offered during ten years to the powerful *Ali*, and afterwards to the whole Ottoman army; and the important part they took in the late Greek war are well known, and have created a general feeling of interest and admira-

ration in their favour which will induce the traveller to deviate from the most direct route, in order to visit the scenes of the exploits of Lambri, Foto Zavellas, Marco Bozzaris, and Samuel the Caloyer.

A steep descent of an hour leads to the junction of the Zagoura with the Suli. Here the valley of Paramithia opens to the view. At Aia Glyky, where the road crosses the Suli, have been found some remains of ancient columns. Hence to Paramithia is 5 hours' journey.

Paramithia, 12 miles from Suli, situated at the upper extremity of the plain. The town rises up the ascent of the mountain. The old castle stands on a projecting mass of rock. It is a large town, and the seat of a Greek bishopric. In two or three places within a few miles of the city are the remains of ancient walls.

Leaving *Paramithia* the road lies through a pass to the N. E. of the city, where the troops of Ali Pasha had an action with the people of *Paramithia*. It descends to the *Kalama*, and proceeds towards the *Olityka* range to *Dramasus*, a village at a great height above the plain on E. side of the mountain. To the E. of *Olityka* are the remains of *Cassiopeia* in the valley. They consist of a theatre, a small temple, and some walls. Near the city is a curious subterranean vault, supported by pillars. Some of the stones are nearly as large as those at *Mycenæ*.

This valley is divided by a low chain of hills.

Janina, 12 hours from *Paramithia*.

ROUTE 63.

PREVESA TO JANINA, BY ARTA.

	Hours.
<i>Arta</i> - - - -	4
<i>Janina</i> - - - -	14

Arta stands on the site of the ancient *Ambracia* near the *Aractus*.

The approach to the town is beautiful; there is a great deal of wood in its vicinity, and it is surrounded by gardens, orange groves, and vineyards. Before reaching the town we cross a picturesque bridge of very remarkable construction over the *Aractus*. The view of a palace, mosques, churches, some good houses and shops, excite expectations which, on entering the town, are disappointed. The population does not exceed 5000 or 6000. The neighbourhood of *Arta* is subject to malaria.

The chief object of interest here is the ruined fortress. It stands on the foundation walls of the ancient citadel, which are of the Cyclopean order.

Between *Arta* and *Janina* is a large khan at *Cinque Pozzi*, about half-way between the two.

Thence to *Janina* the route is interesting, and the view on approaching the town is highly picturesque.

ROUTE 64.

FROM JANINA, BY APOLLONIA,
TO BERAT.

	Hours.	miles.
<i>Zitza</i> - - - -	3 $\frac{3}{4}$	12
<i>Delvinacki</i> - - - -	4 $\frac{1}{2}$	
<i>Argyro Castro</i> - - - -	7 $\frac{1}{2}$	
<i>Gardiki</i> - - - -	3	10
<i>Stipesi</i> - - - -	3	
<i>Tepelene</i> - - - -		
<i>Lunetzi</i> - - - -	4 $\frac{3}{4}$	16
<i>Carbonara</i> - - - -	5	
<i>Gradista</i> - - - -	2	
<i>Fracola</i> - - - -	4 $\frac{1}{2}$	14
Monastery of <i>Pollina</i> , (<i>Apollonia</i>) - - - -	1 $\frac{1}{2}$	4 $\frac{1}{2}$
<i>Berat</i> —1 day's journey.		

Zitza, see page 229.

Delvinacki, see page 229.

We descend to the direct route which we left in coming to *Delvinacki*, along a deep chasm, through which a stream runs to join another

coming from Nemertzka. The two, united, flow into the river of Argyro Castro.

Five miles from Delvinacki is the khan of Xerovallos. Ascending a low ridge beyond this place, we come in sight of the great plains or vale of Deropuli, forming a landscape of the most magnificent character. We continue our route to the village of Palaio Episcopi, on the declivity of the mountains which form the eastern boundary of the plain. There is a picturesque old Greek church here, which is stated in an inscription on it, to have been founded by Manuel Commenus. From this point the view is splendid.

The vale of Deropuli, or Argyro Castro is luxuriantly fertile in every part, and the industry of a numerous population has been exerted to bring it into a high state of cultivation. The products are chiefly corn, maize, tobacco, and rice. Much grain is carried down to the coast for export.

The villages and towns are numerous, and next to Argyro Castro, the most considerable is Libochovo. It is strikingly situated on the ascent of the mountains, at the entrance of a great break in them, through which is seen the western front of the mountains of Nemertzka.

Argyro Castro, 7½ hours, is one of the largest and most important towns in Albania. It is very singularly placed on the declivity of the mountains on the west side of the valley, at a place where several deep ravines approach each other. The town consists of several distinct portions; groupes of houses standing on separate eminences, or covering the summits of the narrow ridges which divide the ravines. It contains above 2000 Albanian, and 200 Greek families. The governor occupies an old and ruinous serai, and is surrounded with a train of armed retainers.

The situation of Argyro Castro, on

so unequal a surface, gives it an appearance of great magnificence. The castle stands on the central ridge, and is a building of a considerable extent.

It was built by Ali Pasha on the site of the old castle, and was commenced when he obtained possession of the place in 1812. This conquest was of great importance to Ali Pasha; but his war with Ibrahim Pacha delayed this event till 1812, when he obtained possession of this district, and that of Delvino, without much bloodshed. Previous to his attack on Argyro Castro, he had contrived to inveigle away the bravest of its inhabitants, in consequence of which, the city surrendered after a short contest.

The direct road to Tepelene is through the valley of the Deropuli; but a circuitous route may be taken by Gardiki, the unfortunate city destroyed by Ali in the Spring of 1812.

Gardiki, about 3 hours from Argyro Castro, was a large city, situated on the steep acclivity of a double conical hill, with high mountains in the immediate back-ground, the castle crowning the summit of the hill.

In the early part of Ali Pasha's life, when relying chiefly on the zeal and resolution of his mother, the Gardikiotes became his enemies, and endeavoured to dispossess him of his small territory; and, on one occasion, when he was passing the night in that part of the country with his mother and sister, they laid a plot for taking away his life. Ali with difficulty escaped; but his mother and sister were carried prisoners to Gardiki, where, having been exposed to various outrages, they were, after 30 days, sent ignominiously away. His mother after this, never ceased to urge him to revenge himself on the Gardikiotes, and their continued opposition to his growing power confirmed his resolves. He was un-

able to accomplish his designs till the beginning of 1812, when he attacked the city, having previously contrived, by delusive means, to retain all the Gardikiotes within its walls. The Turkish officers, perhaps unwilling to take a city, in the defence of which the Porte had directly interested itself, delayed their operations. But at length, Athanasius Bia came forward and offered, with a certain number of Albanians, to take the town by storm, though its situation rendered this an undertaking of great difficulty. A single night put Gardiki into Ali's hands, after an interval of more than 40 years from the commission of the original offence.

The inhabitants, 5,000 or 6,000 in number, were first distributed into different towns, while 36 of the Beys were sent to Janina. On the 15th of March, 1812, 800 Gardikiotes were brought to the area of a Khan, near Argyro Castro; a few of these were allowed to depart, and sent with the rest of their countrymen into slavery in other parts of Albania. The rest were tied together, and fired upon by the soldiers, till not one remained alive. On the same day, the 36 Beys shared the same fate at Janina.

From Gardiki we return down the river to the place where it forms its junction with the Deropulo, where there is the ruin of a Roman fortress. Near it is the village of Neochori.

Stipesi, a small village, near the place where the river quits the broad valley of Argyro Castro, to enter the more contracted defiles through which it flows north to join the Viosa near Tepelene.

The mountains contracting the valley are a continuation of those which bounded it. Several towns and villages appear on their declivity, the largest of which is Lekli, the native place of Athanasius and Lucas Bia. The approach to Tepelene on this side is noble. A mile or two to the

south of the town, is the confluence of the Deropuli and Viosa, forming a river not less than 250 yards in width.

The sun had sunk behind vast Tormerit,
And Laos wide and fierce came roaring
by,
The shades of wonted night were gathering
yet,
When, down the steep banks winding
warily,
Childe Harold saw, like meteors in the
sky,
The glittering minarets of Tepelen,
Whose walls o'erlook the stream; and
drawing nigh,
He heard the busy hum of warrior-men
Swelling the breeze that sigh'd along the
lengthening glen.

He pass'd the sacred Haram's silent tower,
And underneath the wide o'er-arching gate
Survey'd the dwelling of this chief of
power,
Where all around proclaim'd his high
estate.

BYRON.

Tepelene, situated on the west or left bank of the Viosa, on a lofty peninsular eminence, formed by the junction of the Bentza with the Viosa. The great Seraglio of Ali Pasha, almost equal in extent to that of Janina, stands on the brow of a rock, impending over the waters of the river. But the once proud Tepelene now shelters only 150 Albanian, and 8 Greek families. The town is a heap of ruins; and all its fortifications have been levelled with the ground.

The Seraglio of Tepelene is on the site of that which originally belonged to Veli Pasha, the father of Ali. Some of the rooms were magnificently adorned, and of great size; but its chief peculiarity was the beauty of its situation, overhanging the Viosa, and surrounded by the mountain-ridges which form this valley, and that of the Bentza. The harem was on the north side of the Seraglio.

Tepelene was the birth-place and the favourite residence of Ali Pasha.

who was visited in 1810 by Lord Byron, who thus describes it :

Amid no common pomp the despot sate,
While busy preparation shook the court,
Slaves, eunuchs, soldiers, guests, and
santons wait;
Within, a palace, and without, a fort :
Here men of every clime appear to make
resort.

Richly caparison'd, a ready row
Of armed horse, and many a warlike
store,
Circled the wide-extending court below ;
Above, strange groups adorn'd the corri-
dore ;
And oft-times through the area's echoing
door,
Some high-capp'd Tartar spurr'd his steed
away :
The Turk, the Greek, the Albanian and
the Moor,
Here mingled in their many-hued array,
While the deep war-drum's sound announced
the close of day.

The wild Albanian kirtled to his knee,
With shawl-girt head and ornamented
gun.
And gold-embroider'd garments, fair to
see :
The crimson-scarfed men of Macedon ;
The Delhi with his cap of terror on,
And crooked glaive ; the lively supple
Greek ;
And swarthy Nubia's mutilated son ;
The bearded Turk, that rarely deigns to
speak,
Master of all around, too potent to be
meek,

Are mixed conspicuous : some recline in
groups,
Scanning the motley scene that varies
round ;
There some grave Moslem to devotion
stoops,
And some that smoke, and some that play,
are found ;
Here the Albanian proudly treads the
ground ;
Half-whispering there the Greek is heard
to prate ;
Hark ! from the mosque the nightly
solemn sound,
The Muezzim's call doth shake the minaret,
" There is no god but God !—to prayer—lo !
God is great !"

BYRON.

Ali was born at Tepelene about the year 1750. His father was a Pasha of two tails. At his death, Ali was possessed of nothing but his house

at Tepelene, and is said to have boasted, that he began life with 60 paras and a musket. By degrees he became master of one village after another, and found himself at the head of a considerable body of Albanians, whom he paid by plunder, for he was then only an independent freebooter ; and it was not without many difficulties and reverses that he continued his career. At last he collected money enough to buy a Pashalik, and being invested with that dignity, his desire to extend his possessions increased. He was constantly at war with the neighbouring Pashas, and finally got possession of Janina, in which Pashalik he was confirmed by an Imperial Firman. He next subdued the Pashas of Arta, Delvino, Ocrida, and Triccala, and established a great influence over the Agas of Thessaly. Giaffar Pasha, of Valloni, he poisoned with a cup of coffee ; and he then strengthened himself by marrying his two sons to the daughters of Ibrahim, the brother and successor of Giaffar. During his progress, he more than once furnished his quota to the Imperial army, and served in person against the Russians and Germans, but never trusted his person at Court. In 1798 he was made a Pasha of three tails, or Vizier, and had several officers of being made Grand Vizier. Ali's next step was to obtain Pashaliks for his two sons, Mouctar and Veli. Many of the parts which composed the dominion of Ali, were peopled by inhabitants who had been always rebellious, and never entirely subdued by the Turks ; such as the Chimariotes, Suliotes, &c. ; besides this, the woods and hills were in possession of robber-bands, who were protected by the villages, and who burned and plundered the districts under the Pasha's protection. Against these he proceeded with the greatest sovereignty, and succeeded in reducing the country to order.

His dominions extended 120 miles N. to the Pashalik of Ocrido, N. and N.E. over Thessaly to Olympus, and S. the district of Thebes bounded his territory.

Two miles from Tepelene are some ruins on an insulated point, between the ridge of Argenik and a lower ridge descending to the Viosa. The road continues along the left bank of the Viosa to

Lunetzi, 16 miles, $4\frac{3}{4}$ hours. Here the hills approach each other, forming a narrow pass, and the river flows in a deep and narrow stream; the cliffs in many places rise perpendicularly from the water, taking those singular forms which limestone hills often assume.

The road now becomes a precipitous path among the limestone cliffs which overhang the Viosa, leading into a fertile country, forming a sort of basin among the mountains. 2 miles from *Lunetzi*, on a pinnacle of rock, are the remains of an ancient fortress, so situated that the only access to it is by a flight of steps cut in the rock. The plain in which the road now lies is that of *Kalutzi*. The loftiest mountain by which it is bordered is one called *Griva*. Beyond this plain the valley is again contracted by the approach of ridges of hill.

Carbonara, 5 hours, is situated beyond this pass on another ridge of hill which runs down to the river. The population of the town is entirely Mahometan.

The river is crossed by a ferry called *Lundra*. The passage sometimes occupies nearly an hour, being attended with difficulty on account of the violence of the current.

Gradista, 2 hours. The ruins here are situated on a lofty hill which approaches the E. bank of the Viosa, insulated on each side by valleys, and merely connected in one point with the high ground behind. The village of *Gradista*, which we pass in

ascending, is wretched, and almost deserted. The summit of the hill presents a tabular surface of some extent, on which are the ruins of an ancient city, the situation of which must have been fine as well as strong. The walls may be traced on the brow of the hill on the W. and N. sides, with a transverse curve connecting the two extremities. The walls are partly Cyclopean, and partly of a later period. Within the area of the city are several fragments of small columns of coarse marble, and towards the centre of the area are vestiges of some public edifice, probably of one of the temples. There are fragments of 10 or 12 columns here. On one of the perpendicular ledges of rock overhanging the declivity is a Latin inscription. These ruins may probably be those either of *Bullis* or *Amantia*; but this point is undecided. The view from the summit of the hill extends to the Adriatic, and shews the course of the Viosa winding through the plains. On the opposite side of the valley, lower down than the ruins, is the village of *Seleuitza*, celebrated for its pitch mines.

From *Gradista* the road descends into the valley, and continues on the right bank of the Viosa, and over the plains, upon which it enters a short distance below *Gradista*. These plains extend far along the coast towards *Durazzo*, and formed a valuable acquisition to the power of *Ali Pasha*, who obtained this territory as part of the Pashalik of *Berat*.

Fracola 14 miles, about $1\frac{1}{2}$ hours.

From *Fracola* the distance to the monastery of *Pollina* on the site of *Apollonia* is not above 4 or 5 miles.

The monastery of *Pollina* obtains its name from the city of *Apollonia*, placed just within the frontier of the ancient *Illyricum*, and once one of the most considerable and important towns in this region. It was originally founded by the *Corinthians*,

and continued to increase in consequence till the age of the Roman emperors. It was a principal point of communication between Italy and all the northern parts of Greece, Macedonia, and Thrace. The young Octavius, the future Augustus of Rome, was sent hither to receive his education, and had resided here six months, when the death of Julius Cæsar summoned him to Rome. The situation of Apollonia, opposite the port of Brundisium, and forming the commencement of the Great Via Ignatia, which proceeded E. to Thessalonica, rendered it frequently an object of military importance, particularly in the war between Philip and the Romans, and in the one between Cæsar and Pompey. The period of its decline and destruction is not exactly known, but is probably not far distant from that of Nicopolis. The limits of the city cannot now be accurately traced, the vestiges of the walls being very inconsiderable. It seems, however, to have stood amongst a low group of hills which rise from the plains, with a W. and S. aspect towards the coast and the mouth of the Viosa. The most conspicuous object among the ruins is a Doric column, the sole remains of an ancient temple, standing on one of the above mentioned eminences about 2 miles from the sea, which immediately opposite this point connects itself with a salt water lako in the plains. The modern monastery stands on another hill $\frac{1}{2}$ mile to the N. of the former, and probably formed part of the old city, as well as a third eminence adjoining the other two; but the remains of the town are very inconsiderable.

The monastery of Pollina is very picturesque. Groups of trees are scattered over the hill on which it stands. A lofty square tower and a circular one rise above the other buildings, while several ancient cypresses which surround it give an air

of sanctity to the spot. Many fragments of antiquity are found in the buildings and within the walls of the monastery.

Berat is one day's journey from Apollonia, at the base of Mount Tomerit. It is the Arnaut Belgrade, and is romantically situated between the lofty rock on which stood the Castle and the mountain from which that rock has been severed by the Beratino. The town is spread along both banks of the winding stream, and the two banks are united by a high and handsome bridge. Berat is the residence of a bishop. The Greek women here wear yashmacks and feridgees, like those of the Mussulmans.

ROUTE 65.

DELVINO TO SCUTARI.

	Hrs.	Days.	Miles.
Argyro Castro - -	0	1	0
Tepelene - -	0	1	0
A Khan - -	3	0	0
Berat - -	13	0	0
Turkish Bey's House -	5 $\frac{1}{4}$	0	20
Cavalba - -	9	0	0
Durazzo - -	3	0	0
Scodra or Scutari -	0	4	0

Delvino.—See Route 61. Here the Mussulman women wear a ludicrous dress, consisting of a white wrapper, covering them from the top of the head to the feet, with two half-sleeves into which their elbows are thrust, and stuck out at right angles. They have exactly the appearance of rough-hewn marble crosses. The wrapper opens at the face, to exhibit a black mask, with two holes for the eyes.

Between Delvino and Argyro Castro, rises a ridge 3000 feet in height, looking with its bluff and rugged face towards Corfu, and shelving down rapidly towards the N. and E. At the bottom lies parallel to it the long narrow valley of Argyro Castro. From this ridge is a fine view of the

Ionian sea and Adriatic gulf, with the distant hills of Italy; and on the other side, of the verdant vale of Argyro Castro, bounded by the bold and beetling face of a ridge of equal height to the one on which the traveller stands. An opening in the wall of rock shews again a third escarpment behind, so that the mountains appear like gigantic waves rolling one after the other.

Argyro Castro (see page 233) is one day's journey from Delvino.

Tepelene, 1 day's journey, described Route 64, page 234.

The country becomes less wild, and the river is swelled in volume, but straitened in its bed. About 3 hours from Tepelene is a Khan.

Thence the road ascends the Passes of the Glava, which are most bleak and dreary, but crowded with Albanian coulias, or castles, one by itself, or two together, or, at most, ten in the same vicinity, forming a *soi*, or race, bound together for the purposes of injury and defence; and this part of the route is notorious for the handiwork of its savage inhabitants. Near the summit of the pass is a Khan.

Berat, 13 hours, see page 237. This route was taken by Mr. Urquhart in 1831, and leaving Berat, he obtained a letter to a Turkish Bey, at whose house he halted the first night, about 20 miles, or $5\frac{1}{4}$ hours from Berat. The road lies over a beautiful champaign country, which stretches to the north.

Cavalha, 9 hours.—A place containing two or three hundred Guegue families; a savage, picturesque looking race. The proprietor of this place, and of 30 miles in every direction, is Ibrahim Bey.

We have now fairly entered upon the country of the Guegues, the northernmost of the three general divisions of Albanians; the 1st is called Châmi, of which Janina is the capital: the 2d, composed of the Tox-

ides and Siases, extends to Berat; the 3d, the Guegues reaches the confines of Monte Negro and Bosnia. The latter are strongly tintured with Slavonian blood. The Guegues have a distinct costume. They wear the fustanel, or white kilt, but instead of a short jacket, they wear a skirt descending as low as the bottom of the fustanel; it is bound round the waist, and conceals the fustanel behind. Their costume exceeds in richness even that of the southern Albanians.

Durazzo, 3 hours. This town, the ancient Dyracchium, or Epidamnus, was the most ancient and powerful of the maritime towns of Illyria, fortified by nature, and rendered impregnable by art. It is surrounded by rocks and the sea, except where it joins the land, and possesses a safe and commodious port, and only requires a mole to be run out from the horn of the present exposed bay, to give shelter to large vessels within, and afford them at the same time the immense advantage of a mole for lading, which no port of Turkey, except Constantinople, possesses. From 20 to 30 hours round, the roads are level, and might be rendered easily passable for waggons.

The original name of Durazzo, was Epidamnus; and it was a colony of the Corcyreans. The expulsion of the aristocracy of Epidamnus in 436 B.C. was the origin of the Peloponnesian war.

Durazzo exports tobacco to Italy, and imports Manchester and Birmingham goods, which are carried through Austria to Trieste, and thence sent to Durazzo.

From Durazzo northward, the same champaign country continues which commenced at Berat. The plains form basins, bounded by low argillaceous hills, of the same character as those at Argyro Castro. The scenery is varied by bold mountains and old forests no longer in their prime, but

romantic in their mossy and decrepit age, while creepers of eglantine, clematis, wild rine and bramble, weigh down the branches, and encircle the broken trunks of the trees. The peasants' huts, made of wicker, and thatched with the broad leaves of the maize, look like grotesque baskets. This district, unlike the relics of Ali Pasha's satrapy, has not suffered from the ten years' anarchy which succeeded his fall. Here Turks and Christians wear arms, and are more equally balanced. The country is, however, at present a waste; though every element for a new settlement is to be found here. It will occupy 3 or 4 days to traverse the distance between Durazzo and Scodra.

Scodra, 4 days. In approaching Scodra from the south, both the town and lake are hidden by the ridge, the summit of which is crowned by a castle. There is a suburb, however, towards the south, called the "gardens," where a few of the most respectable houses are situated, scattered amongst gardens, and overshadowed by a grove of fruit-trees and stately chesnuts. In the skirts of this suburb were the breaching batteries, and between them and the base of the hill, is a small plain of 400 or 500 yards, encircled by a bend of the river. The town lies below the castle on the other side. The Pasha of Scodra was claimed by all parties in turn for their ally, and by all was he dreaded.

But associated with the fortress of Scodra, are other most interesting remembrances. It has been illustrated by the heroism of a Lordinano, and by the frustration of the military genius, and the discomfiture of the martial pomp and power of the conquering Mahomet.

ROUTE 66.

TEPELENE TO SELENITZA AND AVLONA.

	Hours.
Carbonara - - - -	10
Selenitza - - - -	
Avlona - - - -	4

Carbonara, see Route 64.

The pitch-mines of *Selenitza* are only a few miles lower down the *Viosa*. The miueral pitch formation at this place is one of the most considerable that has been described, though inferior to that on the shores of the Caspian Sea. The beds of the mineral are diffused over a surface four miles in circumference. The pitch comes out in various places on the declivity of the ravines, and is occasionally worked in such situations, though more frequently by shafts sunk down from the surface. The pitch is covered only by a loose deposit of calcareous earth and clay, by beds of shale, &c. In order to descend the shaft, the traveller is placed in the noose of a rope, and let down by a windlass. The miners say, that the thickness of the bed of pitch amounts, in many places, to 70 or 80 feet. The compact mineral pitch, or asphaltum of *Selenitza*, has the usual characters of that substance in its greatest state of purity. The colour is nearly black, with a resinous lustre; the fracture is conchoidal, it is slightly brittle; the specific gravity 1.4 or 1.5. It becomes viscid, or nearly fluid, when heated, and burns with a flame. The property of the pitch-mines, as of all others in Turkey, is nominally vested in the Grand Seignior. The machinery employed about the shafts of the mines is of the simplest description, consisting merely of ropes, windlasses, and wicker-baskets. The miners are paid according to the number of okes of the mineral which they may se-

verally obtain. The carriage to Avlona is performed by horses, at the expense of one para per oke, or one shilling per cwt. It seems certain that the ancients were acquainted with this deposit of pitch. Strabo speaks of a place called Nymphæum, in the country of the Apolloniotes, where there was a rock yielding fire, from below which issued fountains of asphaltum. There can be little doubt that the Nymphæum of Strabo was the pitch formation on the banks of the Viosa; an opinion confirmed by the phenomena which occur on the spot. In two or three spots in the vicinity of the pitch mines, Dr. Holland found an inflammable gas issuing from the ground, which easily took fire, and spread a flame of some extent over the surface. A small space of ground, 15 or 20 yards in circumference, showed a surface denuded of vegetation, and covered with stones and earth, and apparently decomposed by sulphureous vapours. The surface was very sensibly heated: on one part of it a streamlet of water issued from the ground, forming in its egress a little basin, through which arose a number of air-bubbles. This gas instantly inflames on the application of a light, and burns with great vividness. The gas frequently ignites from natural causes, especially after heavy rains; and continues frequently burning for several weeks.

The wretched village of Selenitza is entirely inhabited by the workmen of the mines.

Proceeding from Selenitza to Avlona, the traveller crosses the hills on which are the pitch-mines, and traversing the valley of the river which comes from Delvino, he crosses the Gypsum hills.

Avlona is beautifully situated on the gulf, which is so environed with hills, that it has the appearance of a great lake, the southern boundary of which is formed by the steep and rugged ascent of the Acroceraunian

mountains. The town is about 1½ mile from the sea, and has 8 or 10 minarets. On the shore is a tolerable wharf, with an apology for a fort in the shape of a square enclosure of ruinous walls with towers, and a few cannon. The town occupies a hollow, thickly grown with olive-trees, among which are some gardens of herbs mixed with cypresses, poplars, and fruit-trees. Beyond it, the rugged hills are covered with olives, and N. extends a woody plain, forming a low shore, except at the north entrance of the gulf, where there are some low white cliffs, separated from the plain by a lagoon, containing salt-works, and a fishery. Avlona has a handsome street, more in the Italian than the Turkish style of architecture. Avlona, or Salona, in ancient times, derived importance from the safety of its roadstead.

ROUTE 67.

FROM JANINA TO LARISSA.

	Hrs.
Khan of Baldouni - - -	5½
Metzovo - - -	8
Khan of Malakassi - - -	4
Kalabaka - - -	7
Tricala - - -	4
Zarko - - -	6
Larissa - - -	6
	<hr/>
	40½

From Janina to the Khan of Baldouni, 5½ hours.—The road skirts the lake, and winds by a terrace round the insulated hill above described. The hill is tinged with iron, and particularly at the place where part of the water of the lake is said to find a subterranean exit. The face of the rock is much fractured: the road enters a broad valley, and then ascends the ridge of the *Metzoukel*. From the summit is a magnificent view of the lake of Janina on one side, and the valley of the Aractus, and the

mountain scenery of Pindus on the other. Below this ridge is the Khan of Kyra, or the Lady's Khan, about 12 miles from Janina. The broad paved road from Janina to the Khan of Kyra is continued towards Metzovo; but there is a shorter route by a steep path to the Khan of Baldouni, a picturesque and beautiful spot, near the banks of the Arta.

Hence to Metzovo is 8 hours.—The road follows the course of the river till the junction of the Zagora and Metzovo branches, which unite, at an acute angle, the lofty intervening ridge, terminating in a promontory clothed with wood. The road crosses the Zagora, and follows the course of the Metzovo stream, the bed of which it traverses nearly thirty times in 12 miles.

This road is impracticable when the stream is swelled, but is at other times preferred by travellers, as being more picturesque than the paved road to Metzovo. 3 hours from Baldouni, is Pomari, and 3 miles farther, Trikhani; so named from three Khans near each other. Krisovitzta is seen in the recesses of the mountains. From Trikhani to Metzovo, the ascent is very difficult and laborious.

Metzovo, a town of 1000 houses, hangs on the steep side of a mountain, separated from Mount Zygos and Prosyllion by two deep ravines, whence the river Arta takes its source. Metzovo is the most important pass of all Roumeli. Surrounded on every side by high mountain-ridges, it stands nearly 3000 feet above the level of the sea. The town is divided into two unequal portions by the chasm of the torrent which forms a branch of the Arta.

The population of Metzovo is of Walachian descent.

The river Aspropotamo, the ancient Achelous, rises near Metzovo. The Peneus, or Salympria, also rises on the E. side of Pindus, above Met

zovo, and lastly the Viosa, the ancient Aöus, or Aias, takes its rise in the mountains to the N. of Metzovo.

Thence to the Khan of Malakassi is 4 hours.—The road ascends the ridge of Pindus, immediately opposite to Metzovo. It first follows the course of a mountain-torrent, and from thence is very steep, winding along a precipitous promontory of rock to the summit of the ridge, which is attained after 2 hours' travelling. Here are presented to the view, the wide plains of Thessaly, the Peneus of Tempe, issuing from the rocks below, and beyond a succession of mountains and plains, appear Olympus and other heights; while the chain of Pindus is not the least remarkable object in the landscape.

From the summit of Pindus, the descent on the other side is more gradual. A short distance below is the Zygo Khan, sheltered by woods. A winding descent of 2 hours brings the traveller to the Khan of Malakassi, near the confluence of the two streams which form the Salympria. On the steep side of the mountain stands the town of Malakassi, interspersed with trees like Metzovo.

From the Khan of Malakassi to Kalabaka is 7 hours.

3 hours from Malakassi is a Khan on the Salympria, and soon after the road crosses the valley of a considerable river, the Klinovo. The country from the summit of Pindus to this place was called by the ancients Athamania.

From the Klinovo to Kalabaka, 5 miles, the road is very good.

The singular rocks of Meteora are seen from a great distance in descending the valley of Salympria. They rise about a mile distant from the Salympria, like a group of insulated masses, cones and pillars of rock of great height, and for the most part perpendicular. The deep recesses between these pinnacles are thickly clothed with trees. On a

nearer approach the outlines of several Greek monasteries are seen on these heights, seeming as if entirely separated from the rest of the world.

The small town of Kalabaka is situated below the most lofty of these pinnacles.

The Monasteries of Meteora.—Four of these occupy the summit of the rocks on which they stand. The only access to them is by ropes or ladders firmly fixed to the rock, and these ladders are sometimes connected by artificial tunnels, which give a passage of easier ascent. Such is the case with the largest, called the Meteora. Another monastery to the left of it is situated on a narrow rectangular pillar of rock 120 feet in height, the summit of which is so narrow, that the walls of the monastery seem to be on the same plane as the perpendicular face of the rock.

The number of monasteries used to be 24, but only 10 of these now remain, of which the following are inhabited:—Meteora, or Meteoron, Aios Stephanos, Barlaam, Aia Triada, Aios Nicholas, Rosaria, and Aia Mone. Some of the monasteries are situated in caverns formed by nature and art in the face of the rock.

On arriving at the foot of a monastery, a summons is shouted forth to the monks above. They lower a net by a strong pulley, and in this slender vehicle the traveller seats himself. As he begins to ascend, his weight draws close the aperture of the net, the projection of the pulley from a shed above securing against injury by striking against the rock. An ascent of 156 feet is accomplished in 3 minutes.

The monasteries are irregularly scattered on the summit of the rocks, and possess neither external nor internal splendour.

From Kalabaka to Tricala is 4 hours.

The road winds round the tallest of the pinnacles, which may be 1000

feet in height, and opens on the plain of Tricala. To the right is the Peneus; to the left Kalabaka, overshadowed by the reverse of the rocks of Meteora, which on this side assume a hilly character. At a distance in the plain appear the towers of Tricala. On the right is Pindus, and on the left a low chain of naked hills stretches from Kalabaka to Tricala.

The approach to Tricala is marked by an appearance of comfort, activity, and prosperity.

Trikala, the ancient Triikka, is situated on a low ridge of hills, which extends into the plain from its northern boundary.

Near the extremity of this ridge are the ruins of the castle, once of some importance, probably erected during the period of the Greek emperors.

The Governor's residence is composed of two large serais, occupying two sides of a quadrangle.

The culture of cotton is carried on to a considerable extent in the adjoining plains.

Thence to Larissa is 12 hours; but the traveller may divide the journey by stopping at Zarcho, a village in ruins half way between. The road lies across the plain, and is devoid of interest.

Near Zarcho an irregular chain of hills runs to Thaumaco, and separates the plain of Tricala from that of Larissa and Pharsalia. The traveller crosses the Salympria near a deserted village. Farther on, a rising ground is covered with Turkish tomb-stones and Hellenic remains. This is the site of old Larissa; and soon after the minarets of Larissa or Yenicher are seen glittering above an oasis of trees and verdure in the midst of a plain of sand.

Larissa is situated on a gently rising ground on the S. side of the Salympria. It was one of the most wealthy cities of ancient Thessaly,

and is still considered the capital of that province.

Larissa is the residence of an archbishop.

ROUTE 68.

LARISSA TO ZEITUN.

	Hours.
Larissa to (Pharsalia) Tzatalze	6
Tzatalze to Thaumaco - - -	7
Thaumaco to Zeitun - - -	7
	—
	20

Between Larissa and Tzatalze there is a splendid view of Olympus, seen above the minarets of Larissa.

Tzatalze, the ancient Pharsalus, is 6 hours from Larissa.

This town, called Tzatalze by the Turks, and by the Greeks Pharsala, is situated beneath a rocky and precipitous front of hill 500 feet high, and forming a semicircular sweep towards the north, on which side the town stands. On this hill are the ruins of the castle of Pharsalia; $\frac{1}{2}$ mile distant is a small river, probably the ancient Epidanus. One part of the town is on the ascent of the hill, the other on the plain.

The battle of Pharsalia was fought on the plain adjoining the town, immediately below the above-mentioned heights.

The neighbourhood had been previously signalized by the battle between the Romans under Quintus Flaminius, and the Macedonians under Philip. This action took place on the eminences called *Cynoscephala*, to the E. of Pharsalia.

From Tzatalze to Thaumaco is 7 hours.

The road passes through a narrow defile, and enters the plain, passing by several Turkish burial-grounds. It then ascends through a ravine to

Thaumaco, the ancient *Thaumaci*, which occupies a lofty pinnacle to the right of the ravine. The houses are

built up the sides of the declivity, and the castle crowns the summit. The remains of the ancient walls are still to be seen.

Thaumaco to Zeitun is 7 hours.

The road crosses a chain of hills, and descends into an extensive plain, at the W. extremity of which is a lake. The road then ascends the chain of hills connected with Mount Othrys, from the summit of which is a remarkable view of the valley beneath. There is also here a striking view of Mount Eta. The road thence descends to Zeitun.

ROUTE 69.

LARISSA TO SALONICA.

	Hours.
Yan - - - - -	3 $\frac{1}{2}$
Ambelakia - - - - -	2 $\frac{1}{4}$
Platamonos (Heraclea) - - -	6
Katarina (Dium) - - - - -	6
Kitros (Pydna) - - - - -	3
Leuterochori - - - - -	1
Lebano - - - - -	2 $\frac{1}{2}$
Inge Mauro Ferry - - - - -	2
Mauro-smack Ferry - - - - -	3
Vardar River - - - - -	3
Tekale - - - - -	2
Salonica - - - - -	2
	—
	36 $\frac{1}{4}$

The road is over the old military way, or the Pelasgic plain, on which are numerous tumuli, which continue all the way to the defile of Tempe. It crosses a marshy lake, the *Palus Mesonis*, mentioned by Strabo. The view of Olympus is here very fine. Mount Pelion is to the SE.

Yan 3 $\frac{1}{2}$ hours.

The road follows the course of the Penous as far as Baba, which is at the entrance of the vale of Tempe. Baba may perhaps have been the ancient Gonnus.

Olympus (left) and Ossa (right) form the two sides of the defile of Tempe, and in the bottom of the cleft be-

tween the two mountains flows the Peuceus. By the side of this river at the western entrance stands Baba. SSE. of this town, towards the right, at a considerable elevation, is Ambelakia, on Mount Ossa. The way up to it is by a paved road. From this part of Mount Ossa the ancients obtained their Verde Antico.

Ambelakia 2½ hours.

All the heights around are covered with vineyards. The wine made here resembles claret. The town hangs upon the side of the mountain above the pass of Tempe. It was formerly situated lower down towards the defile, but the inhabitants removed hither, to avoid the incursions of the Turkish troops.

Many of the inhabitants of this secluded spot are Germans, though they wear the Eastern dress.

There was a staple manufactory here for dyeing thread of a red colour, which supported and enriched the inhabitants, and gave rise to a very considerable commerce.

At the commencement of this century, when Ambelakia was visited by Beaujour, he gives the following account of it—"Ambelakia, by its activity, appears rather a borough of Holland than a village of Turkey. This village spreads by its industry, movement, and life, over the surrounding country, and gives birth to an immense commerce, which unites Germany to Greece by a thousand threads. Its population now (1798) amounts to 4000, having trebled in fifteen years. In this village are unknown both the vices and cares engendered by idleness; the hearts of the Ambelakiotes are pure, and their faces serene: the slavery which blasts the plains, watered by the Peuceus, has never ascended the sides of Pelion (Ossa); and they govern themselves like their ancestors by their protoxeros (primates, elders), and their magistrates. Twice the Mussulmans of Larissa attempted

to scale their rocks, and twice were they repulsed by hands which dropped the shuttle to seize the musket.

"Every arm, even those of the children, is employed in the factories: whilst the men dye the cotton, the women prepare and spin it. There are twenty-four factories, in which yearly 6138 cwts. of cotton yarn are dyed. This yarn finds its way into Germany, and is disposed of at Buda, Vienna, Leipsic, Dresden, Anspach, Bayreuth.

"The Ambelakiote merchants had houses of their own in all these places. These houses belonged to different associations at Ambelakia. The competition thus established reduced the common profits; they proposed therefore to unite under one central administration. Twenty years ago this plan was suggested, and a few years after it was carried into execution. The lowest shares in this joint stock were 5000 piastres (between 600*l.* and 700*l.*), and the highest were restricted to £0,000. that the capitalist might not swallow up the profits. The workmen subscribed their little profits, and, uniting in societies, purchased single shares, and, besides their capital, their labour was reckoned in the general amount.

"The dividends were at first restricted to 10 per cent., and the surplus was applied to augmenting the capital, which in two years was raised from 600,000 to 1,000,000 piastres (120,000*l.*)

"Three directors, under an assumed firm, managed the affairs of the company; but the signature was also confided to three associates at Vienna, whence the returns were made.

"These two firms had their correspondents at Pest, Trieste, Leipsic, Salonica, Constantinople, and Smyrna, to receive their own staple, effect the return, and to extend the market for the cotton yarn of Greece. An im-

portant part of the trust was to circulate the funds realized, from hand to hand, and from place to place, according to their own circumstances, necessities, and the rates of exchange.

"The greatest harmony long reigned in the association; the directors were disinterested, the correspondents zealous, and the workmen laborious. The company's profits increased every day, on a capital which had rapidly become immense."

Mr. Urquhart, in the "Spirit of the East," says, that at length "the infraction of an injudicious by-law gave rise to litigation by which the community was split into two factions. For several years, at an enormous expense, they went about to Constantinople, Salonica, and Vienna, transporting witnesses, mendicating legal decisions, to reject them when obtained; and the company separated into as many parts as there were associations of workmen in the original firm.

"At this period the bank of Vienna, where their funds were deposited broke, and with this misfortune political events combined to overshadow the fortunes of Ambelakia, where prosperity and even hope were finally extinguished by the commercial revolution produced by the spinning-jennies of England. Turkey now ceased to supply Germany with yarn, she became tributary for this her staple commodity to England.

"Finally came the Greek revolution. This event has reduced within the same period to a state of as complete desolation the other flourishing townships of Magnesia, Pelion, Ossa, and Olympus."

From Ambelakia, the road descends again into the Vale of Tempe to regain the direct route to Salonica.

The scenery becomes grand in the extreme. The perpendicular rocks rise to a prodigious height, and their surfaces are adorned with various colours.

Right and left, on their highest peaks, are the ruins of an ancient fortress, once the bulwark of the defile. An inscription on the rocks, contains the name of the Roman general, by whom the defile was fortified.

It was with the laurel of Tempe, that the victors in the Pythian games were crowned. The inhabitants of Dolphi came every 9th year to gather it.

At the opening of the gorge, the Pierian plain presents a disagreeable swampy flat.

Crossing this, we descend to the shore of the Gulf of Therma, whence there is a beautiful view of the Pierian region and Olympus, with Platamonos standing on a promontory in the midst of the picture. The islands of Sciathus and Scopelos are in sight.

Platamanos, 6 hours. It stands on the site of Heraclea. The citadel crowns a rock with the sea in front, and a river on one side of it.

Some remains of antiquity are to be observed, particularly an aqueduct.

The Turkish cemetery is below the wall of the fortress.

Leaving *Platamanos*, we cross a small river; left, is *Scamnya*, hanging on the side of Olympus.

From this town, which is $5\frac{1}{2}$ hours from *Platamanos*, the traveller may ascend the summit in about 4 or 5 hours. There is another village, called *Carea*, 6 hours from *Platamanos*, whence the ascent is considered the easiest.

To the east, across the Gulf of Therma, is Mount Athos; the road continues along the base of Olympus, and reaches a Khan half way between *Platamanos* and *Katarina*.

Soon after we come to a military road leading from *Katarina* to the sea near an ancient port. We now cross the *Malathria* river (the *Enipeus*). The *Via Militaris* is the

Sathis, mentioned by Livy as the only pass into Macedonia.

Before reaching Katarina, the Mauro Nero and the Pelleia are to be forded. Near the latter are some remains of a Doric temple.

Turning off the road here to the left, we come to a tumulus, corresponding with the description by Apollodorus of the Tomb of Orpheus.

Katarina, 6 hours, is a small town, surrounded with wood, situated in a narrow plain between Olympus and the sea. From this spot is the finest view of the outline formed by the summits of Olympus.

It is probable that Katarina is on the site of Dium. The old Pelasgic car, drawn by oxen, is here in use.

Leaving Katarina over a sandy common, the termination of Olympus towards the west becomes visible. Beyond it, on the same line, rises another mountain, which with Olympus and Ossa forms the barrier between Macedonia and Thessaly. There are two places to the left of the road, within 1 hour of Katarina, where some fragments of sculpture and architecture are to be found.

The views looking back to Katarina are very fine.

The road ascends a bill, whence there is a beautiful view in the opposite direction of Mount Athos and Salonica, or on the opposite shore of the Thermæan Gulf.

Far beyond the city is a range of hills, and to the N. a high mountain covered with snow, called Maleshivo, which must be the Scamius of Tbu-cydides.

Kitros, 3 hours, is the ancient Kydna or Pydna. In the plain before this town the battle was fought between the Romans and Macedonians, in consequence of which Macedonia became a Roman province. A conspicuous tomb in the plain marks the spot. At this place Cassandra murdered Olympias the mo-

ther, Roxana the wife, and Alexander the son, of Alexander the Great.

Leuterochori, 1 hour. A village on an eminence near the gulf, probably the site of Methone. It was at the siege of this town that Philip lost his right eye.

Lebano, $2\frac{1}{2}$ hours.

The road now lies along the plain at the extremity of the gulf of Therma, at some distance from the shore, till it reaches the

Ferry of the Inge Mauro, 2 hours. This is a large river, crossed by a flying bridge.

Mauro-smack Ferry, 3 hours. A similar mode of passage.

2 hours farther to the left is the village of Yamtza.

Vardar River, 3 hours, is crossed by a wooden bridge $\frac{1}{4}$ mile in length. This river is the Axios, separating the Mygdonian and the Bottiæan territory, where Pella, the birthplace of Alexander, stood.

Tekale, or Tekelly, 2 hours. Some antiquities are to be found about this place.

Salonica, 2 hours, formerly called Thessalonica, and more anciently Therma. The walls give the town a very remarkable appearance, and cause it to be seen at a great distance, as they are white-washed and painted. They enclose the city in a circuit of 5 miles. The city retains the form of its ancient fortifications; the lower part of the walls is cyclopean, the upper brick-work. The wretchedness of the city within contrasts with its external beauty, rising in a theatrical form upon the side of a bill, surrounded with plantations of cypress and other evergreens, and shrubs.

The citadel stands in the higher part of the semicircular range.

Cassander changed the name of this city from Therma to Thessalonica, in honour of his wife, a sister of Alexander the Great. This city

was the residence of Cicero during part of his exile.

The citadel, called by the Turks Yedi Koulé, by the Greeks Heplaprygium, both signifying "Seven Towers," is the old Acropolis. Within this citadel are the remains of some Verde Antico pillars, and a triumphal arch erected under Marcus Aurelius.

Towards the W. the tower of Namasea Koule derives its name from a colossal torso, said to be that of the wife of Cassander.

The Propylæum of the Hippodrome, called by the Spanish Jews who reside in that quarter, Incantadas, is a magnificent Corinthian colonnade of 5 pillars, supporting an entablature, with 4 void spaces between the pillars for the entrance into the Hippodrome or the Forum. Over the entablature is an attic, with figures in alto relievo.

The Rotunda is built on the model of the Pantheon at Rome. Some have believed that this was a temple consecrated to the mysteries of the Cabiri, and that it was built under Trajan. The inside is covered with Mosaic, like the dome of St. Sophia at Constantinople.

The Hippodrome, a magnificent area, was situated between the Rotunda and the sea.

In the church of St. Sophia, which is now a mosque, corresponding in its proportions with its namesake at Constantinople, but of less magnitude, are columns, and a Bema of Verde Antico. There is a tradition that when St. Paul preached at Thessalonica he made use of this pulpit; others say he preached in a subterranean church beneath the

Mosque of St. Demetrius. This was once the metropolitan church, and is built in the form of a cross. The whole of the interior was lined with marble, and on each side is a double row of Verde Antico pillars.

The Mosque of Eske Djumna was once a temple sacred to the Therman Venus. On either side were 12 pillars of the Ionic order.

The 6 columns of the Pronaos remain, though almost concealed by the wall. It would be easily restored to its original form, and next to the Theseum at Athens, would appear in more perfect preservation than any monument.

The Gate of Vardar was the triumphal arch of Augustus, raised after the battle of Philippi. This arch terminated a street that ran from east to west, through the town, at the farther extremity of which is

The Arch of Constantine, before the gate of Cassander.

The commerce of Salonica consists in exporting the corn, cotton, wool, tobacco, and bees'-wax, and silk of Macedonia.

A British consul resides there.

ROUTE 70.

SALONICA TO MOUNT ATHOS, BY
CASSANDRA, AND BACK TO SALONICA.

	Hours.	Miles.
Battis - - -	3 $\frac{1}{4}$	10
Cardia - - -	3 $\frac{1}{4}$	10
Soufular - - -	1	3
Porta (Potidæa) - - -	2	
Atheta - - -	4	
Valtos - - -	1	3 $\frac{1}{4}$
Furia - - -	1	3 $\frac{1}{4}$
Calandria - - -	1	3 $\frac{1}{4}$
(Return to Porta.)		
Agia Mama - - -	1	
Mecyborna - - -	1	3
Polygiro - - -	3	10
Roumelia - - -	3	
Niket - - -	3 $\frac{1}{2}$	
Agia Nicola - - -	1	
Ravanikia - - -	5	
Gomati.		
Ozeros (Acanthus).		
Mount Athos.		
(Return to Salonica by)		

Nizvoro.	-	-
Galatz.	-	-
Vasilico.	-	-

Leaving Salonica, the country all round from the shore to the hills is dreary and barren, but two miles from Salonica is a hill covered with vineyards. Seven miles from Salonica we enter a smaller plain, the shore of which forms the inner angle of the gulf, through which flows the Shabreas. In this plain there is now not a single village, though a few years ago it was designated "the villages."

Battis, $3\frac{1}{4}$ hours, was once a considerable village, but is reduced to about twenty houses. The inhabitants, however, have been occupied in restoring it, employing old Hellenic blocks for this purpose. This village is entirely Greek. It once belonged to Youssuf Pacha, but by the confiscation of his property it has passed into the hands of the government.

The road now lies over an undulating country; a low ridge of hills forming the boundary to the left, while right is the gulf, with Olympus rising majestically on the opposite shore: farther on may be distinguished Ossa and Pelion. Left, Adela, a Turkish Yuruck village of 30 houses.

Cardia, $3\frac{1}{4}$ hours, 10 miles. A Tehiftlik, or farm of Achmet Bey of Salonica. The women in this part wear little cylinders on their heads, which are composed of a paste-board mould, the upper part filled with dough, and the lower part with cotton; over this is tied a white handkerchief that falls over the shoulders.

The prospect now becomes more open, shelving downwards to the sea, and extending N. to the hills, once celebrated for their rich ores, and among which are situated the 360 villages, known under the name

of Mademo Chorio, and Sidero Karpis. The country continues barren.

Soufular, 1 hour. Here there are three large square towers, one of them ruined, standing at a little distance from each other on the bare plain. They are the Metochia belonging to the monasteries.

Porta (Potidæa), 2 hours, at the entrance of a narrow isthmus which connects the Peninsula now called Cassandra, and formerly Pallænæ, with the main land. A rampart, with turrets, stretches from shore to shore; in this we distinguish the Hellenic blocks of the wall which defended this once flourishing and warlike city. A marsh marks the place where the port was once situated.

After entering the peninsula, the traveller threads his way through brushwood till he reaches an eminence, whence the Toroneic Gulf breaks upon his view. Mount Athos appears between the promontory of Sithonia and the eastern horizon, and to the right are the forests of Pallenes.

Atheto, 4 hours. Scattered round this town are well chiselled remnants of Hellenic strength and splendour. There are also indications of its having been a Venetian settlement.

Before the Greek revolution, the peninsula of Cassandra contained 700 families, 600 of which were small proprietors, and 100 families of farmers on the Metochia of the monasteries of Athos. These 700 families were proprietors of 2500 head of oxen, besides flocks and herds, to the amount of 20 or 30,000.

The wealth of this population in equality, distribution, and amount, thus surpassed that of any similar community of Western Europe, and it enjoyed civil, religious, and municipal rights, unknown to the nations of the West.

Such was the situation of this peninsula when news arrived of a revolt in Moldavia, followed by the intel-

ligence of the rising of the Greeks at Constantinople, they resolved to join the revolt. Finding, however, in the course of a few months, that no extensive region north of Acarnania and Thermopylæ had revolted, they repented the step they had taken, and despatched their aga to sue for mercy. However, finally, Abdulabul entered the Peninsula, put all the inhabitants to the sword, and razed their habitations to the ground. The peninsula was left wholly untenanted for two years.

Valtos, $3\frac{1}{4}$ miles.

Furia, $3\frac{1}{4}$ miles.

Calandria, $3\frac{1}{4}$ miles.

These villages lie in the same direction, and run diagonally across this peninsula, on a line extending 10 miles.

Close to Calandria, on a headland still called Posidio, are the remains of an ancient city—of course Posidium.

Hence the traveller returns to Porta.

Agia Mama, 1 ho. N. The village is hid among trees, but behind it appear four white towers, connected by mud walls, formerly the farm-yard of Youssuf Pacha. At *Agia Mama*, many remnants of antiquity are to be found. At all the wells, there are fragments of columns, and two ruined temples exhibit numerous remnants of ancient temples, all of which, especially those of granite, have been severely damaged by fire. The numerous remains at *Agia Mama*, together with its position, leave no doubt as to its being the ancient *Olynthus*. There are here many broken inscriptions on sepulchral stones; and at the entrance of the village is an altar, standing upright, but half buried.

A short distance from *Agia Mama*, among some small hills, is the ruined tower of a metochi, a structure, of 50 or 40 feet square, by 50 or 60, without windows, but crenelated all

round, with a staircase within. This kind of tower precisely resembles those of the *Dere Beys* on the N. and E. of Asiatic Turkey. Similar towers are to be seen at *Naxos*.

Mecyberne, now called *Molibo Pyrgo*, is 1 hour.

Polygiro, 3 ho., 10 miles, was one of the chief of the association of villages which farmed the gold and silver mines of *Chalcidice*. For an account of the mining municipalities of *Chalcedon*, the traveller is referred to Mr. *Urquhart's* "Spirit of the East."

Rounelia, 3ho., a small but very beautiful village on the edge of a small and rich plain. Between *Polygiro* and *Roumelia* are the remains of a city of the very lowest ages.

Niket, $3\frac{1}{2}$ ho., a village on the N.E. angle of the *Toronaic Gulf*. It is scattered over a chasm worked in a bill of sand, which rests against a rock of the most singular character and appearance; it is sparkling schist, cut out into grotesque forms. It is sometimes white, sometimes light blue. The skirt of the wood comes over the edge of the hill behind. The ruins of 230 houses are fancifully placed along the steep sides or on the terraces, or are concealed by orchards at the bottom of the chasm. On the side of the hill, in a small enclosure which once surrounded the church, stand seven white columns close together. The enclosure itself is nearly undermined, and below it hangs a column suspended across the road, having been caught or sustained by the bushes on each side.

We now turn N., through a wild and beautiful country, and reach

Ravanikia, 5 ho. The little upland plain on which it stands seems to have been a lake, so perfectly level is its surface, though the hills around are broken and rugged. This plain is covered with all the trees that adorn the garden and orchard, the mountain, and the forest.

Gonati, a village scattered among

fruit trees and gardens, in the middle of a narrow steep valley with abrupt and wooded sides. As this valley descends towards the S., it spreads into a circular basin hemmed in by low and rounded hills, beyond which appear in the distance the sea and the cone of Mount Athos. Gomati formerly consisted of 230 houses. It has now only 130, 70 of which are exempt from taxation.

From Gomati, the road descends through the valley into the basin below. $2\frac{1}{2}$ hours brings the traveller to the brow overlooking the Strymonic Gulf, where a new prospect opens at every step, composed of dark foregrounds, with light and airy distances, varied by stupendous mountains, and picturesque rocks. At his feet lies the track of the canal, through which the fleets of Xerxes steered; the mountains of Magnesia and Pieria are to the W., while N. and E. are Pangeus and the mountains of Macedonia. The Toronaic Gulf is concealed by Sithonia; tho Thermaic is visible: the Strymonic and Singitic are spread on each side of the isthmus. On a rock projecting into the easterly sea stands Acanthus.

Acanthus (site of Ozeros). We find here numbers of large hewn granite blocks, and towards the sea, at the E. end below the castle wall, is a portion of the ancient battlement, entirely composed of large blocks. All about the place are numbers of subterranean reservoirs for storing grain. There are two churches here; one ruined, ornamented in a singular manner with human bones and skulls.

In the centre of the isthmus a low long ridge of hills rises and runs towards the hills N. On the extremity of this ridge are some Hellenic ruins, probably of Sana.

From Acanthus the traveller proceeds to Mt. Athos. The rugged promontory of Mt. Athos, which divides the Gulf of Contessa from that of Monte Santo, forming the S. E. front

of the Macedonian peninsula, is the Holy Land of the Greek church. The promontory is joined to the continent by a neck of land through which some historians say Xerxes cut a channel to convey his army from one hay to another. The Gulf of Contessa is the Sinus Strymonicus, that of Monte Santo the Sinus Singiticus. Poccocke gives the following account of Mt. Athos:—

“There are on Monte Santo twenty convents, ten on the north side, and ten on the south, most of them near the sea, there being only two on the east side and three on the west, that are above a mile from the water, the cape itself not being two leagues wide. Many of these convents are very poor. Some, indeed, have estates abroad, and most of them send out priests to collect alms: the one who is most successful is usually, on his return, made *goumenos*, or abbot, until another brings in a larger sum. They pay a certain price for their lands, and a *bostangi* resides in their town to receive it, and to protect them against injuries. Every convent also pays a poll-tax for a certain number. It is thought that they are obliged to give lodgings and provisions to all comers; but the fact is, that they always expect the benefactions of those who can afford to give. Their manner of living is much the same as that of the monks of Mount Sinai: they never eat meat. The priests and waiters, when in their refectory, wear the hood on their head and a long black cloak; and while they are eating, a person in a pulpit reads some book in the vulgar Greek. In every convent they have many chapels adjoining their rooms, probably fitted up by particular persons out of devotion to some saint. There are also houses with chapels to them all over the lands of the convents, which they call *Kellia*, and which might formerly be the cells of hermits; but they are now inhabited only by a caloyer or two, who take

care of the adjacent gardens or vineyards. Those houses which are on their estates at a distance from the convents, they call *Metokia*. Besides their lay caloyers, they have also hired servants to labour, called men of the world [*κοσμικοί*]. They have no kind of learning among them, nor do they even teach the ancient Greek, so that the priests lead very idle unprofitable lives. Some of their convents have been founded by princes of Bulgaria, Servia, and Walachia, and are filled with people of those countries; and these priests are so extremely ignorant, that they can neither speak nor read the vulgar Greek. The convents are built round a court, with a church in the centre. Four of them on the east side are the largest and richest, and of these, *Laura* is the chief, and has the most powerful interest and command over the rest: the monks of this convent are esteemed the most polished as well as the most politic."

The monks of Sinai, of Lebanon, of the shores of the Red Sea, of Antioch, Alexandria, Jerusalem, and Damascus, of Greece proper, Georgia, and Russia, and of all the monasteries scattered over Asia, and belonging to the Greek creed, look to the holy mountain as their model, and acquire reputation and consideration from visiting it, and dwelling among its consecrated groves. The monks of Mt. Athos are held in the highest veneration; their rule is considered the most perfect, their ceremonies the most holy.

Leaving *Ozeros*, the first monastery we reach is *Kiliantari*, a huge triangular building in a picturesque valley opening to the sea; half a mile from the shore is a small rock. The monks here are Bulgarians.

Sphigmenu is $\frac{1}{2}$ an hour from *Kiliantari* by a beautiful road, through brush wood, with now and then a venerable plane tree and a bubbling stream. *Sphigmenu*, a monastery

within battlemented walls, at the outlet of a narrow valley, close to the sea, with good gardens and vineyards. There are here 47 caloyers, all Greeks. The convent is very poor, and has been forced to sell their books.

Vatopedi, $2\frac{1}{4}$ ho. A vast fortified monastery on a height near the shore, at the S. E. angle of a small bay, whence a rich valley leads in a winding direction between ridges, whose summits rise 1200 or 1700 feet above the sea, as far as the town of *Karyes*.

Pandokratora, a poor place, but well situated on a cliff overlooking the sea. The road to it from *Vatopedi* is shaded by magnificent trees.

Stevronikita, $\frac{1}{2}$ hour.—A wretched place in a beautiful situation. The road leading to it is very bad, but picturesque, leading through groves of box, laurel, brambles, and roses, and over-run by wild honeysuckle.

Ivion, a vast quadrangle, one of the largest monasteries on the mount. Its library appears to be larger, and in better order than every other.

Karyés, 1 hour.—The road to it winds up the valley, at whose outlet *Ivion* is placed, and crosses a picturesque bridge over a torrent, passing the monastery of *Kutumusi*, situated in a fertile country; it is a small establishment of 25 caloyers, all Greeks.

The town of *Karyés* is situated at the head of the valley, looking towards the sea, almost encircled by an amphitheatre of hills, covered with a rich mass of foliage. It is the residence of the Turkish Aga, who, with his brother, are the only two Turks on the peninsula. Here is held a weekly fair, or market, which presents the singular spectacle of a fair without noise, and a crowd without a woman. Horses, bulls, rams, and cocks are not uncommon there; but every animal of the other sex is absolutely forbidden. To this fair the neighbouring people bring corn, wine, and iron-work. The caloyers

supply crosses cut in wood or horn, prints of their favourite panagia, or of their monasteries; and some shops are opened for caviar, salted fish, and ammunition. When the sun has risen three or four hours, the shops are shut, and Karyés resumes its wonted tranquillity. The population consists of 200 Greeks, exclusive of the monks.

From Karyés return to Ivron.

Thence we proceed to Philoteu by a rugged path, which would be dangerous were it not for the trees on the side of the precipice. We pass Mylopotamo, formerly a monastery, and now only an arsenal. $\frac{1}{2}$ an hour from Philoteu the road crosses a torrent, and immediately to the right is a small pool, formed by water falling 60 feet over a rugged height, the whole shaded by oaks and pines.

Karakalo, a moderately-sized monastery, $\frac{1}{2}$ hour from the sea, near the head of a steep valley, commanding a fine view of Samothrace, Lemnos, and Thaso. The library of this convent was carried off by 300 Turks, who were quartered here during the Greek revolution.

Savra, a long ride of $3\frac{1}{2}$ hours over a rugged but woody country, gradually becoming more mountainous, leads to the S. E. point of the peninsula, called by sailors, Capo Zmyrna, and known to Franks as Capo di Monte Santo. On this point stands the magnificent monastery of Savra, or Saura; above which rises abruptly the peak of Mount Athos. It is the most important and richest monastery on the Mount. Here are two churches, whose floors are inlaid with marble, and 20 chapels. The refectory is in the form of a cross, and has 24 marble tables. The library is good.

From this point commences the ascent of Mount Athos, the path winding round the S. slope of the mountain, 600 feet above the sea. Below, perched on the cliffs, are the

Skiti, or cells of Karasia and Kapso Kalivria. A rugged path through a forest of oaks, chesnut, pine, &c., winds round to the N.W. side of the mountain, where the scenery at once assumes a different aspect, and the ascent commences over precipitous rocks. While immediately over the head of the traveller is a broad belt of foliage, over which appears the cone of Mount Athos. In $2\frac{1}{2}$ hours the path enters a gorge of the mountain covered with pines. In another hour we reach the chapel of the Panagia, above the woody region, and at the foot of the barren cone which forms the summit of the mountain. From this point, the road is no longer practicable for mules, and the ascent to the summit is very difficult and fatiguing. The view thence is extensive and magnificent.—Descend to Lavra.

Here we may embark and coast round the S. promontory, which is very picturesque and beautiful.

The skite of St. Anne occupies a beautiful niche in the S. W. cape, corresponding to Lavra on the S.E. Between this and Lavra are the two small and romantic villages of Karasia and Kapso Kalivria, inhabited by independent caloyers.

St. Paul is the next monastery. It is inhabited by Bulgarians. This side of the peninsula is more rugged and precipitous than the other. Between St. Paul and St. Dionysius is a remarkable slope of loose shingle, extending from 600 to 1,000 feet into the sea.

St. Dionysius, $\frac{1}{2}$ hour by water.—This monastery is most splendidly situated on a lofty cliff overhanging the sea, at the mouth of a striking ravine.

Sinopetra, 3 miles, some way inland, over an almost impracticable road.

St. Gregory, on a cliff at the entrance of a ravine.

Niropotamo, one of the largest of the monasteries, with high flanking

towers, $\frac{1}{2}$ hour's walk up a steep hill, commanding an extensive and beautiful view.

Hence we proceed to Karyés through a very lovely country, clothed with oak, chesnut, and arbutus, occasionally varied by small grassy plains, more like a magnificent park than a wild district.

St. Russiki, 2 hours, over a stony road. The present monastery was built in 1814, by Callimachi, a Greek, of Constantinople, and is capable of containing from 2,000 to 3,000 persons. On our road to it, we pass the ruins of the former monastery, occupied entirely by Russians.

Xenofu, 1 hour.—A moderate sized monastery, inhabited by Bulgarians. In the vale are the ruins of an aqueduct, and a skite, or village.

Dokhiariu, a small monastery, containing 30 caloyers. Near this spot is the cell of a noted recluse, who has lived there for 50 years; yet his feelings appear not to be blunted, though he bestows that care and attention on a favourite rose-tree, which, if well directed towards the good of his fellow-creatures, might have made him an useful member of the community.

Kastamonita, 2 hours, by the road near the sea, which is the best. There is another road, and farther inland.

Zografu. — This rich Bulgarian monastery is beautifully situated in the midst of fine woods of oak, chesnut, elm, and Judas trees. It contains 30 Servians and Bulgarians.

This completes all the monasteries on Mount Athos.

From Zografu return to Salonica. At the extremity of the high land of the peninsula, we descend 300 feet to the isthmus, and continue along its N. shore till we reach the site of the canal cut by Xerxes, which harbour is so filled up, that it is not easy to find any traces of it. The road continues along the shore to Nizvoro,

where we leave, to the right, the silver and lead mines, and pass through a hilly, woody country to Saregovi.

8 hours hence brings us to Galatz, a small town on the N. side of a rich valley.

Hence we proceed by Vasiliko to Salonica.

ROUTE 71.

SALONICA TO CONSTANTINOPLE.

	Hours.
Chissele - - - -	7
Trana Beshek - - - -	2
Micra Beshek - - - -	1 $\frac{1}{2}$
Khan Erenderi Bauz - - - -	1 $\frac{1}{2}$
Orphano - - - -	5
Khan Kunarga - - - -	4
Pravista - - - -	2 $\frac{1}{2}$
Cavallo (Neapolis) - - - -	3
Charpantu Tcheflick - - - -	2
Ferry over the Nestus, or Karasú	2
Yeniga - - - -	4
Gymmergine - - - -	8
Tchafts-tcheyr - - - -	5
Kallia Gederai - - - -	1
Shepshe - - - -	3
Perestesia - - - -	1
Dervena - - - -	1
Fairy - - - -	5 $\frac{1}{2}$
Achooria - - - -	4
Kishan - - - -	4
Bulgar Kiew - - - -	1
Malgara - - - -	3
Develi - - - -	5
Yenigick - - - -	3
Rhodosto - - - -	4
Turkmaie - - - -	6
Eski Eregli - - - -	3 $\frac{1}{2}$
Selivria - - - -	3
Crevatis - - - -	2
Buyuk Tchedomadjeh - - - -	4
Kutchuk Tchedomadjeh - - - -	3
Constantinople - - - -	3

107 $\frac{1}{2}$

Leaving Salonica by the eastern gate, the road passes close to a large tumulus, and some remains of antiquity. It then passes through a defile, at the summit of which are seen the ruins of a fortress, and part

of an aqueduct,—thence passing into the plains of Lagadno and Beleftchino, the Lake of St. Basil is seen to the right.

Quitting this plain, we ascend some hills SE. and reach

Clissele, 7 hours.

The road crosses the fertile plain of Scraivashtchi, or Gulvash-tchi. Some remarkable natural rocks rising perpendicularly from the plain, look like Cyclopean ruins. The road passes between them, and descends to the Bolhæan lake.

Trana Beshek, Greater Beshek, 2 hours, is a village, situated on the lake commanding a beautiful view.

Coasting the shores of the lake, we arrive at

Micra Beshek, Little Beshek, 1½ hour. The view here is beautiful, and the town, situated on a promontory, has something of the character of Swiss scenery.

The road enters a defile after passing the extremity of the lake. Right, are the ruins of a monastery. The rocks rise to an immense height, and are covered with plane trees and oak.

Khan Erenderi Bauz, 1½ hour. (From this place it is 16 hours to Mount Athos.)

The road proceeds along the shores, and doubling a point of land, the NE. side of the Sinus Strymonicus comes in view.

On the opposite side of the Gulf, is the ruined city of Amphipolis, called Eski Kelch, and Orphano Palæo.

The river Strymon, the boundary of Macedonia and Thrace, is crossed by a flying bridge.

The road now passes through the ruins of Amphipolis, consisting chiefly of walls more of Roman than of Greek masonry. The remains of an aqueduct, and traces of the Acropolis may be seen.

Orphano, 8 hours, but the journey may be performed in 5. It is

situated at the foot of one side of a ridge, and Palæo Orphano on the other. It is a poor village, with a small fortress on the side of the hill. Numbers of fine ancient medals and coins have been found here.

The road now lies ENE. over the plain of Mestaniæ, which is highly cultivated. Many Turkish villages and fountains are seen.

Khan of Kunarga, 4 hours. The mountains left are high and massy, but not covered with snow. Near Kunarga are fragments of columns, which are also visible in the Turkish cemeteries near the road. At the end of the plain are six or seven fountains upon one spot.

Leaving these, a paved road ascends a hill, whence there is a fine view of Pravista in a defile, and beyond it of the great plain of Seres, which supplies Salonica with her exports of cotton and tobacco.

Pravista, 6 hours. A dirty, wretched town.

The road descends into the plain of Seres, crossing it from SW. to the NE.; left are the mountains of Neoscope and Drama. On the latter are situated the ruins of Philippi.

When they were visited by Belon, there were the remains of an amphitheatre, a number of Soroi, the colossal remains of a temple of Claudius, and some enormous marble columns.

The celebrity of Philippi as the scene of St. Paul's imprisonment with Silas and his having addressed an epistle to its inhabitants, will cause the place to be regarded with no common feelings of interest.

Cavallo, 3 hours. This place was Neapolis, where St. Paul landed, after his voyage from Troas, from the island of Samothrace. It is situated on a promontory, which forms a port on each side; hence its advantageous situation as an emporium of maritime commerce.

It is now confined to the exportation of cotton and tobacco.

A large aqueduct on two tiers of arches still remains; it conducts water from Mount Paganus to the citadel. Two precipices of this mountain advance so near the sea as to form narrow defiles, the passages of which were once closed and defended by walls. Opposite to a point, under the farthest of these Castagnas, as they are called, is the island of Thasus, celebrated for its white marble.

The road now ascends a part of Mount Paganus, by a paved way, with a fine view of Neapolis. Left, the top of the hill is covered with ruined walls, and the ancient aqueduct here crosses the road. Descend by a paved road. See SE. the Isle of Thasus, E. the high top of Samothrace, and S. Mount Athos.

Leaving the bay, we cross another mountain, and see descending an ancient gateway.

Charpantu Tcheflick, 2 hours. The country seat of a Turk, situated on the side of a hill, with the ruins of a fortress above.

The road traverses a dreary plain to

The Ferry of the Nestus or Karasû, 2 hours.

To the NW. at the base of a high mountain, is the town Kaiabunar, in a beautiful situation on the summit, the residence of a Turkish saint.

Yeniga, 4 hours,—a town of 200 houses.

Two hours from Yeniga, the sea enters the plain by a narrow mouth, and forms a salt-water lake. At the northern extremity of it is a picturesque ruin of an abbey or monastery of great magnitude. Fragments of Grecian sculpture have been found here. This place, called now Boâr Kalis, was the Citadel of Bistonis, an episcopal see. The lake was the Palus Bistonis. The ancient name of the place was Pyrgis.

Left, is the range of Rhodopo; the plain is called Chouagelarkir.

There are many cemeteries and tombs of Turkish saints in this route, which passes the river Kûrû-teki. The wells in Thrace are frequently curious, consisting of an arch, whence a covered flight of 10 or 15 steps leads to the level of the water. $1\frac{1}{2}$ hour from Gymmergine, we pass the ruins of Myceua Kalis.

Gymmergine, 8 hours, is a large town of 1000 houses, carrying on an island commerce in corn, tobacco, cotton, and wool.

The road traverses the dreary plain of Chouagelarkir for 2 hours, and arrives at a bridge of eight or nine arches. $1\frac{1}{2}$ hour farther it reaches an ancient bridge of eight arches, over a small river.

Tchafts-tcheyr, 5 hours, a village in the plain.

The road ascends a mountain in an easterly direction, and reaches

Kallia Gederai, 1 hour, half way between Salonica and Constantinople.

This wild region is on the heights of the promontory Serrium, once inhabited by the Cicones, who assisted Priam against the Greeks.

Shepshe, 3 hours.

Perestesia, 1 hour.

Dervena, 1 hour. This marks the boundary between Gymmergine and Fairy, and is also the half way station of this mountain pass.

The road is frequently paved, being the old Roman Highway from Rome to Constantinople. A fine view presents itself of the Egean, and the isles of Samothrace, Imbros and Lemnos; and 1 hour before reaching Fairy there is another fine prospect of the Gulf of Aenos with Samothrace and the islands of the Egean.

Fairy, $5\frac{1}{2}$ ho. situated on the E. side of Mount Serrium. This town was burned by Ulysses. It was within the district of the Cicones.

$\frac{3}{4}$ hour hence we arrive at the Maritza (the Hebrus), which formerly divided the Cicones and the Apsynthi.

The great maritime plain watered

by the Hebrus, was called Doriscus. On a part of it the forces of Xerxes were reviewed previous to their descent upon Greece.

Achooria, 4 hours. A village on the dreary plain. Continue over the same plain to

Kishan, 4 hours. Situated at the E. extremity of the plain of Hebrus, near the termination of the chain of Rhodope.

Kishan carries on considerable inland commerce.

A hilly and stony road leads to Bulgar Kiew, 1 hour. Then to Malgara, 3 hours.

The road passes over bleak plains to Develi or Devili, 5 hours.

This part of Thrace resembles the steppes of Southern Russia; it contains large tumuli, similar to those seen in Tartary.

A hilly and dreary road leads to Yenigick, 3 hours; and then to Rhodosto or Tekirdagh, 4 hours.

Rhodosto, the ancient Bisanthe, is a large town on the Propontis, or Sea of Marmora. It contains no antiquities.

The road lies over the same bleak country to

Turkmalc, 6 hours; and to

Eski Eregli, 3½ hours. Tumuli are in sight the whole way.

Two hours before reaching Eski Eregli, to the right, are the ruins and the port of the ancient *Perinthus*. The place is called *Buyuk Eregli*, and the port is good for large vessels.

Leaving Eski Eregli, the old Roman road, paved with black marble, is in many parts entire.

Selivria, 3 hours. Here there is a bridge of thirty arches. The road now lies along the shore of the Propontis.

Crevatis, 2 hours. Situated on the beach, with a bridge of thirty arches.

Buyuk Tchedomadjeh, 4 hours, has a series of four stone bridges, over which, and along the paved way, the road passes the town by a lake. The harbour is fine.

Kutchuk Tchedomadjeh, or the Little Bridge, 3 hours. A village by the sea-side, surrounded by marshes, and liable to malaria. It commands, however, a fine view of the Sea of Marmora.

Hence the road to Constantinople is 3 hours.

ROUTE 72.

SCUTARI OR SCODRA TO CONSTANTINOPLE.

	Hours.
Tirana - - - -	18
El Bassan - - - -	11
Ochrida - - - -	18
Monastir - - - -	12
Perlepi - - - -	3
Koprili - - - -	12
Komanova - - - -	9
Egri Palanka - - - -	12
Ghurstendil - - - -	6
Dubnitza - - - -	6
Bania - - - -	11
Tartar Bazardjeh - - - -	9
Philippopolis - - - -	5
Hawkini - - - -	16
Herbe-lu - - - -	8
Adrianople - - - -	4
Khapa - - - -	4
Eski Baba - - - -	6
Tchorlu - - - -	10
Selivria - - - -	3
Constantinople - - - -	12

There is a road from Scutari by Pristend, which joins the high road at Komanova. It is 6 hours shorter than the other, but is very bad and mountainous.



**TURKEY
IN EUROPE**

0 50 100
English Miles

SECTION VI.

ASIA MINOR.

INTRODUCTORY INFORMATION.

1. *Passports.*—2. *Money.*—3. *Travelling Servant.*—4. *Preparations.*—5. *Mode of Travelling.*—6. *Seasons for Travelling.*—7. *General View of Asia Minor.*—8. *Manners and Character of the Population.*—9. *Historical Sketch.*—10. *Routes.*—11. *Quarantines.*

ROUTE	PAGE	ROUTE	PAGE
80. Marseilles, Athens, or Constantinople, to <i>Smyrna</i>	- 261	92. Karaman to Smyrna by <i>Begshehr</i>	- 298
81. Smyrna to the Troad and the Hellespont, with three diverging Routes	- 264	93. Scutari to Konia, Tarsus and <i>Baias</i>	- 299
82. Tour of the Seven Churches	271	94. Constantinople by <i>Afyun Karabissar, Aidenjik, to Konia and Kaisarryeh</i>	- 306
83. Smyrna to Constantinople by <i>Sardis and Brousa</i>	- 275	95. <i>Kaisarryeh to Tarsus</i>	- 310
84. The Dardanelles by <i>Brousa to Constantinople</i>	- 280	96. <i>Konia to Gulnar</i>	- 312
85. Constantinople to <i>Erzeroum and Van</i> by <i>Tokat</i>	- 281	97. <i>Gulnar to Cyprus</i>	- 314
86. Constantinople to <i>Kastamouni</i> by <i>Isnikmid, Boli, &c.</i>	- 286	98. <i>Cyprus to Aleya</i>	- 319
87. <i>Tokat to Trebisond</i>	- 287	99. <i>Aleya by Kuitaya to Konia</i>	319
88. <i>Trebisond to Erzeroum</i> by <i>Kars</i>	- 287	100. <i>Shughshut to Side</i>	- 321
89. <i>Erzeroum to Kaisarryeh</i> by <i>Erzingen, Diarbekir, and Sivas</i>	- 290	101. <i>Adalia through Lycia and Caria by Ephesus, Laodicea, and Sardis to Smyrna</i>	324
90. <i>Kaisarryeh to Tokat</i>	- 295	102. <i>Brousa to Smyrna</i> by <i>Suleimanlu</i>	- 328
91. <i>Kaisarryeh to Karaman</i>	- 296	103. <i>Brousa to Angora</i>	- 330
		104. <i>Trebisond coasting to Sinope</i>	332
		105. <i>Sinope to Amasia</i> by <i>Niksar, Kumenek, and Tokat</i>	- 333
		106. <i>Amasia to Angora, Afyun, and Karahissar</i>	- 333

1. PASSPORTS.

We have already alluded to the necessity of procuring a *Firman*, or *Teskeré*, before undertaking a journey in any part of Turkey. A *Teskeré* may be at once procured from the *Pacha* of *Smyrna*.

2. MONEY.

The same money is in circulation in Asia Minor as in other parts of Turkey. The traveller must provide himself with a large supply of small coins before starting on his tour.

3. TRAVELLING SERVANT.

A travelling servant, conversant with the Turkish language, is indispensable in Asia Minor, and can easily be procured at Smyrna.

4. PREPARATIONS FOR THE JOURNEY.

The same preparations which have been recommended for a tour in Greece will be found applicable in Asia. Mr. Fellowes particularly urges the necessity of being provided with a tent, on account of the distance of the old cities and places of chief interest, from the modern towns and khans. For the description of his tent, &c. see the General Directions for the Traveller in the East.

5. MODE OF TRAVELLING.

The only mode of travelling in Asia Minor is on horseback, and the observations already made, relating to other parts of the East, are nearly applicable to this country. The horses in general are faster and better, and rather dearer, than in Greece. It is difficult to procure them for less than twenty piastres, or a dollar a day; but when they are engaged for a certain time, or for a given distance of some length, they are let at a lower rate and travel faster, as it becomes an object with the proprietor that the journey should be terminated speedily. For economy, it is well to take only five or six horses; if this number be exceeded, another guide is required, and the pay to the surrogee increased. The traveller who wishes to pay liberally, and be well served by the post, must calculate that, with these extra payments, five horses will cost him as much as seven; this sum, amounting to seven piastres per hour, of four miles, will cover all expenses to guides, surrogees, &c. On the ordinary lines of route he may travel three hours in two, at the rate of six miles an hour; the expense is the same, but he will save time. The custom of the country is, that a mounted surrogee heads the caravan, leading the baggage horses. This man is generally a fine able-bodied Turk, who grooms and feeds the horses, and packs the baggage, without any stipulated sum for his services. It is usual to reward him in proportion to the satisfaction he gives his employer, at the termination of the engagement.

6. SEASON FOR TRAVELLING.

The most desirable seasons for travelling are the Spring and Autumn. The tourist arriving in Asia Minor early in the spring will do well to commence with the southern districts proceeding northwards as the weather becomes warmer. The heat in summer is so overpowering that he will find that he cannot with safety proceed on his journey after 10 or 11 A.M. He should in this case start at dawn, travel for about 5 hours, rest for 6 or 7, and continue his journey in the evening. He should especially avoid travelling after sunset in marshy plains, or sleeping near either them or the banks of lakes, or even near extensive olive-grounds, as all such places are liable to produce fevers. In winter the climate, as in all southern countries, is cold in the mornings and evenings, and very fine in the middle of the day.

The houses are built with a view to protection against heat, without any attempt to exclude the blasts of winter, and as there are no chimnies or fire places, there is no country where the cold is more severely felt.

7. GENERAL VIEW OF ASIA MINOR.

Asia Minor is the fairest portion of the Ottoman dominions, and one of the finest countries in the world. Its chains of mountains detached from the plateau of Armenia enter the peninsula; one first confines and then traverses the channel of the Euphrates near Samosata; the other extends along the northern coast. These two chains are united W. of the Euphrates by the Argæus of the ancients, now called Argis Dag, whose summits are always capped with snow. The southern range of Taurus breaks off at Mt. Argæus, and forms the N. boundary of Cilicia; a detached branch of this range, the Amanus of the ancients, now the Almadagh, separates Cilicia from Syria, having only two passes. Some of the branches of Taurus extend to the Mediterranean. There are two more chains which proceed from the W. part of the central plateau, one, Babadagh, terminating towards Samos and Chios, where it is called Mt. Tmolus; the other, to which belong Mts. Ida and Olympus, extending N. W. into Mysia and Bithynia. Lastly, the chain of the Olgasys occupied the tract between the Halys and Sangarius, the ancient Paphlagonia. Beneath these mountain chains lie undulating downs covered with heath, myrtles, rhododendrons, and a variety of aromatic shrubs indigenous to the soil, or vast plains of great natural fertility. Some of these latter afford rich pastures, but they are more generally over-run with thorns and briars, whose prodigious growth attests the fertility of the soil.

The rivers of Asia Minor, though celebrated, are inconsiderable; the largest are those which flow into the Euxine. Among these are the Jekil Ermak (Iris), Kizil Ermak (Halys), Olu or Bartan (Parthenius), Filbas (Billæus), Aiala or Sakaria (Sangarius).

Asia Minor contains many lakes whose waters are impregnated with salt. The lake Fazla or Touzler, which presents a vast plain, covered with crystals of salt, is said to be 30 miles long.

Along the coasts are spacious bays, some of them the finest in the world, and secure ports, but without trade, without shipping, and many without even a fishing boat. Towns and villages, formerly populous, are converted into deserts, and but a small portion of this unrivalled region is cultivated. The population is very scanty; whole villages have been drained to supply the loss sustained in the capital, after any visitation of the plague, or to recruit armies annihilated in wars. The descendants of the Greeks, the ancient possessors of the soil, do not amount to a tenth part of the population; their costume, and even language are so lost by mixture with the Turks, that their national peculiarities are with difficulty traced. The Greeks usually dress in more sober colours than the Turks, frequently wearing the turban and Turkish trowsers of black. Green, the peculiar colour of the privileged few of the followers of the prophet, is forbidden them.

The implements of husbandry used in Asia Minor are of the rudest and most primitive description, and their agricultural knowledge is very confined. But so fertile is the soil, that when scraped by a plough, even of the most inferior description, it yields an abundant harvest.

The western coast exhibits nearly the same productions as Syria and

Southern Greece. The olive, the vine, the orange, the myrtle, the laurel, the turpentine tree, the mastic, and the tamarind adorn the banks of its rivers and delightful shores. On the coasts of the Black Sea, the oak and fir predominate. This coast is also the orchard of Constantinople: here are entire woods of walnut, apricot, plum, and cherry trees. The majestic plane is also indigenous to Asia Minor. The oak which produces gall-nuts for dyeing is every where found; while the cold heights of Taurus are crowned with cypress, juniper, and savine trees.

The copper mines of Tokat, those of Koureh, near Kastamouni, and of Ghumish Khana, near Trebisond, are still celebrated. But the gold of Lydia, the cinnabar of Mt. Olgasys, the rock-crystal of Pontus, and the alabaster and marble of the central provinces are unknown to the modern inhabitants.

8. MANNERS AND CHARACTER.

The general observations with regard to the manners and character of the Turks apply to those of Asia Minor. These latter have been formerly unjustly represented as ferocious and fanatical; but the testimony of modern travellers proves that such an accusation is totally devoid of foundation. Mr. Fellowes, who owns himself to have been prejudiced against the Turks on his arrival in Asia Minor, speaks of his complete change of feeling towards them, and bears honourable testimony to "their truth, honesty, and kindness."

9. HISTORICAL SKETCH OF ASIA MINOR.

The peninsula of Asia Minor comprehended Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Phrygia, Galatia, Cappadocia, Lycaonia, Bithynia, Cilicia, Pontus and Cyprus. Each of these provinces contained numerous cities; some of them of great splendour and magnitude.

Asia Minor was colonized by the redundant population of ancient Greece, which, spreading over the country, introduced everywhere the same splendid conceptions, the same superiority of arts which had immortalized the parent country. It was once the seat of riches and learning, and the theatre of some of the most wonderful events of history. It was signalized by the exploits of Cyrus and Alexander, and was dignified by the birth and labours of the illustrious Apostle of the Gentiles.

The whole of Asia Minor is covered with remains of ancient cities; and numerous vestiges of the splendour and wealth of its former population are dispersed throughout the land.

The ancient provinces of Asia Minor were subsequently comprehended, with the exception of Cilicia and Cyprus, under the twofold ecclesiastical division established by Constantine, of the diocese of Asia, having Ephesus for its capital, and the diocese of Pontus, the capital of which was Cesarea.

The Turks have distributed the country into 7 Pashalics:—1. The Pashalic of Auadkouly, extending over the W. coast; 2. of Sivas, comprising the E. of Galatia, and the upper part of Pontus; 3. of Tarabosan (Trebisond) comprising Cappadocian Pontus and Southern Colchis; 4. Konia, comprising central and W. Cappadocia, Lycaonia, and Isauria. 5. Merasche, occupying the confines of Syria, Commagena, Cataonia, and Cilicia. 6. Adana, answering to Cilicia proper; 7. the Mutsellimlic of Cyprus, including that island and part of the coast of Cilicia and Pamphylia S. of Taurus; the modern Kuramania.

10. ROUTES IN ASIA MINOR.

In a country which has been hitherto so little explored, great difficulty has been experienced in indicating the exact distances in some of the routes. In cases where the distance is not given in hours or miles, the day's journey of the traveller whose route is followed will be found.

11. QUARANTINE.

On leaving Asia Minor by way of Syra, a quarantine of 3 weeks must be performed at that port, which will enable the traveller to proceed to Greece. Another quarantine of 14 days must be performed between Greece and any other part of Europe. The double quarantine may be avoided by going at once to Malta.

ROUTES THROUGH ASIA MINOR.

ROUTE 80.

MARSEILLES, ATHENS OR CONSTANTINOPLE TO SMYRNA.

The French steamers leave Marseilles on the 1st, 11th, and 21st of each month at 5 p.m.; arrive at Malta on the 7th, 17th, and 27th.

At Malta the mails and passengers are usually transferred to another French steamer, which proceeds to Syra, Smyrna, and Constantinople.

At Syra it is met by another French steamer, which runs between Athens and Alexandria; leaving Athens the 1st, 11th, and 21st of each month; and receives here the passengers bound to Alexandria, transferring to the other steamer those for Smyrna and Constantinople.

The steamers usually leave Constantinople about 5 o'clock p.m., and make the passage to Smyrna in 36 hours. The landing is effected by boats, as there are no piers.

Smyrna.—Inns. The Great Smyrna Hotel is the best.

Salvo's Navy Hotel on the Marina has the best view of the sea.

Rosa's boarding house, Marco's Pension Suisse, and Madame Maracem's boarding house, are comfortable and moderate in their charges, being about 1 dollar a day for bed and board.

The bazaar at Smyrna supplies most of the luxuries and comforts of France and England. It contains also a good circulating library, a casino supplied with all the European newspapers, to which admission may be obtained through the British consul or banker. Smyrna possesses two or three printing presses, and a newspaper in the French language. The traveller desirous of visiting the interior will find an excellent servant in Demetrius Sufi, who accompanied Mr. Fellowes in his tour through Asia Minor, and is strongly recommended by him in his work. A person of the name of Jacob is also considered an excellent guide and travelling servant. Both of them reside at Smyrna, and are to be heard of at the British consulate. An English physician is established here, and the public dispensary is well supplied with the best medicines.

Horses stand ready saddled before the English consulate, for a dollar a day.

Smyrna, the queen of the cities of Anatolia, extolled by the ancients under the title of *the lovely*, the *crown of Ionia*, the *ornament of Asia*, has ten times risen from her ruins with new splendour. Pausanias ascribes its origin to Alexander the Great, who was admonished in a

dream to found a city in this spot, for the Smyrnæans, who came from Ephesus. Whoever was the founder, the site was a happy one, and such as the Greek colonists usually preferred. "Their cities, in general," Dr. Chandler remarks, "were seated by some bill or mountain, which, as this did, supplied them with marble, and was commodious as well for defence as for ornament. Over against the ancient town stood the famous temple of Cybele. But what the inhabitants most gloried in, is the circumstance of that city having given birth to Homer."

The city flourished under the Romans. In the 11th century, it was visited by the calamities of war. Tzachas, a Turkish malcontent, in 1804, obtained possession of a great part of the Ionian coast and the neighbouring islands, and assuming the title of King, made Smyrna his capital. In 1097 this city was besieged by John Ducas, the Greek admiral. Smyrna yet lay in ruins in the beginning of the 13th century, except the Acropolis. This was repaired and beautified by the emperor John Angelus Comnenus, who died in 1224. In the following century it was the scene of repeated contests between the Knights of Rhodes and the Turks. In 1402 Tamurlane (or Timur Leng), hearing that the Christians and Mohammedans had each a stronghold at Smyrna, and were always at war, marched against it in person, and attacked it by sea and land. He took the town by storm in 14 days, with great slaughter, and demolished the houses.

The form of the town is elliptical, and it extends for nearly two miles along the coast. It is built on the acclivity of Mount Pagus, on whose summit are the walls of a ruined castle. Like every great town in Turkey, it is beautiful at a distance; but on a close inspection, falls short of the expectations which have been raised. It is thickly inhabited, and

the streets are narrow and dirty. The houses are chiefly built of wood, with brown roofs, and without chimneys. The warehouses on the Marina are whitewashed, and no house in the town is above one story high.

The gulf of Smyrna is 33 miles long, and from 5 to 15 broad; it is encompassed with high mountains clothed with wood, which rise from the water's edge, and has numerous headlands and islands intervening between the entrance of the gulf and the town. These islands used formerly to be the resort of pirates. On reaching the castle of the sea, the first symptoms of animation commence, and the eye rests on the extensive cemeteries of Mount Pagus, and beyond them, on the mosques, minarets, cupolas, and baths of the town, reminding the traveller that he is in a Mussulman land. Of this reality he receives a farther assurance on being allowed to land without visitation from the police, custom-house, or health officers; and often does he wish that Christians would learn liberality, if not common-sense from the Turks.

The usual landing-place for private individuals is, the quay in front of the British Consulate.

The houses belonging to the Christians are distinguished from those of the Turks, by being built of stone, and often enclosed in a court-yard, with a fountain in the centre. The eaves of many of them almost meet across the streets.

Smyrna was one of the Seven Churches of Asia Minor.

The followers of each faith have their distinct quarter allotted to them.

The Frank and Greek quarter extends along the shore, and contains many shops, warehouses, and coffee-houses.

The Armenians occupy a more elevated position.

The Turkish quarter comprises the

whole of the upper part of the town, and the western side of the hill.

The Jews are confined to two small nooks between the Turkish and Armenian quarters.

The whole of the population amounts to 150,000; of whom 80,000 are Turks; 40,000 Greeks; 15,000 Jews; 10,000 Armenians; and 5,000 Franks. Each nation is protected by its own Consul.

The new barracks, capable of containing 3,000 men are well organized, and well situated. They are enclosed on the sea-side by a high palisade of iron, and consist of three tiers of apartments, communicating with each other by very long open galleries.

On the castle-hill are the only remains of ancient Smyrna. The path to it leads by the Turkish and Armenian burial-grounds. The former is now of great extent, a grave being never opened a second time. The tomb-stones of the Turkish males are invariably surmounted by a turban, indicative of the rank or profession of its occupier, with a few gilt letters stating his name.

Those of the women are plain. Innumerable fragments of ancient columns are seen in the construction of their graves. This burying-ground is the oldest in Smyrna; and its cypresses have attained a prodigious height.

The remains of the ancient city consist of the foundation walls of the old castle, which occupies the site of the acropolis, on the summit of Mount Pagus. Within the circuit are some relics of the temple of Jupiter. The Stadium is formed on one side by an excavation in the hill. The seats and ornaments have been removed, but the form may still be traced. Poly-carp is said to have suffered martyrdom on this spot.

Traces of the theatre may be observed in another part of the hill. Numerous columns, busts, cornices,

and entablatures are seen built into the walls, throughout all the upper parts of Smyrna.

The old castle is deserted, and fast falling into decay. A considerable space is enclosed within the walls, and in the centre of it is a ruined mosque, said to have been the primitive church of Smyrna. It contains likewise many vaults, cisterns, &c.

From the acropolis, the view extends over the plains to the E., traversed by the river Hermes, and that to the S., on which may be seen the Meles, the river of Homer, crossed by an aqueduct.

All the mosques of Smyrna are constantly open to the Giaour. The only form necessary to be observed on entering them is, to take off the shoes, and observe the utmost propriety and respect. The floor of the great mosque is covered with matting and carpeting; and from the ceiling a profusion of lamps, ostrich-eggs, and horse-tails are suspended by long brass chains.

The caravan-bridge is the scene where the Turk terminates the labours of the day; and on Sundays, is the centre of attraction to Christians. Numerous coffee-houses are here erected on the banks of the Meles; and the scene is rendered animated and picturesque from the beauty and variety of the costumes of every country here assembled.

In the fruit-season, all is activity and animation at Smyrna, when strings of from 50 to 100 camels, tied together, are seen coming from all parts of Asia Minor. Their load is deposited in the merchants' yard; where numbers of women and children employ themselves in picking the figs, the branches and leaves, and packing them in drums, sprinkling each separate layer with sea-water. This done, the drums are immediately conveyed on board the ships for exportation. The prize of 30*l.* is awarded to the

first ship which arrives in London with new fruit.

From Smyrna, excursions may be made to the villages of Bournabat, Bugea, and Sedicni, where the country-seats of the consuls and merchants are situated.

The chief rides round the city are as follows:—

1. Windmill point across the country to Bournabat, the Plain of Hadjilar, baths of Diana, Coolujar, and Caravan-bridge.—2. Caravan-bridge, upper road to Bugea, plain of Paradise, and thence by the lower road back to the city.—3. Caravan-bridge, castle on Mount Pagus; village of Sedikeny.—4. Baths of Agamemnon, Sandgate castle, called St. James's, and Vourla.—5. Windmill point, Cordelio and Menemenu, celebrated for melons, and malaria.

ROUTE 81.

SMYRNA TO THE TROAD AND THE HELLESPONT.

	Hours.	
Manser (Magnesia)	9	
Acsa (Thyatira) -	8	
Sorna - - -	6	
Bergama (Pergamos)	7½	
Karaveren - -	6	
Kemereh - - -	8	
Adramit - - -	3	
Chetme - - -	-	1 day.
Beabrahm (Assos) -	-	1 day.
Alexandria Troas -	8	
Enae - - -	3½	miles.
Boonahashy (Old Troy) -	15	
(Return to Enae.)		
Hallil Elly, by Sheblac		
(Illium Novum)	11	27
Channakalasy (Dardanelles)	25	
Abydos - - -	-	4

Leaving Smyrna for Magnesia, the road passes over the Caravan bridge, the land gate, or entrance to the city. Twelve miles from Smyrna it reaches an elevated valley amidst the

hills,—a beautiful spot, surrounded by cypress and plane trees. The scenery is lovely all the way from Smyrna, and the valleys are enriched with the fig, the vine, the olive, the plane, the stone-pine, and wild pear.

Magnesia, 9 hours, (now called Manser,) lies at the foot of a fine range of hills, backed by Mount Sipylus, in whose perpendicular face are many entrances to caves, which are evidently tombs of a very early date. The khan is as extensive as an Italian palace, built entirely of iron and stone, with dome-topped rooms. It contains nothing but bare walls, hut is very clean.

The road now crosses the Hermus by a bridge, and the Hyllus by a ferry, and bears E. up the valley of the Hyllus. At the half-way house to Acsá (Thyatira), are seen the remains of columns of white and red marble, said by the people to be brought from Sardis. As we approach Acsá, the country becomes low and marshy.

Thyatira, (Acsá), 8 hours,—one of the seven churches. The town is full of the relics of a splendid ancient city, though no trace of the site of any early building remains. The streets are, in many parts, paved with fragments of carved stone, and innumerable columns and fragments are to be found in a burial ground. For two miles out of the town, the mouths of the wells are formed by the capitals of very fine Corinthian columns.

The road lies W. N. W. from Acsá through a rich, cultivated, and picturesque country. Twenty miles from Acsá, a fine valley opens, in which are seen Kükagatch, and, immediately in front, Bakir. The road lies close under the cliffs. The stone-pine is very fine here, and the Ledges are of arbutus, jasmine, myrtles, and clematis. No relics of antiquity are seen on this route.

Soma, 6 hours. Three miles off are

some Byzantine remains of a town, perched on the peak of a rock, surrounded on all sides by mountains. The road to it is through a ravine, clothed with splendid planes, and walnut-trees.

Leaving Soma, after a gentle rise from the valley, the plains of Pergamus, watered by the Caicus, open before the traveller. Within eight miles of Pergamus is a trough, which was the inverted lid of a sarcophagus, and a little farther on are some fountains, with long Greek inscriptions on them.

Pergamus (Bergama), $7\frac{1}{2}$ hours, about 32 miles,—one of the Seven Churches. No guide is required here, for the splendid ruins speak for themselves. The site of the theatre embraces in its view the city and the plains of Pergamus, with its chain of mountains, and is lit by the rising sun.

In the centre of the city is a ruin of such extent that it must have been the palace of a Roman emperor. This palace stands partly on a bridge of splendid masonry, so wide that it forms a tunnel a furlong in length. Besides this bridge there are four others.

Many of the mosques and khans occupy the site of ancient buildings, the most interesting of which is a mosque, from its style, doubtless, a church of the early Christians.

The amphitheatre to S. W. of the castle is a wonderful building, with a river running through it. The arches are of very fine workmanship, though now almost under ground, and the upper ones have probably been as fine, but are now all clipped, like those of the Coliseum at Rome.

Triumphal arches, and ruined houses are intermixed with Turkish huts, and the burial grounds are full of beautiful relics.

From Bergama the road leads into the mountains; on right, in two places, are the remains of aqueducts. The

hills are covered with stone-pines and plane-trees, and the underwood is dwarf oak.

Karaveren, 6 hours, 15 miles. A mountain village, scarcely containing a dozen huts. Near Karaveren are some remains of antiquity.

The mountain pass still continues to

Kemereh, 3 hours. The valley of Kemereh is highly cultivated. There are some columns, and other relics here, but of a later date than the Greek.

Adramyt, 3 hours. With the exception of a few coins, no traces of antiquity are to be found here.

From Adramyt the road lies for two hours through olive woods, and along the coast, or gulf, which takes its name from the town, and then through woods of the finest timber. The underwood is of myrtle, sometimes twenty feet high, Daphne laurel, and arbutus.

Chetme.—A little village in a ravine high above the sea. Here there is no khan, and the traveller must throw himself upon the hospitality of the governor.

The road now lies by the sea-shore; the hills are clothed to the top with evergreens. The approach to Beahrahm, the ancient Assos, is very imposing.

Beahrahm.—A small wood, near the town, is thickly interspersed with the lids of sarcophagi.

The town and the acropolis are each surrounded by a Greek wall, very perfect, and in many parts thirty feet high. The rocks round the town rise 60 or 80 feet, in abrupt cliffs, each of which was formerly crowned with a temple.

In the acropolis, columns, triglyphs, and friezes lie all around; in one place 30 Doric columns are placed in a line as a fence. The acropolis commands a fine view of the island of Mitylene, and the river and plain. The whole of the hill is

covered with ruins of temples, baths, and theatres, of the best workmanship.

The seats of the theatre remain, but present the appearance of having been displaced by an earthquake. The buildings were all of the grey stone of the rock. Many inscriptions still remain.

The Via Sacra, or street of the tombs, extends for miles. Some of the tombs still remain perfect, but most of them have been opened. In the line of the tombs are circular seats, like those at Pompeii. Between the Via Sacra and the town is a wall, of Cyclopean architecture.

From Beahrabm, the road lies first over barren hills, and then over hills covered with a beautiful species of oak.

Near Doosler, 16 miles from Beahrabm, the hills are clothed with little vegetation. The strata are of various colours, and the valley is barren. The hills become afterwards less lofty, and are entirely clothed with oak. The people here are employed a great part of the year in collecting the large acorn shells and gall nuts for dye.

Near Alexandria Troas, the hills become a mass of shells. One of them contains hot springs of a temperature of about 140° Fahrenheit.

Alexandria Troas, 8½ hours. The site of the ancient city is now covered with a forest of oak trees, and it is therefore impossible to see its ruins collectively, but they extend over many miles. The ancient port is highly interesting, and hundreds of columns lie scattered there in all directions. A pier likewise stands out under water—its situation is shown by the breakers. Opposite is the isle of Tenedos, and to the N.W. Imbros. One immense broken column lies in the harbour.

About a mile from the sea are some ruins, on a very grand scale, containing some very fine arches of a

building which must have formed a square. Within the walls the ground is strewn with carvings, pedestals, &c. This building is vulgarly termed by mariners the palace of Priam, and is visible at a considerable distance at sea.

Near this is a rectangular platform, supported by strong arches, evidently the site of a temple, and commanding a splendid view. Another foundation of a similar kind, but semicircular, lies near it. In many other buildings, the stones are placed on their angles so as to form a kind of Mosaic.

Alexandria Troas is called by the Turks Eski Stamboul. The present village does not consist of more than eight or ten houses, only two of which are occupied; one by a singular character who calls himself Consul, and receives travellers.

The road bears eastward to a hill containing hot springs; from the number of arched buildings for baths and fountains, on its sides, it has the appearance of a honeycomb. Following a paved road for a 1½ miles, we find by the way-side an immense granite column lying unbroken among the bushes.

In two hours we reach Gaicle, thence a walk of a mile to a gorge in the hills, leads to the quarry, where the Seven Columns are to be seen, in form and measurement precisely like the one which lies on the road, and like that on the beach at Troas, 38 feet 6 inches long; the diameter at the top 4 feet 6 inches, that at the base 5 feet 6 inches. These columns are the largest in the East, except the one at Alexandria in Egypt, which they much resemble.

The ruins of Crisool and Criser are on two adjoining summits of this range of mountains. After passing a woody summit, a fine view of the whole of the Troad bursts upon the eye. Ida, capped with snow, and the amphitheatre of mountains which

encircle the valley of the Mendère, or ancient Scamander, are its most prominent features.

Euâe, $3\frac{1}{2}$ hours, a tolerably large town.

From Enâe, an excursion of 15 miles may be made to the site of Old Troy. Close to Enâe is a tumulus, called Eneas' tomb: it is now a Turkish burial ground.

The Mendère receives the stream on which the town stands, and is here a large river, traversed by a wooden bridge; the only other crossing is by a bridge near the mouth of the river on the plain of Troy; but at some seasons of the year the river may be forded, which enables the traveller to go from Old to New Troy, without returning to Enâe.

The ride along the western bank is very picturesque; and two miles before reaching Boonabassy, the road leaves the river, and passes over a range of hills, commanding a view of the continents of Europe and Asia, and the islands of Imbros and Tenedos.

Boonabassy, called by Europeans Old Troy, stands at the end of a chain terminating in two mountains between which the river descends into the plains, which extend 15 miles to the sea. A few relics of past days have been worked up into the mud of the hovels, but there are no indications of the site of even a small town, except on the stony top of a hill, where there are two piles of loose stones; but no squared stone or any indication of art of any age, are to be found on the spot fixed upon as ancient Troy.

Return to Enâe.

The road to Sheblac follows the east bank of the river for about eight miles, and then arrives at the mountain opposite the one which is supposed to be the site of Old Troy. Proceeding north it reaches Sheblac, said to be the site of New Troy. Here among some oaks are an im-

mense number of columns and remains of temples strewed over a Turkish burial ground. In the plain below is a tumulus, called the Tomb of Ilus.

Hallil Elly, 27 miles from Enâe. Here also there are a great many more remains scattered over a $\frac{1}{2}$ mile of country, amongst which are to be traced the foundations of several small temples.

The road passes over small limestone hills, on the brow of a range of which, forming the Asiatic frontier of the Dardanelles, is the village of Ghiaourcooe half-way, where the British consul resides.

Channakalasy, 25 miles. One half of this town was destroyed by fire, but is rapidly rising again. It is of considerable extent; its Turkish name, Channakalasy, signifies "Pot Castle," from its manufactures of crockery. It is called by us the Dardanelles. The whole distance from Enâe may be traversed in 11 hours.

Abydos, 4 miles north-east of this place. No traces of the ancient town remain, except the foundation wall of a building of considerable size, and were it not for the interest of a two-fold poetic association, it would be unnoticed by travellers.

WRITTEN AFTER SWIMMING FROM
SESTOS TO ABYDOS.

If, in the month of dark December,
Leander, who was nightly wont
(What maid will not the tale remember?)
To cross thy stream, broad Hellespont!—

If, when the wintry tempest roar'd,
He sped to Hero, nothing loth,
And thus of old thy current pour'd,
Fair Venus! how I pity both!

For *me*, degenerate modern wretch,
Though in the genial month of May,
My dripping limbs I faintly stretch,
And think I've done a feat to-day.

But since he cross'd the rapid tide,
According to the doubtful story,
To woo,—and—Lord knows what beside,
And swam for Love, as I for Glory;

'Twere hard to say who fared the best :
 Sad mortals ! thus the Gods still plague
 you !
 He lost his labour, I my jest ;
 For he was drown'd, and I've the ague.

May 9, 1810.

The three following routes diverge in different directions through the Troad, and are inserted for the benefit of those who wish to linger in these romantic spots.

BERGAMA OVER MOUNT IDA BY BEY-
 RAMITCH TO THE TROAD AND
 KOUM KALE.

	Hours.
Avriamasti - - -	8
Adramyt - - -	9½
Narlen - - -	6½
Beyramitch - - -	8½
Emeh - - -	4½
Alexandria Troas - - -	2½
Koum Kale - - -	3

From Bergama, the tour to the Troad lies over a delightful country. On every side are magnificent mountains and sea views.

In the numerous villages and towns on the route, the traveller will find khans for lodging, and there are several isolated coffee-houses on the way, where refreshments are to be obtained.

Avriamasti, 8 hours.

At Armoctloo, 4½ hours from Avriamasti, is a road leading to Aivali, or Kidones, a Greek town, once of some importance, 2 hours distant on the coast. It formerly commanded an extensive commerce, but its prosperity was destroyed in the revolutionary war of Greece.

Aivali rose under the auspices of John Economos, who, descended from one of the most ancient Greek families, had conceived the project of founding the prosperity of his native town, and rendering his own name

immortal. After various repulses, he obtained from the Porte not only the government of the village, but a firman, prohibiting the Turks from residing in it. He gave a cordial reception to all the Greeks in the neighbourhood, and in a short time, Aivali increased in an astonishing manner. Its government might be compared to a small republic, administered by its own laws, under the protection of the Porte. It boasted of a college, built in 1803, the beauty of the architecture of which, did honour to its founders, and was the admiration of foreigners. It had two noble hospitals, situated without the town, in a healthy situation. There were 40 oil-mills, 30 soap-manufactories, several tanneries, and shops of all kinds in the town. But its college, its Hospitals and chapels, have been swept away by the ravages of war. In June, 1821, the Greeks, emboldened by recent successes, meditated several expeditions against the Asiatic continent. They were advancing towards Smyrna, when news was brought them by the Greeks of Aivali, that the Turks were threatening their town. The Pasha of Brusa, had sent some troops thither to protect the town against any *coup de main* of the insurgents. The people of Aivali assembled in crowds, and the Kiaja Bey, on entering the town on the 13th of June with 600 men, perceived the tumult which had been excited. Thirsting for the blood of the Greeks, his soldiers struck some of them in the streets, and were put to flight by the people. The Kiaja alarmed, sent for a reinforcement, and the next day 3,000 men took possession of the town. The Greeks of the fleet, on learning what was passing, presented themselves before the island of Mosconissi, on the 13th June, with 70 sail. The tumult in the town burst out into violence, on the arrival of the fleet becoming known. The

Greek natives, feeling their danger, embarked in crowds for the island of Mosconissi. The European agents abandoned the town on the 15th, and only a few thousand Greeks remained in it. At 9 o'clock, a great number of Greek vessels appeared in the channel. The preceding night, the Turkish commander had received still farther re-inforcements, and stood on the defensive. The town resounded with the cries of despair of those who were unable to escape. The Turks lay in wait in the houses near the quay, prepared to dispute the landing of the Greeks. The latter, under cover of their artillery, threw 3,000 or 4,000 men on the quay, and drove out the Turks with great slaughter. A warm engagement ensued. The Greeks destroyed the Mussulman column, and the Turks in their retreat set fire to the town. The Greeks brought off in safety the remainder of the inhabitants. The whole town was reduced to ashes. Such was the fate of Aivali; a town of 30,000 inhabitants, destroyed within one day.

Kimair, 3 hours from Armoottloo, is a tolerable town, with 500 or 600 houses, several mosques, and two Greek churches: it is situated in a marshy plain, covered with olive-trees.

Adramyt 9½ hours: see Route 81, page 265.

Narlen, 6½ hours.—A good village, on a height overlooking a charming valley, covered with olive groves extending to the sea.

Between Narlen and Beyramitch, the road crosses Mount Ida. The height of the mountain is very great, and the summit is often enveloped in clouds. The scenery is very grand, and the mountains richly clothed with pines.

The road crosses deep valleys over wooden bridges; and from the summit of the pass, the view is extensive and magnificent.

Beyramitch, 8½ hours.—A small

town, beautifully situated on a hill commanding a view over a rich plain. A governor resides here.

An interesting excursion may be made from Beyramitch to the source of the Mender Sou (the Scamander) through magnificent scenery, by a steep and rugged road to the village of Evegelli, 3½ hours.

2½ hours from this place is the source of the Scamander. The water gushes out from a square aperture in the rock, and falls 50 feet over a bed of stone. Numerous other streams issue from smaller fissures in the rock, and swell the principal stream. The temperature at one source is 49°, at another 64°, that of the air being 56½°. The view is beautiful and extensive. It comprises all the plains of Troy, and the district of Troas, a great portion of Asia Minor, extending from Constantinople to Smyrna.

There, on the green and village-cotted hill, is
(Plank'd by the Hellespont, and by the sea)

Entomb'd the bravest of the brave, Achilles;
They say so—(Bryant says the contrary):
And further downward, tall and towering
still, is

The tumulus—of whom? Heaven knows;
't may be

Patroclus, Ajax, or Protesilaus;
All heroes, who, if living still would slay us.

High barrows, without marble, or a name,
A vast, untill'd, and mountain-skirted
plain,

And Ida in the distance, still the same,
And old Scamander, (if 't is he) remain;
The situation seems still form'd for fame—

A hundred thousand men might fight again
With ease; but where I sought for Ilion's
walls,

The quiet sheep feeds, and the tortoise
crawls;

Troops of untended horses; here and there
Some little hamlets, with new names un-
couth;

Some shepherds, (unlike Paris) led to stare
A moment at the European youth
Whom to the spot their school-boy feelings
bear;

A Turk, with beads in hand and pipe in
mouth,

Extremely taken with his own religion,
Are what I found there—but the devil a
Phrygian.

A different route may be taken in order to return to Beyramitch, the scenery of which is as grand as the former.

Enâe, $4\frac{1}{2}$ hours.—A large village of mud cottages, 150 of which are Turkish, and 50 Greek. The baths are in a neat building. The Khan is comfortable.

Alexandria Troas, $2\frac{1}{2}$ hours; see Route 81, page 266.

Boonabashy, $2\frac{1}{2}$ hours; see Route 81, page 267.

Koum Kale, 3 hours.—On the coast.

BOONABASHY BY TURKMANLI TO
BEYRAMITCH.

	Hours.
Araplar - - - -	$1\frac{1}{2}$
Bridge of Sarmosakchi - -	$1\frac{1}{2}$
Enâe - - - -	1
Turkmanlé - - - -	$2\frac{1}{2}$
Boonabashy of Beyramitch -	$\frac{1}{2}$
Beyramitch - - - -	1

Araplar, a village $1\frac{1}{2}$ hour S.E. of Boonabashy.

The road proceeds through a valley where, in many places, may be observed the appearance of basaltic pillars.

Sarmosaktchi Cupré, or the bridge of Sarmosakchi, $1\frac{1}{2}$ hour, is an old cemetery, left of the road, where, by way of grave-stone, is a natural hexagonal basaltic pillar, 7 feet high and 10 inches in diameter. It is of hard black basalt, without horizontal fissures, like the pillars of the Giant's Causeway.

Enâo, 1 hour. See above.

In a cemetery close to the road are several basaltic pillars used as grave-stones, mixed with artificial ones; of the latter are 12 of the Doric order.

The road crosses an ancient bridge, and before entering Turkmaulé are some mounds and granite pillars, de-

noting the site of the ancient citadel or temple.

The view of Mount Gargarus, the highest of the chain of Mount Ida, is very grand.

Turkmanlé, $2\frac{1}{2}$ hours. There is a road from Turkmaulé to Assos, now called Adramyt.

Boonabashy of Beyramitch, $\frac{1}{2}$ hour, so named from its vicinity to the fountain head of some very remarkable hot springs, three of which gush, with great violence, from artificial apertures, into a marble reservoir constructed of ancient materials. This beautiful bason is shaded by the finest oriental planes. The people of the place affirm that these springs are cold in summer and hot in winter, when it is said that smoke ascends from them. The same story is told of those at Boonabashy, the supposed site of Ilium.

Beyramitch, 1 hour.

BEYRAMITCH BY KUCHUNLU TEPE TO
MOUNT GARGARUS.

	Hours.
Kuchunlu Tepe - - - -	2
Gogillar - - - -	3
Mount Gargarus - - - -	6
Gogillar - - - -	6

Kuchunlu Tepe, 2 hours. A conical mountain towards Gargarus, so placed as to resemble a sort of advanced position at the base of that mountain. The Scamander flows at its foot.

The principal site of the antiquities upon Kuchunlu Tepe is half way up the mountain.

The first appearance is an oblong area, 92 feet long and 54 feet wide. On the N. side are the remains of a part of a wall, by which the area was formerly inclosed. The work seems to be of the age of the Romans.

On the western side of the area are considerable remains of baths, whose stuccoed walls are, in some places, entire.

Above this area are tombs, and an arched vault 13 yds. long, and 5 wide. Near it are the remains of a bath wanting only the roof. Here lie some columns, 16 in. in diameter, among pieces of broken amphoræ and fragments of marble, granite, jasper, &c. Near this place is an immense Doric entablature, and the shaft of a Corinthian column. Higher up are the remains of another temple.

A spacious winding road rises from these remains to the summit of the Kuchunlu. All the way up may be seen traces of former works; but on the summit a small oblong area exhibits marks of the highest antiquity. The stones forming the enclosure are as rude as those of Tiryns, and it is encircled by a grove of venerable oaks. E. and W., outside the trees, are ranged stones like the Druidical circles in England. From hence the view of Gargarus, and the bed and valley of the Scamander, is magnificent. The remains on the Kuchunlu Tepe agree precisely in situation with the description of the temples and altars of Idæan Jove by Homer, Æschylus, and Plutarch. The baths and warm springs confirm the supposition. The original temple was probably that of Jupiter Liberator.

Gogillar, 3 hours.

The ascent of Mount Gargarus commences here. Like Etna this mountain is generally characterized by a triple zone; first of cultivated land, then of forests, and thirdly a region of snow and ice. The first may be traversed on horseback. During the first hour we meet with many remains of Greek chapels, one of which is placed above a roaring torrent, in a situation of uncommon sublimity. The scenery is strikingly grand. In the region of forests are many wild boars; the path is tedious and difficult. Still higher in these wilds, tigers and leopards are found. Above the zone of forests all is bleak, icy, and fearful. The ascent is extremely

difficult over glaciers, where the traveller is obliged to advance on his hands and feet. There are four points of eminence on the mountain, each of which is higher than the other. If the traveller finds it possible to attain the highest of these summits, he will be amply rewarded by the spectacle before him, where the whole of European Turkey and Asia Minor seem, as it were, modelled on a vast surface of glass. Constantinople, the sea of Marmora, the mountains of Brusa and Asiatic Olympus, the Propontis and the Hellespont, the shores of Thrace and Chersonesus, the North of the Egean, Athos, the Isles of Imbros, Samothrace, Lemnos, Tenedos, Eubœa, the Gulf of Smyrna, almost all Mysia and Bithynia, and part of Lydia and Ionia, are included in this glorious panorama.

Descend to Gogillar. The whole excursion from Gogillar and back again requires 12 hours.

ROUTE 82.

TOUR OF THE SEVEN CHURCHES:—
SMYRNA, EPHEBUS, LAODICEA, PHILADELPHIA, SARDIS, THYATIRA, AND PERGAMOS.

	Hours.
Smyrna.	
Ephesus - - -	12 or 15
Guzel Hissa - - -	12
Sultan Hissa - - -	5
Gheyra - - - - -	9½
Laodicea - - - - -	13
Hierapolis - - - - -	1½
(Return to Laodicea)	
Tripolis - - - - -	4
Bullada - - - - -	9
Philadelphia - - - - -	
Sardis - - - - -	9
Thyatira - - - - -	10
Pergamos - - - - -	12
Avriamasti - - - - -	8

The direct road to Ephesus from

Smyrna is 12 hours, but by Hypsile and Zilli it is 15.

Hypsile, on the coast, is a small village on a lofty promontory. Here are to be found, to the south, traces of the walls of the ancient Lebedus, and some fragments of columns amidst heaps of rubbish, which are the only remains of the city destroyed by Lysimachus.

Zilli, the site of Claros, possesses some interesting remains. It was the seat of a temple and oracle of Apollo. The prophetic cave and fountain is now a reservoir. The ruins of Christian churches are numerous here.

Between Lebedos and Claros is a small islet, which was sacred to Diana, and is now called Pondikonisi.

No traces are found of the ancient city of Colophon.

Ephesus, 3 hours. The vicinity of Ephesus to the coast has enabled many travellers to visit this celebrated city, and the memory of the past has perhaps led them to indulge their imagination too freely, while contemplating the few walls that remain. Thus a visit to Ephesus will often be productive of disappointment when the traveller finds the ideas associated with it not realized.

Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt. Its ruins are a wreck of immense grandeur. Every seat is now removed, and the proscenium is a hill of ruins.

A splendid circus, or stadium, is tolerably perfect; it is 687 feet long. There is also one of those gigantic piles called by some gymnasia, by others temples or palaces, like those at Pergamus, Troy, and Tralles.

The ancient walls, on the ridge of Mount Corrisus, to the S. of the city, are splendid specimens of Greek architecture.

The ruins of the adjoining town, which arose 400 years ago, are entirely composed of materials from ancient Ephesus.

The church of St. John is now a ruined mosque. Of the famous Temple of Diana not a vestige remains, and its site is uncertain. The few huts within the modern ruins are called Ayaslick.

Ephesus is represented by Pliny as the ornament of Asia, and the largest and most frequented city in Asia Minor. Great controversy has arisen as to its founders, and much learned strife has been excited on the subject. However this may be, it is undoubted and admitted by all, that the city, which was known to the Romans, and celebrated in their writings, owed its greatness (it would not be too strong to say its *origin*) to Lysimachus, the lieutenant of Alexander the Great. The splendid temple of Diana has been familiarised to all by the narrative in the Acts of the Apostles. It was considered one of the seven wonders of the world. Two hundred and twenty years were expended in building, adorning, and improving it. The temple was burnt to the ground on the night Alexander the Great was born, set fire to by an incendiary, who was instigated only by the insane desire of making himself celebrated. It was again rebuilt, and the second edifice lasted till the general destruction of the heathen temples by the Christian emperors of Rome. Not a trace now remains of even the walls, and the very site is matter of doubt. All that can be asserted on the subject is, that it was somewhere between Mount Prion and the sea.

Christianity was planted in the city by St. Paul. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, were the seven churches of Asia,—of which mention is made in the Revelations.

St. John resided here, and it disputes with Jerusalem the honour of possessing the tomb of the Virgin.

Jackals and foxes are the only tenants of the scene, unless when some

stray traveller explores its ruined fragments, or a poor shepherd drives his flock of goats to browse on the scanty herbage growing among them. The village of Ayasilick is evidently so named from a corruption of the Greek words *αγιος θεολογος*, a church, having occupied the site in ancient times dedicated to St. John, the theologian.

Idin, or *Goozel Hissar*, (the ancient Tralles) 12 hours, 50 miles.

Only enough remains of the old town to prove that it occupied the elevation above the present city. Here are still standing some foundations of walls, and the ruins of a palace whose fine arches are conspicuous for many miles round.

The modern town is 4 miles in circumference; it is the residence of a Pasha, and a place of great trade, and next in rank to Smyrna.

Bazaars shaded by trees form the streets. It contains many fine mosques, Christian churches, and Jewish synagogues.

The town is beautifully situated, surrounded by gardens and orchards, and commanding a fine view of the plain.

The road through orchards of fig-trees and corn-fields, over the plain to Sultan Hissar (ancient Mysa) 5 hours, a Turkish village with a modern fortress; the ruins contain nothing defined. 3 hours farther is Naslee, a large village, the site of Mestanra. 2 hours farther, the old castle of Jenisheer. 3 hours beyond is Karajasn, and $1\frac{1}{2}$ hour to the east is

Gheya, $11\frac{1}{2}$ hours, from Guzel Hissar. It is a small village on the site of Caroura, where there are extensive ruins. Good white wine is made in the vicinity.

Laodicea (now called Esky Hissa) is 13 hours N.E. of Gheya. At the entrance of the old city stands the massy remains of a bridge; a paved road leads to a triple arched entrance

to the city. Two theatres are cut in the side of the hill, of which the seats are tolerably perfect. The one facing the E. has been very handsome, the seats, all of marble, being supported by lions paws. Several temples may be traced, but the principal remains are the vast walls which must have been built in the time of the Romans and Christians, although their purpose is involved in much doubt, as they seem inapplicable to churches. Laodicea suffered much from earthquakes. Its site is now deserted.

The road descends into the valley of the Lycus, which it crosses diagonally, to

Hierapolis (Pambouk Kalesi), $1\frac{1}{2}$ hour, 7 miles. Here are the hot mineral springs of the ancient celebrated baths of Asia.

The mountain on which the ruins are situated, a branch of Messeges, presents a most romantic and extraordinary phenomenon. The cliffs beneath the ruins appear like frozen cascades, an effect produced by the incrustations of the mineral waters, which rise from several deep springs among the ruins, and are also found in small rivulets for many miles round. The deposits thus left, over which the waters again flow, have raised the whole surface of the ground 15 or 20 feet, forming masses of this shelly stone, which impede the paths, and render it difficult to trace the ruins. The town, standing on the summit of the cliff, having the mountains for a back-ground, commands a fine view of the valley. The ruins are crowded and extensive, and here again are the extensive ruins before spoken of, which in this instance may have been baths; the other remains consist principally of a fine theatre, a triumphal arch, a fine colonnade, many marble columns, some erect and others prostrate; the massive walls of temples, and the ruins of several Christian churches and sepulchral buildings

The ruins are about $1\frac{1}{2}$ mile in circumference.

Colosse, a large and populous city, was in this vicinity, and it is supposed that the extensive ruins at Khonas, 3 hours from Laodicea, are those of Colosse. To the inhabitants of this town St. Paul addressed one of his epistles.

The road proceeds to the valley of the Meander, and crosses the river near the ruins of Tripolis. Here may be observed vestiges of a theatre, castle, and other buildings, but nothing is perfect. It was here that St. Bartholomew taught, and St. Philip suffered martyrdom.

Bullada, 9 hours, N. Thence by Yenikeir, over Mount Tmolus to

Philadelphia (called Allak Shehr, the city of God),—16 miles, still a very considerable town, the residence of a Greek bishop.

Of the ancient city but little remains; its walls are still standing, inclosing several hills, upon whose sides stood the town, but they are very ruinous. Some immense remains of buildings are called the ruins of Christian churches, but all the ruins so designated seem rather to bear the character of vast temples erected perhaps by imperial command, dedicated to nominal Christianity, but shewing in the niches, &c. traces of heathen superstition.

The present town is beautifully situated at the foot of Mount Tmolus, and contains about 3000 houses; 250 belonging to Christians, and the rest to Turks. It has several mosques, bazaars, baths, and a khan.

The town has suffered frequently from earthquakes. In 1390, it surrendered to Bajazet, and ever since, the crescent has predominated over the cross.

Sardis (now called Sart), 9 ho., 36 miles. The situation of this town is very beautiful, but the country it overlooks is almost deserted.

This once celebrated capital of

Lydia is now reduced to a few shepherds' huts, and a mill whose wheels are turned by the famous river Pactolus. The owner of this mill is the only christian resident of a place where one of the primitive churches was founded, which was the seat of a bishop, and the scene of meeting for several general councils.

The remains of this city vary much in date—the early part, containing a theatre, stadium, and temples, may easily be traced, but the masses of wall composing the rest of the city speak only with certainty of its extent. One very extensive building, called the Gerusia, or the house of Cræsus, is in singular preservation.

One mile from the city on the Pactolus stand the remains of the colossal temple of Cybele. Its proportions resemble those of Agrigentum; two Ionic columns are standing, and the ruins of four others are to be seen, but as these are the only parts left to record the vastness of such a fallen temple, it seems doubtful whether it was ever finished. It dates its foundation previous to the Persian conquest of Sardis, 575 B. C.

The appearance of the hill of the acropolis which is rent by earthquakes into the most grotesque shapes, is very singular.

The date of the foundation of Sardis is so remote that the name of its founder is lost in the lapse of ages.

It became the capital of Lydia, and under Cræsus, was one of the most flourishing cities in the world. On his defeat by Cyrus, 545 B. C., it passed under the Persian dynasty. After the battle of Granicus it surrendered to Alexander the Great from whose time it continued under the Greek sovereigns, until it was given up to the Romans by King Antiochus.

In the 11th century it was wrested by the Turks from the Greek empire. The celebrated Tamerlane took and destroyed it in the reign of Bajazet,

since which period its decay has been progressive, till the words of the Apocalypse have been fulfilled: "Thou hast a name that thou livest, and art dead."

Thyatira, 10 ho. The 5th of the churches. See Route 80.

Pergamos, 12 ho. (Bergama). The 3d of the seven churches. See Route 80.

Pergamos is 30½ hours from Smyrna, returning by Thyatira and Magnessia.

ROUTE 83.

SMYRNA TO CONSTANTINOPLE BY SARDIS AND BROUSA.

	Hours.	Places of Lodging.
Ephesus	- - 14	Khan.
Tyria	- - 8	Do.
Supetram	- - 7	Turcoman's Hut.
Sardis	- - 6	A Mill.
Aesa (Thyatira)	- - 9	English Consular Agent.
Galembic	- - 5	} Khan.
Ghurlghurt	- - 5	
Mandahora	- - 10	House of a Greek.
Sonsourlich	- - 10	Do. of a Turk.
Ilibat	- - 7	Greek Convent.
Chatalorghul	- - 5	House of a Greek.
Brousa	- - 6	Khan.
Modania	- - 6	Coffee House.

Modania to Constantinople is a voyage of about 12 hours.

The journey from Smyrna to Ephesus, being rather too long for one day, it is better to divide it, by leaving Smyrna in the evening, and sleeping at the village of Sedicui, only 2½ hours distant. There is an additional advantage in starting late the first day, which is, to give time to the attendants to arrange the packages, an operation always attended here with much loss of time on first starting. That point once settled, each package is replaced every succeeding day in its accustomed place, and the delay of loading and unloading is then trifling.

Sedicui is a delightful village at the foot of a range of hills, where many of the consuls and merchants have their villas.

Near this village, in the mountains, may be heard

"The jackals' troop in gathered cry
 Bay from afar complainingly,
 With a mixed and mournful sound,
 Like crying babe or beaten hound."

5 hours from Sedicui, the remains

of Metropolis—once a considerable city—may be distinguished on a hill near the coast. They consist only of a few ruins of walls and towers, and possess little interest. 2 ho. further the road winds round some hills, and then passes close under some perpendicular rocks. It crosses the Cayster by a bridge, ½ an hour before entering Ephesus.

There are 3 or 4 cafuets on this route, where shade and water are to be found, but there are neither towns nor villages.

Ephesus, 14 ho. See Route 85.

The road now follows the bank of the Caystor, through a beautiful valley, rich and fertile in the extreme, but only imperfectly cultivated. The picturesque mountains, by which this valley is bounded form parts of the ranges of Missogis and Imolus. They are clothed with wood to the summits. At the entrance of the valley near the sea, they approach within half a mile of each other, but on advancing, the

valley widens to two or three miles in breadth.

Tyria, 8 hours, of rather fast travelling, allowing for one hour's rest at a *café*.

Tyria is a large Turkish town, situated on the acclivity of Mount *Tmolus*, and commanding an extensive prospect over a fine plain bounded to the N. by Mount *Tmolus*.

The town extends along the slope of the mountain; each house stands single, or in a garden. Numerous mosques, with their minarets and cupolas, interspersed with fine trees, unite to give *Tyria* an appearance of wealth and importance, which it does not possess.

It is supposed to occupy the site of ancient *Tyrinthio*, but the town and environs are destitute of any remains of antiquity. The population is almost exclusively *Mahomedan*.

Leaving *Tyria*, the traveller proceeds N. E. through extensive vineyards, each containing a platform, with a sort of watch-tower, which have been constructed for the purpose of keeping off the jackals.

The road continues through the plain to *Odemes*, crossing the *Cayster* several times.

This town, though inferior in size to *Tyria*, surpasses it in commercial activity, in the size of the bazaars, and the quality of the merchandize exposed to sale.

It boasts of a large *khan*, and several coffee-houses, and is well adapted for repose during the heat of the day.

Leaving *Odemes*, the ascent of Mount *Tmolus* commences, and three hours of laborious toil are required to reach the summit by a path hewn in the rock. Thence there is a splendid view, looking backwards over the valley and the great range of *Messogis*.

Supetram, 7 hours. An extensive plain, on the summit of Mount *Tmolus*, covered with rich verdure,

where fine oaks, wide-spreading chesnuts, and luxuriant walnut-trees standing singly, or in groups, give this spot the appearance of an English park. The scenery is varied by meadows, gardens, and a copious stream rushing through the centre of the plain, with flocks and herds grazing on its banks.

A tribe of wandering *Turcoman* shepherds are the sole inhabitants of this lovely spot. They pay a certain sum for the pasture to the inhabitants of *Capai*, a village in the plain, and who, during the great heat, usually remove to *Supetram*. They are primitive and hospitable, and ready to make strangers welcome to a share of whatever they possess.

For two hours the road continues through this plain by the banks of the river. The descent to *Sardis* is rapid and difficult.

Sardis, 6 hours. See *Route 85*.

Leaving *Sardis*, the river *Sarabat* is to be forded. The approach to the river is dangerous, on account of the marshes, and the traveller should have a guide well acquainted with the localities.

The river is broad and deep. The intervening country between the *Hermes* or *Sarabat*, and the *Gygean* lake, is covered with the tumuli of the kings and people of *Lydia*. They are covered with turf, and preserve their conical form, varying in size according to the rank of the deceased. That of *Alzates*, the father of *Cræsus*, remains as described by *Herodotus* 2200 years ago, "*Lydia*," he says "boasts of a monument of art, second only to those of the *Babylonians* and *Egyptians*. It is the sepulchre of *Alzates*: the groundwork is of immense stones, and the rest of the structure is a huge mound of earth:"—he goes on to state, that the length of the tomb is six furlongs and two pletheræ, the height two pletheræ (200 feet), and the width 13 pletheræ.

The Gygean lake is not very remarkable. Its edges are low and marshy.

Marmora is a large Greek village, 5 hours from Sardis. There is here a burial ground, in which fragments of columns, and other vestiges of antiquity, suffice to prove that *Marmora* was the site of an ancient town.

Acsá (Thyatira), 9 hours. See Route 80.

The road still lies through the plain. Two hours from Acsa, on the side of one of the mountains, may be observed some sepulchral chambers in the rock. The road passes by several cemeteries, without either towns or villages.

Galembie, 5 hours,—a large Turkish village.

Between Galembie and Ghuilghuit, a high mountain is crossed, by a stony path.

Ghuilghuit, 5 hours, a large village in the plain.

The road again enters the mountainous region. Two hours from Ghuilghuit are the ruins of a large edifice near a burial ground, and surrounded by trees. It is said that this was constructed by twelve derwishes, who established themselves here. They were all young men, renowned for their sanctity and virtue, and remarkable for their great learning, their profound wisdom, and the austerity of their lives. They were said to have wrought divers miracles. Amongst the extraordinary powers they were supposed to possess, was that of curing sterility. As sterility is considered in Turkey not only a disgrace, but the greatest curse that can befall a woman, a multitude of fair pilgrims flocked to them from all parts of the empire. The derwishes taught them to recite verses from the Koran, and to repeat prayers. They gave them charms, administered powders to them, and bound them by an oath never to divulge the persons

to whom they had recourse in order to accomplish their object. They kept them in the convent, and only dismissed them when the charms had worked their effect, or when the case became hopeless, which was of exceedingly rare occurrence.

This went on for a few years, till one perfidious dame forfeited her oath, and betrayed to her husband the secrets she had sworn to preserve.

Her information aroused his jealousy; he went to the pasha, and related the circumstances. Several ladies who had visited the convent were summoned, and unwillingly corroborated the facts. The pasha marched with an army, seized the twelve derwishes, hung them on the great walnut tree near the convent, and destroyed the latter.

After this discovery, many a husband who supposed himself injured, caused his unhappy wife to be tied in a sack, and thrown into the sea; others had their wives buried alive. However, to this day the country people disbelieve the ladies' story, and hold the memory of the derwishes in high veneration, regarding them as saints and martyrs. They are frequently seen praying on their graves.

Leaving the mountains, the road passes over a great plain, partially cultivated, to

Mandahora, 10 hours.

Two hours from Mandahora, a colony of field mice have established themselves on the side of a hill, in which they have burrowed holes resembling those in a rabbit warren. They have so entirely destroyed the grass, that the fields are quite bare; they are rather larger than house mice, of a dark brown colour, and without tails.

Sousourlich, 10 hours. A large village on the banks of a wide river of the same name.

A journey over an immense marshy plain brings the traveller to *Illibat*, or

Lupathron, (anciently Lapadium,) 7 hours.

This town was once large, and surrounded by strong walls with towers, which are still standing. They are now in ruins, and only serve to afford shelter to bats, owls, and storks. The few houses that exist are in a similar condition, the greatest part of the space within the walls being occupied with gardens and vineyards. With the exception of two Turkish families, the inhabitants are Greeks, and they look pallid and miserable. The unhealthy position of the town is the cause of the misery and poverty apparent here. It is situated on the banks of a large river, having a lake on one side and a marsh on the other.

The usual lodging place for travellers is a large Greek convent, which is fast falling into decay. Three monks are all that now remain of a numerous community. Neither these monks nor the Greeks of the town understand their own language, although the service is performed in it. The Greeks of Anatolia make use of Greek letters in writing the Turkish language.

The river Ilibat (the ancient Rhyndacus) is crossed by a frail wooden bridge, which seems to totter with every step of the horses. The road then lies through a fine plain along the banks of the beautiful lake Apollonia, which is bounded on the S. by picturesque mountains, and thickly dotted with islands, on which there is a large town.

Chatelorghul, 5 hours. A neat village. There is a fine view of Olympus the whole way between the two last places.

Chatelorghul is solely inhabited by Greek farmers, and extensive husbandry in all its branches is carried on in the neighbourhood.

Hence the road passes over a magnificent plain, cultivated with care and industry, and abounding in noble

forest trees, which increase in numbers and magnitude as we approach.

Brousa, or *Prousa*, 5 hours. This city, long the capital of the kings of Bithynia, derives its name from Prusias, the protector of Hannibal, one of its early kings, who reigned 200 years B.C.

Under the Roman dominion we hear little of Brousa, though it was always famous for its baths, and admired for the beauty of its situation. It was the residence of the governors of the province, one of whom was Pliny. It was finally wrested from the feeble hands of the Greek emperors by Orkan, the son of Othman, the founder of the Ottoman dynasty. He adorned it with a mosque, a college, and a hospital. It was siezed by Timour after the battle of Angora, rebuilt by Mohammed II., and became the usual residence of the princes of the house of Othman, till Amurath removed the seat of government to Adrianople. It is now the chief place of the Sanjakat of Khudavendkiar, which comprises Southern Bithynia and the interior of Mysia.

The population has been variously stated at from 40,000 to 60,000, among whom the Armenians amount to 7000, of whom 120 families are wealthy, and carry on a considerable trade. There are 3000 Greeks, and 1800 Jews.

The town is built at the S.W. end of a magnificent valley, 20 miles long, and from 3 to 5 broad. The houses occupy the face of the mountain, commanding a fine view of the plain; they are built chiefly of wood, like those of Constantinople; many of them with glass windows. Between June 1801 and June 1802, a dreadful fire destroyed one-half of the city, the style of building rendering fires peculiarly destructive here. The streets of the town are in some places so narrow, that a person might leap from one house into the opposite one; but the greatest cleanliness

prevails. The castle stands on a perpendicular rock in the centre of the town; its walls are of great solidity. The chief ornaments of Brousa are its mosques, said to amount to no fewer than 365.

The baths are handsome structures, containing a number of apartments, and supplied with both hot and cold springs; some are chalybeate, others sulphureous.

The Kaptutchla Hammam, situated nearly $1\frac{1}{2}$ miles from the gate leading to the N.W., is a very spacious and commodious one. The spring is slightly sulphureous; the heat about 100° Fahrenheit. Here is a circular pool, not less than 25 feet in diameter, paved with marble and lined with coloured tiles. The water about $4\frac{1}{2}$ feet deep, in which the youth of Brousa divert themselves with swimming. This apartment is surmounted by a lofty cupola. There are two other apartments in the centre of each of which is a sumptuous marble fountain, yielding a stream of pure cold water for drinking.

Near this superb bath is a similar building for the females. The khans and colleges of Brousa are numerous and respectable. The bezesteens and bazaars are extensive, and filled with silk and cotton stuffs manufactured here for exportation.

The *coup d'œil* presented by the verdant plain and city of Brousa, with its domes and minarets, contrasted with the cliffs and snowy summits of Olympus, glittering through the woods, rising majestically behind the city, is at once in the highest degree picturesque and impressive. "In point of rural beauty indeed," says Mr. Kinneir, "as well as of magnificence of scenery, diversified by fruitful fields and delightful solitudes, the environs of this city are seldom perhaps to be equalled, and not to be surpassed."

The silk manufactured at Brousa is much esteemed in the east, and

greatly admired in Europe. The quantity of silk produced in the environs, and its cultivation and manufacture, is said to afford employment for 30,000 people.

The population has been rated at from 50,000 to 80,000; the Armenians amount to about 10,000, while the Greeks are estimated at half that number; but as no census is taken of the population of Turkish towns, it is very difficult to ascertain it correctly.

The ascent of Olympus from Brousa may be performed with ease, unless the weather should happen to be unfavourable. The toil is amply repaid by the magnificence of the view from the summit. The traveller may hire horses at Brousa for this excursion, at the rate of a dollar per horse. The best time to commence the ascent is in the afternoon. The traveller should sleep near the summit, in order to reach the highest point at sunrise, when he may return to Brousa by noon.

From Brousa the road leads through a beautiful and level plain to

Modania, 5 hours. A large straggling Greek village extending along the shore, the environs of which are beautiful and highly cultivated.

This is the place of embarkation for Constantinople. The customary price for a boat to Constantinople is 100 piastres; but as there is sometimes a scarcity of caiques here, the Greeks take advantage of this circumstance to raise their price accordingly.

The voyage may be performed in 10 hours with oars, should there be no wind; but with a light favourable breeze it may be done in 6. As the caique is a long narrow boat, very slight, and unable to make any way against the wind, the length of the voyage is very uncertain, and whenever the wind is at all contrary, the boatmen run into the nearest creek, and wait till it becomes favourable.

The Princes Islands lie in the direct route, and should be visited

by the traveller. They are beautiful spots, studded with villas belonging to the rich inhabitants of Constantinople, who take refuge there whenever the plague is raging in that city.

ROUTE 84.

THE DARDANELLES BY BROUSA TO
CONSTANTINOPLE.

	Hours.
Dardanelles - - - -	6½
Lampsacus - - - -	6
The river Granicus - - -	12
Themoticon - - - -	1½
Salsdere - - - -	9
Bendramo - - - -	6¼
Mikalitza or Mohalitch - -	6½
Illibat - - - -	4
Brousa - - - -	9
Isnik (Nice) - - - -	10 or 12
Ismid - - - -	7
Ghebse - - - -	12
Kartal - - - -	5
Iskudar or Skutari - - -	4

(Cross over to Constantinople.)

The road proceeds to the Dardanelles town and castle, 6½ hours.

Lampsacus, 6 hours.

The river Granicus, as it is supposed to be, is called by the Turks Karakasou, 12 hours. Over this river are the ruins of a Roman bridge of 8 arches. The river here is 75 feet broad.

After passing the Karakasou, the road passes several small streams.

Themoticon, 1½ hours.

Before reaching Salsdere, we meet with another large river, by some supposed to be the Granicus, by others the Œsophus.

Salsdere, 9 hours. A wretched village. There is another village equally miserable near it, called Keri-dei.

Between Salsdere and Bendramo is the celebrated peninsula of Cyzicus and Artaki. The traveller should devote a day to this interesting spot,

and will do well to proceed to Bendramo, and visit it from thence, as there is not time to deviate from the direct route in travelling to that place.

Bendramo, 6¼ hours, is a large town, with four mosques and 1000 houses, occupying a lovely situation on the S. side of a picturesque bay, supposed to be Panormus, 15 miles in length, and 5 to 7 in breadth; it is on all sides enclosed by mountains.

Cyzicus is a beautiful peninsula, formerly an island, joined to the continent by an isthmus nearly 1 mile long and ½ mile broad, formed by the accumulations caused by the ruins of two ancient bridges, which connected the island with the mainland. The remains of Cyzicus consist of a fine Roman amphitheatre, 1 mile from the shore, built on two hills, the area being formed by the intervening valley. The arches and walls are not less than 60 feet high; the diameter of the theatre is about 300 feet. The interior is now overgrown with trees and shrubs, which give it a most picturesque effect, and a mountain stream runs in the centre. Another large theatre, overgrown with ilex and other shrubs, has been also discovered.

The whole site of Cyzicus is so overgrown with underwood and covered with gardens, that it is very difficult to make any thing out distinctly. There are considerable remains of the walls, and two fine octagon towers. The ruins at Cyzicus do not appear to be of great antiquity, and are certainly neither Hellenic nor Cyclopean.

To the eastward of the town, and partly on the narrow isthmus, may be traced the large and closed harbour, as well as a canal, or narrow passage, of solid masonry. The present town is called Balkis.

The country between Cyzicus and Artaki is covered with vineyards, and the wine of Artaki is much esteemed.

At Artaki are the remains of an ancient mole.

Mikalitza, or *Mohalitch*, 6½ hours from Bendramo, is a large and populous town, containing three or four klans. It is situated on the Rhindacus, 4 hours from the sea, and possesses a considerable trade. There are nine mosques here. More than half the houses belong to the Greeks, and the Armenians are also numerous.

Illibat, 4 hours: see page 278.

Brousa, 9 hours: see page 278.

Isnik, 10 or 12 hours, on the site of Nice, the ancient capital of Bithynia, is a miserable Turkish village of 100 houses; it is beautifully situated on the S.E. extremity of Lake Ascanius, which is 10 miles long and four broad: beyond this are seen the snowy summits of Olympus. The nearer hills are clothed with forests of oak, ilex, and evergreens, amongst which appears the entire circuit of the walls of the ancient city, with their majestic gates and towers, still nearly perfect, and enclosing a vast area, said to be 5 or 6 leagues in length, and 1½ in breadth.

Nice holds a distinguished place in the annals of ecclesiastical history, in consequence of the general councils held there. At the first of these, convened by Constantine, A.D. 325, the Nicene Creed was framed.

The last council was held in the reign of Irene, A.D. 787. Nice was the first conquest made by the crusaders, A.D. 1097, after seven weeks' siege. It was at that period the capital of Sultan Soleiman, of Roum. On the expulsion of the Latins, it reverted to the Greek emperors; but was finally lost to them in 1330, when it was taken by Orchan, the son of Othman, and it has ever since remained under the Ottoman rule.

Isnid (*Nicomedia*), about 7 hours; is situated on the acclivity of a hill rising from the gulf. The town contains about 1000 houses; 200 of

which belong to Greeks, and the remainder to Turks. A Pasha resides here; and the trade of the town is still considerable.

Nicomedes, first king of Bithynia, embellished the original town, which was called Olbia, made it his capital, and changed its name. It was raised by Dioclesian to the rank of the capital of the Roman empire, but lost that pre-eminence on the building of Constantinople: it was finally wrested from the Greek empire by Orchan in 1339. No remains of its former splendour now exist.

The route continues among mountains for some time, then follows the shore of the sea of Marmora, whence the Princes Islands appear to advantage; and winding through several villages on the way, enters Scutari by the great Necropolis.

ROUTE 85.

CONSTANTINOPLE TO ERZEROU AND VAN BY TOKAT.

	Hours.
Gaybaissa - - - -	6
Isnikmid - - - -	5½
Sabanja - - - -	4½
Khan Dag - - - -	6
Doozchi - - - -	7½
Boli - - - -	6¼
Garidi - - - -	6
Humnumloo - - - -	5½
Karajular - - - -	6¼
Karajorem - - - -	4
Kajasir - - - -	4¼
Tosia - - - -	5½
Hadji Humza - - - -	5¾
Osmanjook - - - -	4½
Massivan - - - -	8
Amassia - - - -	4¾
Turkal - - - -	7¼
Tokat - - - -	6
Niksar - - - -	8
Isseassar - - - -	5
Koyla Hissar - - - -	9
Kara Hissar - - - -	8

	Hours.
Shayran - - - -	- 12 $\frac{1}{4}$
Kalket - - - -	- 2 $\frac{3}{4}$
Kara Koulah - - -	- 7 $\frac{1}{2}$
Ashkale on the Euphrates	- 10 $\frac{1}{2}$
Erzerouh - - - -	- 6 $\frac{1}{2}$
Hassan Kalla - - -	- 5
Kooli - - - -	- 10
Kanouh Kouremai - -	- 8
Yangali - - - -	- 10
Lata - - - -	- 5
Tasch Koun - - - -	- 6
Ardjeh - - - -	- 11
Djanik - - - -	- 12
Van - - - -	- 8

(Cross to Scutari.)

Gaybaissa, 6 hours of rapid travelling: a delightfully constructed town, with a splendid mosque, and numerous minarets, surrounded by a high wall and majestic cypress-trees.

The road passes over a bare and hilly country, where appear the white stones of the Roman pavement. 3 hours from Isnikmid, on the gulf, is the little village of Heraka.

Isnikmid, or Ismid, the ancient Nicomedia, 5 $\frac{1}{2}$ hours: see Routs 84, page 281.

The road crosses a fine plain, watered by several torrents: the scenery becomes very fine. E. are extensive chains of mountains, covered with majestic timber, and well cultivated hills.

Sabanja, 4 $\frac{1}{2}$ hours.

$\frac{3}{4}$ hour hence is a small lake, along the shores of which the road lies; it then continues for 5 hours through the forest.

Kban Dag, 6 hours.—A romantic village in the forest, surrounded by gardens and fruit-trees.

The road leads through the forest, and then passes the ruins of an aqueduct and of a temple. It crosses a bridge over the Mandaris, and continues through the woods to another deep river running into the Melar or

Mandaris. We cross this river and subsequently ford the Mandaris.

Doozchi, 7 $\frac{1}{4}$ hours.—A small town situated in the centre of the forests.

Between this place and Boli, the scenery is at times fine, and the eminences over which the road passes, command extensive views; it lies, however, chiefly through the forest, and is very bad.

Boli, 6 $\frac{1}{2}$ hours, situated in a rich and populous plain, watered by a river bearing the same name.

The road now ascends through forests, and passes many remains of Greek and Genoese architecture, and several cemeteries. We at length enter upon a country diversified by hills, rivers, villages, and lakes, the district being populous and well cultivated.

Garidi, 6 hours.—The road lies through forests and valleys to Hummunloo, 5 $\frac{1}{4}$ hours.

We now ascend a mountain-ridge, and descend through a fine forest to Chirkiss, a very pretty but ruined town.

Karajular, 6 $\frac{1}{4}$ hours.—A neat village, built of wood with a neat mosque.

Hence the country becomes open and uninteresting.

Karajoreun, 4 hours.—A neat little town.

The same tame scenery continues.

Kajasir, 4 $\frac{1}{4}$ hours.—The scenery soon begins to improve again, and the mountains on each side are wooded. In an open plain, about 5 $\frac{1}{2}$ hours from Kajasir, is a guard-house.

Tosia, 5 $\frac{1}{2}$ hours.—The noble minarets and some old christian buildings are the only objects worthy of notice. The only articles of trade here are green morocco and camlet, made from the Angora wool.

Leaving the town, we pass a succession of fountains on each side of the road, then cross a fine valley sown with rice. The road then follows the Kizzil Irmak. A range of bold

mountains appear on the other side, with numerous towns and villages on their slopes; the junction of valleys, and several mountain-streams which join the Kizzil Irmak, produce a pleasing variety of scenery.

Hadji Hamza, $5\frac{3}{4}$ ho. A neat country town surrounded by fruit trees.

The road ascends by a narrow paved road cut on the side of the mountain, and descends into a picturesque valley. It subsequently crosses the Kizzil Irmak over an old stone bridge of 15 arches.

Osmanjook, $4\frac{1}{2}$ ho. A town and fort situated on the right bank of the Kizzil Irmak; the rock on which the fort is built terminates close to the river, which the natives call Arabistan Son, water of Arabia.

We now travel over a rich and luxurious country, covered with gardens and vineyards, then cross a range of hills, and see some curious hills of mineral ore. To this succeed delightful valleys, and we then enter a defile and pass the village of Hadji, celebrated for its manufacture of stirrups. In the mountains at some distance are silver mines.

Massivan, 8 ho. In an extensive plain. Neat marble fountains are placed at short distances on each side of the road.

We now pass over a romantic country high in the hills, and descend into a plain in which is situated the city of

Amassia, $4\frac{3}{4}$ ho., celebrated as the birthplace of Mithridates and Strabo. The situation of the town is highly picturesque; it is placed on the top of a narrow fertilized plain, watered by a fine river, and surrounded on all sides by mountains.

The remains of a fine Genoese castle are seen on the top of a perpendicular rock. Beneath it are a number of chambers, galleries, passages, &c., excavated in the rock.

Close to the river in the centre of

the town is a superb mosque with its gilded domo and minarets, rising splendidly amidst the remains of Genoese art. Numbers of mills are seen on the banks of the river, throwing water into the gardens which surround the town.

The road now winds round a picturesque chain of hills, and then passes through a narrow chasm in the rocks. We now enter an extensive plain, passing through which we again ascend through forests.

Turkal, $7\frac{1}{4}$ ho. A small town with an old castle built upon a rock in the centre.

The road proceeds over low hills, and crosses a fine stone bridge on approaching Tokat.

Tokat, 9 ho., is situated at the mouth of a defile on the banks of a small stream, and so surrounded on three sides by mountains as to render the heat intolerable in summer. For 3 miles above the town the valley is filled with gardens and vineyards. The town contains 6730 families, among which there are 1500 Armenian, 30 Catholic, 150 Greek, and 50 Jew families. The two former are very wealthy.

The importance of Tokat, as a commercial mart, has passed away, and there are now no symptoms of its being an active commercial city.

Between Tokat and Niksar is a range of well wooded mountains.

Niksar, 9 ho., contains 1000 houses; it is situated on the E. side of a very rich plain watered by the Char-shambah. The town is situated among a forest of fruit trees. There are remains of the old Roman well and castle of the same period.

From Niksar the road traverses a very lofty range of mountains. The summit is far above the region of trees, and must be 6000 ft. high; thence it continues among a lower range of mountains, till it descends to

Koylah Ilissar, 12 ho., on the Char-shambah.

The road follows the banks of the river till it ascends to

Kara Hissar, 12 ho., 70 miles from Niksar—a very elevated position. It contains 2500 houses, and carries on a considerable trade with the coast and the interior. Its communications are most active with

Kerabsun, a fort on the Black Sea, 60 miles distant.

There is an old castle on the summit of the isolated mountain round which the town is built.

Near this town are extensive mines of rock alum, whence the town takes its distinctive appellation of Shebb-Khaneh, there being several other cities in Turkey called Kara Hissar, or black castle.

The road passes through a luxuriant valley, and crosses the Kara Boulac, or Kirisoun, by a stone bridge, and then enters a mountainous region whence a great traffic in alum and pitch is carried on through Trebisond to Constantinople. The road then passes through a valley, and once more enters into forest scenery.

Shayran, 12¼ ho. A delightful Swiss-like village in a fertile valley.

Kalket, 2¾ ho. An interesting little village situated on a stream.

Leaving Kalket, the traveller soon ascends the mountains, called the Alma-lee-Dagler, by a succession of narrow valleys, and follows the course of a stream. Wolves, wild sheep, black bears, and the ibex are the inhabitants of these deserts. The scenery is very grand all the way to

Karah Koulah, 7½ hours. An Armenian village.

We now traverse a wild but woody region, and through mountainous scenery arrive at the Sheitan Dura, or Devil's Valley, which is often the resort of banditti. The road now follows the course of the Euphrates, and continues on its right bank to

Ashkaha, 10¼ ho.

The road soon after crosses the

Euphrates, and passing through the village of Elija, reaches Erzeroum.

Erzeroum, 6½ ho. From its situation, this town must always be a place of importance; it is situated in an extensive and fertile plain between 30 and 40 miles long, and from 15 to 20 in its greatest breadth, watered by the Kara Sou, or western branch of the Euphrates. In the rich grain countries which surround it, great numbers of good horses, fine mules, cattle, and sheep are reared.

Erzeroum commands the road to Persia, protects the approach to Constantinople, and is the first important place in Turkey, whether entered from Georgia or Persia. As a pashalick, it yields only in rank and extent to Bagdad.

The city is slowly rising from the ruin in which it was involved by the Russian occupation, and by the emigration of so many industrious Armenians. In 1827 its population was estimated at 130,000, and now it does not exceed 15,000, but it fluctuates considerably, on account of the vast numbers of strangers who constantly arrive and depart with the caravans.

The town is partly surrounded by an old castellated wall, of the date of the Genoese occupation, but a large part of the city, where the principal bazaars and shops are situated, is unwallled.

The climate of Erzeroum is very severe, on account of the elevation above the sea, which is about 5500 feet. The plain formerly contained 100 populous and flourishing villages, some wholly, and some partially Armenians, but since the emigration of this people, they are only half inhabited, and a great portion of the plain lies waste.

From Erzeroum the road passes over some bare hills, called the Camel's Neck, and then lies through the valley to

Hassan Kalla, 5 hours. A pretty

little fortified town, placed on the side of a hill, with an old fort on a rock above it. It is walled all round.

Leaving Hassan Kalla we cross a small river, near which is a bath of mineral waters. The road crosses the plain to a neat village at the foot of the Kurdistan mountains.

We now ascend the mountains, and pass through a most rugged and inaccessible country. From some of the mountains the scenery is of a mingled and picturesque character; one hour the traveller is surrounded with snow, and the next travelling through groves of trees, with the Araxes at some distance below him.

Khooli, 10 hours. A village half an hour from the Araxes.

We now ford the Araxes, and passing through a beautiful narrow valley, ascend the Bin Guil (1000 springs) mountains, whose appearance is very barren and wild. The Araxes and Euphrates take their source in these and the neighbouring mountains.

Kanous Kouremai, 8 hours. A considerable Armenian town on the banks of a small river. Here there is a very old church close to the town. In the cemetery which surrounds it, are some curious tombstones, with figures sculptured on them, representing horses ready saddled, rams, &c. Tho' whole must have been the work of many ages past.

After travelling for three hours, we ascend and cross some very fine mountains, whence the road descends to the banks of the Euphrates, which is crossed on a raft. The breadth is here about 100 yards, and the current is very gentle, but deep; its waters are turbid, and particularly cold.

Yangali, 10 hours. A well peopled Christian village. This place is 10 hours from Mouch.

Three-quarters of an hour brings us to another considerable Armenian village, containing a population of 2000 souls.

We now proceed over a well cultivated valley up a gentle ascent, and pass a monastery on the right.

Lata, 5 hours. A populous town, governed by a bey, having a garrison of 1000 men.

The road still lies over a mountainous country.

Tasch Koun, 6 hours.

We now pass through a beautiful country of meadows and picturesque hills, and in four or five hours come down to the lake of Van, and ford a torrent near

Ardjeh, 11 hours. An old ruined stone-built town, with a garrison of a few Turks.

The road now lies round the lake. About 7 hours from Tasch Koun we cross a deep and rapid river, by an old stone bridge.

Djanik, 12 hours.

From Djanik to Van, the road still skirts the lake. The scenery is very grand, and the mountains of Kurdistan, on the opposite side of Van, have a bold and majestic appearance, rising beyond the limpid waters of the lake.

Directly opposite to Van is Bittis, a very considerable town, well peopled by Turkish Kourds and Armenians. The latter carry on a considerable trade in tobacco, which is cultivated in the neighbourhood, and transported to Erzeroum and Constantinople, where it is esteemed for its excellent quality.

Van, 8 hours, is situated in a large plain, said to be 12 farsaks (43 English miles) in circuit, studded with villages and gardens. The imposing mountains of Warak Sipan and Erdoz are in full view, bounding the plain on the N. N. W. and N. E. while W. is the beautiful lake of Van, distant $1\frac{1}{2}$ miles. The rock of Van is a most striking object; it is

shaped like a camel's back, rising in the centre, and falling at both ends. The ridge, 600 yards long, is divided into three parts. The rock stands alone, and is therefore the more remarkable in its appearance. The middle part is separated from the ends by dikes cut through the solid rock, so that each part is a separate fortification. On the N. face of the rock there are five tiers of walls and bastions. The town placed under the S. face of the rock is enclosed with a wall of mud and stone, and partly protected by a ditch. The population, including the suburbs, is said to consist of 12,000 people, 2000 of whom are Armenians, and the rest are chiefly Turks: the Kourds are but few. The little trade the town possesses is in the hands of the Armenians.

The town contains two large churches, four large mosques, two baths, and two caravanserais. The streets are narrow, but tolerably clean. Each house has latticed windows to the street. Over every door are inscribed the words 'Allahu Akber,' God is great.

The manufactures consist in the coarse cotton chintzes woven by the Kourds and Turks; cotton and corn are imported from Persia.

The lake of Van is 25 or 30 miles long, and 9 to 12 broad, yet it has the appearance of being double that extent. A few boats are employed on it in trading between Van Akhlut and Teetvan, on the W. side. The latter place is remarkable on account of Khosrew Pasba's caravanserai, chapel, mosque, and baths, built A.H. 980—A.D. 1570.

Van, from its strength and position, was probably a place of importance in very remote antiquity, a supposition which is in some degree confirmed by some inscriptions on the rock. St. Martin, the historian of Armenia, says that according to traditions of the Armenians Van was a very ancient

city, founded by Semiramis, and called by her *Shemiramgerd*. So late as the 14th century, there existed buildings attributed by the natives to the ancient sovereigns of Asia, which were of such ponderous construction that they resisted the efforts of the soldiers of Timur Leng for their destruction.

Ruined in the lapse of time, the city of Semiramis was rebuilt by King Van, who lived a short time previous to the expedition of Alexander the Great; it again fell into decay, and was restored by Vagh Arsbag, brother to Arsaces the 1st, King of the race of the Arsacidæ, 150 B.C. The city fell successively into the hands of the Seljukis, Timur Leng, the Turkomans, and finally of the Osmanlis, who captured it in 1533, and have retained possession of it to this day.

The Greek name ascribed by St. Martin to Lake Van is *Arsissa*.

Erebek, a village containing 100 houses, 2 miles distant from the E. side of the lake Erebejun. 15 miles farther is the boundary between Persia and Armenia.

ROUTE 86.

CONSTANTINOPLE TO KASTAMOUNI BY
ISNIKMID.

	Ho. Miles.
Boli. See Route 85.	
Hummumloo - - -	19 60
Hajji Abbasse - - -	10 34
Asbar - - - - -	12 0
Kastamouni - - - -	10 0

Hummumloo, or Humanli, 19 hours, on the banks of the Bauder Su, the ancient Parthenius, a ruined town.

The road now diverges from the great road, and takes a N.E. direction to

Hajji Abbasse, 34 miles. A village romantically situated among the mountains. Before reaching this town, and beyond it are some curious ex-

cavations in the face of a range of hills. The most remarkable is an insulated rock, which appears to have fallen from the mountain, and which has been excavated into a circular chamber, entered by 3 square doors, of the size and shape of those in the smaller caves of Carly between Bombay and Poona.

10 miles from this place the traveller crosses the Ashar Su, a river wider but of less volume than the Parthenius.

The post house of Ashar is 12 hours from Hajji Abbasse.

Kastamouni, or Costambone, the ancient Germanopolis. It stands in a hollow, and in the centre of the town rises a lofty perpendicular rock, crowned with a ruined fortress, formerly possessed by the Comneni. There are 30 mosques with minarets, 25 public baths, 6 khans, and a Greek church in the town. It contains a population of 12,000 Turks, 300 Greeks, and some Armenians. The commerce is trifling, and there are no manufactures. The neighbourhood is bare, dreary, and unfertile, though intersected with water courses.

ROUTE 87.

TOKAT TO TREBISOND.

	Hours.
Niksar - - - -	9
Koyla Hissar - - -	11
Kara Hissar - - -	12
Ulehsheran - - -	16
Gumich Khaneh - -	12
Trebisond - - - -	18

As far as Ulehsheran, the road and horses are good. Thence to Trebisond both are very bad.

For the first part of the route, see Route 85.

Ulehsheran, 16 hours. A small village in the district of Shirvan, 48 miles E. of Kara Hissar.

From this place the road leaves the

high eastern road, and turns N. to Trebisond. The mountains are extremely steep and difficult.

Gumich Khaneh, 12 hours,—on the banks of the river Karshat,—has grown up among the mines of argentiferous lead in the neighbourhood. They were once rich in silver, but the produce is now small. At one time 40 furnaces were in full employment; now there are but 2.

The whole district abounds in copper and lead ore; but few of the mines are worked.

From Gumich Khaneh to Trebisond is 18 hours.

ROUTE 88.

TREBISOND TO ERZEROU BY KARS.

	Hours.
Batum, by sea - - -	60
Choruk su, by sea - - -	4
Jaghat - - - -	5
Didewaghi - - - -	7
Akho - - - -	7
Kulah - - - -	7
Danesvorola - - - -	5
Digwir - - - -	9
Louramel - - - -	5
Ardahau - - - -	8
Kars - - - -	16
Karahamza - - - -	8
Mezingherd - - - -	10
Khorassan - - - -	4
Hasan Kaleh - - - -	8
Erzeroum - - - -	6

There are no regular posts on this route, and the distances are stated as paid for; though sometimes bad, roads lengthen the time of the journey.

Trebisond, situated on the S. shore of the Black Sea, has been a place of importance since its first foundation by the Greeks.

The town is built on the slope of a hill facing the sea; part is surrounded by a castellated and lofty wall. On either side of this walled portion are

deep ravines, filled with gardens, and both are traversed by long bridges. The citadel is dilapidated: it overlooks the city, and is commanded by neighbouring heights. The gates are closed at sunset, and the walls are a sufficient defence against an attack of troops unprovided with artillery.

There are no remains in the city or neighbourhood of a more remote period than the Christian era. Independent of nearly 20 churches still retained for the Greek service, almost all the mosques have been churches. The handsomest is that of Santa Sophia, a mile W. of the city. It is in good preservation externally, and although it has been converted into a mosque, is seldom used by the Mahometans. Over one of the principal gates is a long inscription, evidently not in its original place; it refers to a Christian bishop and one of the emperors of Constantinople. The walls and citadel are attributed to the Genoese.

There is no port for ships; a small open bay is the summer anchorage, and in winter the Turkish and European ships resort to Platana, a roadstead 7 miles west of Platana. There is a small port for row-galleys below the town.

The houses in the town contain generally a ground-floor only, and each having a garden round it, scarcely a house is visible from the sea. When the trees are in leaf, the town has the appearance of a forest.

The city contains from 25,000 to 30,000 inhabitants, of whom from 20,000 to 24,000 are Mohammedans. The walled part of the city is inhabited solely by them, the Christian population, the bazaars and khans being without the walls. The natives of all sects are unfriendly to Europeans, and are an ignorant bigoted race.

From the period of the expulsion of the Genoese, and the capture of Trebisond by the Turks, its com-

merce dwindled into insignificance; and previous to 1830, was confined to the export of a few products of the country to Constantinople, the import of iron from Taganrog, and to a traffic with Circassia in salt, sulphur, lead, and the manufactures of Turkey; receiving in return from the Circassians their raw productions, as well as a great number of male and female slaves. The blockade of the coast of Abasia by the Russians has almost annihilated the trade between Circassia and Trebisond. Tobacco, bees' wax, hazel nuts, honey, butter, and kidney beans, are the only productions exported from Trebisond to Constantinople. The neighbouring mountains abound in rich veins of copper and lead ore; but their mode of working mines prevents the development of this source of national wealth.

The present importance of Trebisond is derived solely from its being the most convenient point of debarkation for merchandise destined for Armenia and Persia. Since the gradual re-opening of the Black Sea to European commerce, this old channel of communication with India and Persia by Trebisond has been resumed, though it is not probable that it can now be made available for the Indian trade with Europe.

The Romans, at the time of their dominion over Asia Minor, are supposed to have carried on their trade with India by this channel; and the Genoese brought the productions of Hindostan from Ispahan to Trebisond, and afterwards conveyed it through Caffa and Constantinople to Europe.

It was at this city that Xenophon reached the sea on his celebrated retreat with his 10,000, after the defeat and death of Cyrus, at the battle of Cunaxa in Mesopotamia. It is probable that the pass now in use is the one by which he reached Trebisond, as it is the only one now

practicable in winter, and it was during that season that the Greeks effected their retreat.

From Trebisond the traveller should proceed to Batum by sea, as there are no roads between the two places, and at some periods a direct communication by land is impracticable.

The picturesque beauty of the coast is very striking; the mountains clothed with dense forests, rise 4000 or 5000 feet from the sea. No ship-building is carried on in this coast, (a general prohibition existing against it in Turkey,) so that the forests only supply charcoal, fire-wood, and timber for the construction of houses and boats used in the coasting trade.

The country is so wooded that it does not supply sufficient grain for the consumption of the inhabitants, yet every spot is cultivated. Corn-fields are to be seen hanging on the precipitous sides of the mountains, which no plough could reach. The ground is prepared by manual labour, with a two-pronged fork of a construction peculiar to the country. Indian corn is the grain chiefly grown.

The people are a hardy and laborious race, skilled in the use of the rifle, and enjoy a high reputation as soldiers. A certain number of men are always supplied to the arsenal at Constantinople.

Sailing along the coast to the Russian frontier, we pass in succession the districts of Yomurah, Surmenah, Of, Rizah, and Lazistan; all these, with the exception of Of, are called Lazistan, and the people are called Lazes.

In Lazistan there are no towns; but there are bazaars, consisting of a street of shops, a coffee-house, and a khan or two, at Surmonah, Rizah, Atenah, Khopah, and Batum. A weekly market is held at these bazaars, and the inhabitants live in scattered cottages.

Rizah is an important fertile dis-

trict, with the most extensive bazaar on the coast. It is famous for the manufacture of a linen made of hemp, used in Turkey for shirts.

Between Khopah and Trebisond no places on the coast communicate with the interior by caravans. There are passes practicable in summer from Surmonah, Of, and Rizah.

Khopah is an open roadstead, where goods destined for Atvin, a small manufacturing town on the Joruk, are landed.

Batum is the only safe port on the coast in winter; it is well sheltered, and capable of containing a great many ships. It is about 60 hours' sail from Trebisond. From July to October it is an unhealthy station. The bazaar is situated at the W. side of the bay, close to the sea; it contains about 60 shops, several coffee-houses, khans, and a mosque, all built of wood. A few small houses are built, and gardens cleared, behind the bazaar. The eastern side of the bay is healthy, being removed from the marshy ground which occasions the insalubrity of the W. side.

The river Joruk, which falls into the sea a few miles beyond Batum, is the boundary line between the Pashalics of Trebisond and Kars.

Choruk-su, about 4 hours by sea from Batum, is a more extensive bazaar than the latter; but there are no dwelling houses here excepting the Bey's. It possesses no harbour, and seems to be on the decline.

At Choruk-su the traveller will commence his journey by land.

On the cross roads post-horses are seldom found; but the villagers are obliged, and generally quite willing, to furnish them at the rate of 1 Turkish piastre ($2\frac{1}{2}d.$) per post hour; and the traveller is seldom detained long for want of horses. With moderate despatch, with a small quantity of baggage, and not many attendants, he would find 30*l.* per 100 hours adequate for every expense

whatever, including that of the Tatar.

The peasants, who receive the traveller into their houses, are content to leave their remuneration to his generosity. If he is quartered in the house of a wealthy Armenian, he will find himself well treated, and his entertainers will seldom accept money. In such cases it is customary to present a trifle to the mistress of the house.

On leaving Choruk-su the road passes over meadows and through a narrow wood, and ascends the valley of Khino by a wild and beautiful mountain gorge.

Jaghat, 5 hours. The houses here are not collected together, but are dispersed among the woods.

The ascent continues through the same woody and mountainous scenery to

Didewaghi, 7 hours, situated immediately under the pass of Kolowah Dagh. The village is more than 4000 feet above the level of the sea, and contains 18 families. The people are a fine race, and their handsome features shew their Georgian mixture. Georgian is the usual language after leaving Batum, and many of the natives in this district do not understand Turkish. The men here are always armed with a rifle and khammal, or large double-edged knife, and they still have suspended from their girdles a knot of cord, which, though now only ornamental, served formerly to bind any captive Georgian they met on their rambles.

Hence there are two passes to the Agirah valley; one by the Perengah Dagh, down the Juwanah valley, and the other by the Kolowah Dagh, down the Akho valley. The former is extremely difficult, and often impracticable. That by the Kolowah Dagh is also extremely steep. The side of the mountain is covered with forests of immenso beech-trees. The upper part has only a few stunted juniper-

bushes and spruce-fir growing on it, and the summit is bare. The descent is very steep and long.

Akho, 7 hours. A pretty valley, containing about 60 families.

The road now descends into the Kulah or Agirah valley, through which flows a large river, uniting with the Choruk before it reaches the sea. On reaching the banks of the river we get into the direct road from Batum. The forests on this side are quite Alpine, consisting principally of small oak, mixed with Scotch and spruce-fir.

Kulah, 7 hours. The hereditary possession of Ahmed Pacha of Kará, about 60 miles from Batum, is the principal place in the valley, and contains, with its immediate neighbourhood, about 60 houses, and a hazaar with 20 shops. The climate is good.

The road continues up the valley through the village of Raged, where the Agha resides, to

Danesvorola, 5 hours. The distance is only 12 miles from Kulah, but the rocky nature of the road retards the traveller's progress. It is principally inhabited by persons who have quitted the territory ceded to Russia.

We now ascend, through a pine forest, to the summit of a range, abounding with extensive pastures.

Hence there is an easy descent into the plaiu of Poshkow. The country, as well as the natives, now assume a different character from those on the other side of the mountains. The country is open—a succession of plains without wood; the habitations are the underground houses of Armenia; the people talk Turkish, and bear the distinctive features of the Armenian race. The Sanjak of Poshkow was retained by the Russians till the definitive settlement of the frontier, and either on their evacuation, or during their occupation of it, the villages were destroyed, but some of them are now in progress of restoration.

Digwir, 9 hours. The residence of the Bey of the Sanjak of Poshkow.

The road, after crossing a high mountain, descends to the rich plain of Ardahan, watered by the Kur.

Louramel, 5 hours.

Ardahan, 8 hours; formerly contained 300 houses, but being destroyed by the Russians it now only contains 70 families. The houses are under ground, a method of construction adopted on account of the severity of the climate.

The fortress was dismantled by the Russians, and the guns taken away; it is, however, commanded by neighbouring heights.

The road lies over a high table land, without a single village for 25 miles; but 3 hours from Kars the country becomes well peopled and highly productive.

Kars, 16 hours, was formerly a large town, and might have contained 8000 families, but is now a heap of ruins containing not more than 1500 to 2000 families. A part of the town is walled, and has a citadel, but it is commanded by heights within musket range, on the opposite side of a deep narrow ravine, through which flows the river Arpeh-chai. The two portions of the city, divided by the river, are united by a stone bridge.

The Turks of Kars have always been considered a turbulent and bad race of people, but the Pacha has succeeded in gaining an ascendancy over them. Kars is the residence of a Pacha of two tails.

Leaving Kars, the road proceeds through a rich plain, containing numerous villages, one of which only is inhabited by Armenians, all the rest being possessed by Turks. At the extremity of the plain we ascend the Suvanli Dag, which is covered with forests of Scotch fir. The ascent is long and gradual, and the height about 5500 feet above the sea; the descent is short and rapid, ending on the banks of the Aras, on the plain of

Pasin, which is remarkable for its fertility. Innumerable Armenian families emigrated from Pasin with the Russian army, so that most of the villages are only half inhabited. This plain is separated from that of Erzeroum by a low range of hills, 800 to 1000 feet above the level of the sea, called the Deveh Bozini, or the Camel's Neck.

Karahamza, 8 hours.

Mezingherd, 10 hours.

Khorassan, 4 hours.

Hasan Kaleh, 8 hours—the Town of the Plain—has been a considerable place, but is now a heap of ruins. It is walled and has a Genoese castle, but could not be made defensible on account of its vicinity to the mountains. The forests of Suvanli Dag supply Kars, Erzeroum and Pasin with timber for building and firewood.

Erzeroum, 6 hours; 110 hours from Kars.

ROUTE 89.

ERZEROU BY ERZINGEN, DIARBEKIR, AND SIVAS, TO KAISARRYEH.

	Hours.	
Yenkeni	- - 10	} The hours are easily accomplished within the time, though the horses are indifferent.
Karghau	- - 10	
Erzingen	- - 12	
Kemakh	- - 12	
Herhemeh	- - 10	
Egin	- - 12	
Arab-gir	- - 10	
Keban Maden	- - 10	
Kharput	- - 10	
Arghana Maden	- - 12	
Arghana town	- - 3	
Diarbekir	- - 12	
(Return to Kharput.)		
Eizoglu	- - 12	
Aspusi—Malatia	- - 6	
Hakim Khan	- - 14	Post.
Ghurun	- - 15	No post.
Manjelic	- - 9	No horses.
Ulash	- - 9	} Post horses.
Sivas	- - 6	

	Hours.	
Saghileh	- - 12	} Good road.
Gemerek	- - 6	
Kaisarryeh	- - 12	

Twenty miles from Erzeroum the road diverges from the high road to Constantinople, and passes over a more elevated track of country, and then descends into the plain of Terjan, in which the Mamak Khatun unites with the Kara-su. This plain is well watered, and contains about 40 villages, chiefly inhabited by Turks.

Yenkeui, 10 hours. The buildings in the plain are half under ground, in the usual Armenian style. The climate is milder than at Erzeroum.

Karghan, 10 hours, 60 miles from Erzeroum. Between the plains of Terjan and Erzingen, a mountain range intervenes, with many strong passes easily defensible; it is inhabited by Kourds, and forms part of the Dujik range. The Kourds here are divided into two powerful tribes, one called the Shah Husein, the other the Balabanli; they are represented as rich, pay no contributions to the Sultan, and lose no opportunity of levying them on passengers, and of plundering their neighbours. Each tribe can bring from 4000 to 5000 men into the field.

Erzingen, 12 hours. A town of 3000 houses, of which 800 are Armenian, and the rest Turkish. It is governed by a Bey, and is a dependency on the Pachalic of Erzeroum. The houses here are built above ground, which gives them a more cheerful appearance than in other parts of Armenia. The town is situated at the western end of a rich and beautiful plain, of which the Gujik mountains form the southern boundary.

On the N. side of the plain the bases of the mountains are covered with villages, surrounded by extensive gardens, which furnish excellent fruit in great abundance.

We now cross the plain in a S.

direction, and enter a narrow defile, through which the Kara-su flows.

The approach to Kemakh is by a wooden bridge, thrown over a deep chasm in the mountain, through which the Kara-su has forced its way; just before entering the chasm, the Kara-su is joined by the Keumer. By the latter river wood is brought from the mountains, and floated down the Kara-su for the use of Egin and Kebban Maden.

Kemakh, 12 hours. A singular place. An elevated part of the town is within a wall of very ancient structure, and commanded by mountains rising close behind it. The remainder is situated in gardens ascending from the banks of the river. The town contains 400 Turkish and 30 Armenian houses; the inhabitants live by cultivating the valleys, and by transporting wood to Keban Maden. The governor is one of the remaining Dere Beys, whose family has held the office for many generations.

The road recrosses the bridge, and takes a more westerly course than the river, and crosses some mountains to

Herhemeh, 10 hours. The traveller returns towards the river, and proceeds by Hasan Ovalah to the Ferry of Khostie, where the river is very wide and rapid. In this district the women reap, while armed men watch near to prevent the Kourds from carrying off the corn. At some distance farther on, the stream again enters a vast rent in the mountains, the precipices on either side rising 1000 or 1500 feet.

Egin, 12 hours, situated in a very deep valley on the right bank of the Euphrates. The traveller crosses from the opposite bank by a long wooden bridge. The mountains rise from the banks of the river in steep slopes, terminated by abrupt precipices. The sloping part of the mountains is covered with gardens in terraces, and the trees being thick, the houses have the appearance of being

situated in a forest, the contrast between which and the naked precipices above produces a singular effect. The town contains 2700 houses, of which 2000 are Mohammedan, and the rest Armenian.

Wine is made here, and fruit is abundant. The goitre is a frequent disease in this district.

Leaving Egin, the road continues on the W. bank of the river, but diverges from the stream and crosses several steep mountains and deep valleys. After turning west, and crossing a mountain range, a slight descent brings us to

Arabgir, 10 hours, situated on an elevated plateau, in the midst of a forest of fruit trees. It contains 6000 houses, of which 4800 are Mohammedan, and 1200 Armenian. The latter are chiefly engaged in manufacturing cotton goods from English yarn. The manufacture, which has only been introduced of late years, has extended rapidly, and there are now 1000 looms at work. The place is consequently in a thriving condition. Arabgir is 15 caravan days from Aleppo, and 12 from Trebizond. To the N. in the district of Divrigi are iron mines, and at a place called Zeitun, on the Aleppo road, they are regularly worked.

The road now lies over an undulating, uncultivated, barren country: before reaching the Euphrates it falls into the military road constructed by Reschid Mohammed Pasha, from Samsun. The traveller crosses the Euphrates by a ferry; the river here is 120 yards wide, deep, and rapid.

2 hours above this ferry, the Kara sea, or Eastern Euphrates is joined by the Murad-chai, or Western Euphrates. The united streams retain the name of Murad-chai to Bir, where the river finally assumes that of Frat.

Keban Maden, 10 hours. The town and mine are situated in a ravine, $\frac{1}{2}$ hour from the ferry; it is so

narrow as to afford no room for cultivation, as the mountains unite in it at an acute angle.

The mountains around exhibit barrenness in its most forbidding aspect. The town, which only owes its existence to the mine, contains 400 or 500 families, all more or less employed in working it. The greater number are Greeks, who are the miners. The Turks are the directors, and the Armenians the artisans.

The mine is of argentiferous lead, and would appear to be an unprofitable concern, at least in the hands of the government.

The road now passes over a mountainous country to an extensive plain, well cultivated, and studded with villages. A mountain range separates this plain from the adjoining one of Kharput.

Kharput, 10 hours, is placed on an eminence at the termination of a range of mountains, but being commanded by higher ranges, it cannot be considered as a strong military position. It is said to contain about 1720 families. The city overlooks an extensive, beautiful, and productive plain not less than 36 miles long, and from 4 to 6 broad. The population of the plain is very redundant and prosperous. The productions of the soil are every kind of grain, grapes, wine of a superior quality, oil from seeds, and cotton. The streams in the plain flow E. into the Murad-chai.

Descending from Kharput we cross the plain obliquely, and ascend a steep mountain, then descend to the lake of Genlik, whose waters have been erroneously stated to be salt.

Crossing a tolerably well-cultivated valley, we pass by a Kourdi village into a small but beautiful plain, and thence enter a succession of mountain passes. In these barren mountains are the sources of the Tigris.

The copper mine of Arghana (Arghana Maden), 12 hours; round

it are collected 270 Greek, 173 Armenian, and 300 Turkish families. It is situated in an easterly direction, 10 miles from the town of

Arghana, 3 hours, under a lofty peak surmounted by an Armenian convent overlooking a vast plain, part of the Arabian desert. The slope from the town to the plain is covered with gardens producing every sort of grain, cotton, fruits, and a very superior wine. Arghana contains 600 families.

A vast level plain leads to

Diarbekir, 12 hours, situated on the right bank of the Tigris, with gardens between the town and the river. The walls of the town are lofty and substantial, and constructed from the ruins of more ancient edifices. In its prosperity it contained 40,000 families, and numberless looms were in constant work. It had an active trade with Bagdad in Indian, and with Aleppo in European goods, and was one of the wealthiest cities in Asia. Within 3 miles of the gate were several villages, and more than one Christian church. The population is now reduced to 1500 Armenian, 85 Catholic, 70 Greek, 50 Jew, and 6300 Turkish families. There are now but a few hundred looms half employed. The trade with Bagdad is annihilated, and that with Aleppo reduced to insignificance.

Return to Kharput.

After reaching the extremity of the plain of Kharput, we cross a mountain range covered with oaks producing a considerable number of gall-nuts, and descend to the banks of Murad-chai.

Eizoglu, 12 hours, a district with a ferry, and a Kourid village on either bank.

Aspusi — Malatia — 6 hours, 21 miles W. of the Euphrates. Aspusi is six miles above Malatia, situated amidst a forest of fruit trees, the inhabitants of which remove to Aspusi for seven months, returning

to Malatia for the five winter months.

Aspusi and Malatia may be considered as one town, and contain 3922 families.

Malatiah is a most desolate-looking place; the ancient walls are in ruins, the houses are mean, and the bazaars mere mud-stalls. There are two well-built mosques, and two caravanserais in the Persian style. The road traverses the plain, and then crosses the Tokmah-su, by a bridge, to either end of which a causeway on arches is united. This extends across the valley in which the river flows, whose occasional rise it indicates. 7 miles from the Tokmah-su, we arrive at the Chamurlusu, which also falls into the Murad-chai.

On the plain is a column which marks the half distance between Bagdad and Constantinople. The road passes by Hasan Batrik, and enters a defile in which runs the Chamurlusu.

Ilakim Khan, 14 hours, a poor town where there is a castle and a khan in the Persian style, said to have been built by a doctor, and hence its name.

The track now leads over mountains and valleys, and finally, after making the circuit of the Ali Dagh mountains, descends to the Tokmah-su, which it follows in a northerly direction to

Ghurun, 15 hours, situated in a deep, narrow valley whose east side rises in a precipice; the western is sloping and cultivated where the ground permits. A stream runs through the valley. The town contains 1770 inhabitants, who are engaged in trade with the migratory tribes of Turcomans and Kourids.

The traveller now ascends the steep east side of the valley, and passes over a mountainous tract.

Manjelic, 9 hours, a small village, and the only one on the road: it

formerly contained 100 families, but is abandoned by all except fifteen Armenian families, who are induced to remain by the presence of a very ancient church, dedicated to St. Thros, which is a place of pilgrimage, and of peculiar sanctity.

Ulash, 9 hours, inhabited solely by Armenians.

On the road hence to Sivas are two large salt works; the salt is procured from springs. The government is said to derive a considerable revenue from them, and the surrounding country is supplied by them.

Sivas, 6 hours, situated in a plain watered by the Kizil Irmak, which is here a large stream, and has two broad stone bridges thrown across it within five or six miles.

The town covers a large area, but within it are many ruins. It contains 5000 Turkish and 1200 Armenian families.

Many of the old mosques and khans prove the town to have been once under the Persian dominion.

The position of Sivas is excellent for a commercial city; the access from the Black Sea is easy, and facilitated by the military road made by Reschid Mohammed Pasha. It is situated in a district abounding with the necessaries of life. The route by Sivas is the best to Bagdad. The bazaars are extensive, and the khans numerous.

The road from Sivas to Kaisarryeh is over extensive plains separated by low ranges of mountains. The plains are cultivated and well peopled.

Saghileh, 12 hours.

Gemerek, 6 hours.

Kaisarryeh (the ancient Casaria), 12 hours, is situated at the foot of the mighty snow-capped Mount Ergish (Argæus) rising to the height of 10,000 feet above the sea. Close by the town are the ruins of a more ancient city, which was destroyed by an earthquake.

The city is surrounded by a dilapidated wall, and has a castle within

on the same level as the city. Neither of them could offer resistance to cannon. Many buildings within the town bear evidence to Persian occupation. The base of the mountain is covered with gardens abounding in fruit of all kinds. The mountain supplies timber for building, fire-wood, and charcoal.

The town contains 8000 houses, 5000 Turkish, 2500 Armenian, and 500 Greek. It is the principal commercial mart in the central part of Asia, and its inhabitants are remarkable for enterprise and activity, and are found following their pursuits in the remotest corner of the empire. Of late years the importance of the place has declined, owing to the insecurity of the country caused by the Kourds.

The villages around are large and populous, and the Christian inhabitants display their wealth and luxury in their country residences more than in any other part of Turkey.

ROUTE 90.

KAISARRYEH TO TOKAT.

	Hours.
Boaslian - - - -	12
Pasha Keuj - - - -	10
Yuzgat - - - -	10
Mughalleh - - - -	9
Yangeh - - - -	6
Saleh Serai - - - -	6
Tokat - - - -	12

The three first have good roads and horses, and the other four have excellent roads.

Leaving Kaisarryeh, we proceed towards Yuzgat over a country neither fertile nor well cultivated.

Boaslian, 12 hours, where a good deal of nitre is produced.

Pasha Keuj, 10 hours.

Yuzgat (10 hours), grew into importance under the fostering care of the Chapan Oghlu family, who fixed their abode here, and from an

insignificant village, it became a considerable town. It is walled, and the gates were protected by guns; but when the family were removed, the guns were conveyed to Constantinople. The walls only protected the inhabitants from the attacks of irregular troops; the town being in a narrow valley, commanded on all sides.

The founder of the Chapan Oghlu family was a Turcoman chief, who by address and courage raised himself to the rank of a powerful Dere Bey, commanding over a great part of Anatolia, which he ruled with sovereign sway. In the third generation the family were created Pashas, and from that moment lost their influence, while their riches fell a prey to the Sultan. The father of the present generation spent his princely revenues in supporting his station with dignity and boundless hospitality.

Yuzgat is now reduced to an insignificant provincial town without manufactures, governed by a rapacious Mussulman.

A little to the right of the direct road from Yuzgat to Tokat, about 30 or 40 miles from the former place, is an argentiferous lead mine, called Ak Dagh Maden, from the mountain in which it is situated. The country between Yuzgat and Tokat is a succession of plains separated by low hills.

Mughalleh, 9 hours.

Yangeh, 6 hours.

Saleh Serai, 6 hours.

Ard-ovah, the last great plain before reaching Tokat, contains 70 villages, and produces immense quantities of grain.

The road now passes over a mountainous tract, which finally leads down a rocky defile to

Tokat, 12 hours. See Route 85, p. 283.

ROUTE 91.

KAISARRYEH TO KARAMAN.

		Days. Hrs. Min.		
Convent near Mount Ar-				
gaus	- - -	0	0	10
Everek-koi	- - -	0	8	0
Ascent of Argæus, and re-				
turn to Everek-koi	- - -	2	0	0
Kara-bissar	- - -	0	8	0
Misli	- - -	0	5	0
Nigdeh	- - -	0	5	0
Bor	- - -	0	0	12
Kiz-hisar	- - -	0	0	2
Eregli	- - -	0	12	0
Karadagh	- - -	}	2	0
Karaman	- - -			

The road from Kaisarryeh to Mount Argæus passes by a Greek convent 10 miles E.S.E. from Cesaria, about 1000 feet above the plain.

Thence we proceed round the eastern side of Argæus; the mountain on this side does not rise at once from the plain, as on the other side, but is connected by rugged hills with several lower ranges of mountains, which stretch away far to the E.

Everek-koi, 8 hours.

Here commences the ascent of Mount Argæus, an excursion which will occupy two days. The mountain rises up almost to a single peak, from a broad and extended base, consisting entirely of volcanic rocks. Its sloping sides are studded with numerous cones and craters. At the foot of the mountain is a little cultivation, but its general aspect is peculiarly barren and rugged, and the black and cindery nature of the rocks gives it a wild inhospitable aspect. The ascent cannot be accomplished well in one day; the traveller therefore must halt for the night under the rocks. There is considerable danger sometimes in ascending the cone, when the sun has thawed the surface of the sloping sides, when large masses of rock frequently become detached, and roll down the sides with

great violence. The summit consists of a very narrow ridge, the highest point of which is nearly the point of junction of two large craters, both of which are broken down on the N. side. The height of the mountain is 13,100 feet above the sea.

The traveller descends by Gerameh, a village near the edge of the plain, where are Byzantine remains of several churches, tombs, columns, &c.

From Everek-koi we cross a marshy plain to

Kara-hissar, 8 miles.—West of this town are some ruins called Sowanli Dereh, where there is a very remarkable valley, whose almost perpendicular sides are, for nearly two miles, excavated into a great number of chambers, grottos, houses, tombs, and chapels of the Byzantine age. It most probably occupies the site of Soundus.

Misli, 5 hours.—A small village of Greeks, subject to the bishop of Nigdeh, and quite independent of the Turkish authorities. In lieu of paying taxes to the government, they formerly worked the lead mines of Maden Tagh, about 6 hours off. They now pay contributions to the mines instead of working them. These Greeks never leave their village, and are never allowed to marry out of it.

Nigdeh, 5 hours.—On a river 5 miles above Nigdeh is a place called Eski Andaval, or old Andaval, where there are only the remains of a church dedicated to St. Constantine. There is a modern village of Andaval, two miles from Nigdeh.

Bor, 12 miles S.S.W. on the same river as Nigdeh.

Kiz-hissar, or *Kilisa-hissar*, 2 miles, the site of Tyana. The town is built on a small rising mound in the middle of the plain, agreeing with the description of Strabo, who says, that Tyana was built on the mound of Semiramis. An aqueduct, extending for several miles over the plain, con-

veyed water to the summit of the hill. Amongst the remains existing in the cottages on the hill is the floor of an ancient Doric temple, with one slightly fluted column still standing.

A very singular lake in the plain, 2 miles S. of the town, answers to the description of the fountain of Asbamæus, sacred to Jupiter.

This lake is about 30 or 40 feet in diameter. The water, which is turbid and brackish, appears to be boiling up all over, but particularly in the centre, where a violent jet rises, nearly $1\frac{1}{2}$ foot in diameter, with considerable noise. Notwithstanding this, the lake never overflows; nor does any stream issue from it, though the ground round it is perfectly flat. There is a slight smell of sulphuretted hydrogen gas round it, and it is probable that the centre of the pool is partly caused by the escape of a large quantity of gas.

Eregli, 12 hours.—Hence the traveller proceeds by the ruins of Bin-Kilisa, or Karadagh, to Karauan.

We find in the plain a large swampy lake, whence a stream flows south, and escapes through a Kalabathron at the foot of the cliffs of the Karadagh. Near the lake is a Turcoman settlement, called Ak-gol. The winter-residence of these people is 8 hours south.

Devli is probably the site of Derbe, which we learn from Hierocles, was called Delbia, whence the change to Devli, is most simple, Delbia, Delbe, Devle, Devli.

The road to Karadagh passes by the ruins of two ancient towns, one of which is marked by numerous tombs excavated in the rock, the other by broken columns and ancient blocks built into the walls of cottages.

The ruins of Bin-bir-Kilisa are very interesting and extensive; but with the exception of some large tombs and sarcophagi, resembling those at Hierapolis, appear to belong to the early ages of Christianity.

They consist chiefly of the remains of Byzantine churches of great antiquity, and built of the red and grey porphyritic trachyte of the neighbouring hills. It seems most probable that these are the ruins of Lystra, an episcopal see under the Byzantine emperors, which accords with the existence of so many churches; whereas Derbe, which has been hitherto supposed to be here, is not even mentioned by the ecclesiastical writers.

Karaman (Laranda), situated about 2 miles from the foot of the mountains. Its appearance now indicates poverty. The houses, in number about 1000, are separated by gardens. It possesses only three or four mosques; but the ruins of several others, and the remains of a castle, show that it was once a place of importance.

The only manufactures are coarse cotton and woollen stuffs; but they send hides, wool, and acorns used in dyeing, to the neighbourhood of Smyrna. It is called Laranda by the Greeks. It was the capital of a Turkish kingdom, which lasted from the time of the partition of the dominions of the Seljukian monarchs of Iconium until 1486, when all Carmania was reduced to subjection by the Ottoman emperor Byzid II. Karaman derives its name from the first and greatest of its princes, who, on the death of Sultan Aladin II, about the year 1300, made himself master of Iconium, Cilicia, Pamphylia, Lycaonia, and of a large portion of Phrygia and Cappadocia. The Ottomans, upon obtaining possession of Karaman, subdivided it into Kharidj the outer, and Itshili the interior country: probably because to them who came from the north-east, Itshili, which comprises the Cilician coast and Cyprus, lay behind or within the mountains; Iconium, the former Seljukian capital, became the seat of the Ottoman Pachaik; and the decline

of the town of Karaman may be dated from that period.

The chief ancient towns near Laranda were Derbe and Lystra, whose names have been immortalized by the sacred writer of the Acts of the Apostles.

About the middle of the first century B.C., Derbe was the residence of an independent chief, or robber, as Strabo calls him, named Antipatrus, who possessed also Laranda. Antipatrus having been slain by Amyntas, king of Galatia, Derbe fell into the power of the latter; who had already received Isauria from the Romans, upon its reduction by Servilius. Amyntas conquered all Pisidia, as far as Apollonias, near Apameia Cibotus; but having fallen in fighting with the Homonadenses, his dominions devolved to the Romans: who, having not long afterwards succeeded also to those of Arcbelaus, king of Cappadocia, made a new distribution of these provinces, in which Derbe, as we have already seen, was the western extremity of the Cilician præfecture of Cappadocia. Its remains are probably at Devli, see page 297, and the ruins, called the 1001 churches of Karadagh, are those of Lystra.

ROUTE 92.

KARAMAN TO SMYRNA BY BEG-SHEHR.

	Hours.	
Kasabah - -	4	
Elmasun - -	4	
Hajilar - -	3	
Tiris-Maden - -	—	6 miles.
Kara-oran - -	7	
Seidi Shehr - -	4	
Beg Shehr - -	6	

Kasabah, 4 hours.—Here the road turns off due W. from that of Konia towards the ancient province of Isauria.

Elmasun, 4 hours, almost at the

foot of the high hills which may be supposed to form the E. boundary of the mountainous district of Isauria, which commences immediately to the W. Low undulating hills extend to the N.E., sloping gradually down to the plain of Konia.

The road now passes through a wild and thickly wooded country, with rocky hills and deep ravines; agreeing with the historical descriptions of the fastnesses of Isauria.

Hajilar, 8 hours.—In the neighbourhood of Hajilar are the remains of Isauria, the new town built by Amyntas, surrounded by a massy wall, with a lofty hexagonal tower, beautifully constructed, and of a very peculiar style of architecture. The buildings within the walls are in the same style. Amongst them is a handsome triumphal arch, with a Greek inscription, stating that it was erected in honour of Adrian, by the senate and people of Isauria.

The town is built on the highest point of a high range of hills, commanding an extensive view as far as the lake of Begh Shehr and the plain of Konia.

On the road leading to the E. gate of the town are several rude sepulchral stones with crosses on them, which prove that this town was inhabited in the Christian ages.

Tiris Maden, 6 miles.—The villagers here are chiefly employed in smelting lead; the ore of which is brought in its rough state from the mines of Tarsus. A considerable stream flows through the valley N.N.E., but is absorbed before reaching the plains of Konia.

Kara-oran, 7 hours, situated to the N.E. end of a large lake, S.E. of that of Beg Shehr, and into which a large stream from the lake of Beg Shehr empties itself. It is sometimes called the lake of Seidi Shehr, and sometimes of Soghlah. It is the Trogitis of Strabo, as that of Beg Shehr is the Caralytis. The lake of Soghlah is

said to be sometimes dried up; the water escaping by a subterranean chasm at the foot of Mount Taurus, which is its S. boundary.

Seidi Shehr, 4 hours along the borders of the lake. This town contains 400 or 500 houses.

A high range of mountains intervenes between this lake and that of Beg Shehr, and the river makes a great detour to the N. in flowing from one to the other.

Beg Shehr, 6 hours.—The water of the lake is perfectly fresh. There are several islands upon it, particularly at the N. end.

BEG-SHEHR TO SMYRNA.

	Days.
Kerali - - -	1
Kara-aghach - - -	1
Uluburlu (Apollonia) - - -	2
Deucir - - -	1
Ishikli - - -	1
Denurgi-koi - - -	1
Amghool - - -	2
Philadelphia - - -	1
Sardis - - -	1
Cassaba - - -	1
Smyrna - - -	1

ROUTE 93.

SCUTARI TO KONIA, TARSUS, AND BAIAS.

	Hours.
Kartal - - -	4
Ghebse - - -	5
Khizderwent - - -	9
Nicæa (Isnik) - - -	5
Lefka - - -	6
Vezir Khan - - -	4
Shugshut - - -	8
Eski Shehr - - -	10
Seid el Ghazi - - -	9
Kosru Pasha Khany - - -	7
Bulwudun - - -	12
Ak Shehr - - -	11
Arkut Khan - - -	7
Yorgan Ladik - - -	12
Konia - - -	9

	Hours.
Yeshil - - - -	9
Karabunor - - - -	10
Erakli - - - -	12
Pylæ Ciliciæ - - - -	29
Tarsus - - - -	12
Adana - - - -	8
Messis - - - -	6
Kastanle - - - -	6
Kara Cape - - - -	2 $\frac{1}{4}$
Karabolat - - - -	3 $\frac{1}{2}$
Baias - - - -	2 $\frac{1}{2}$

From Iskiodar (Scutari) the road lies along the Sea of Marmora, to

Kartat, 4 hours, a small place on the edge of the gulf.

The road winds along the side of the gulf, passing through Pandikhi and Tuzla, so called from its salt-works.

Ghebse, 5 hours. — The ancient Lybyssa, where Hannibal died; now a Turkish town with a few Greek houses. It contains a fine mosque of white marble, and some good baths, both built by Mustafa Pasha, grand vizier to Selim I. at the time of the conquest of Egypt.

The road lies parallel to the shore of the gulf, and is rich in beautiful scenery. It then descends to the village of Malsum by the water side. Here is a ferry 2 miles across, called the Dil Ferry. To right of town of Ersek, the river falls in cascades over the rocks; the road is excellent.

Khizderwent, 9 hours, situated in a retired part of the valley, near the source of the river. The road enters an extensive mulberry plantation, this being one of the numerous villages in the neighbourhood that supply Brousa with the excellent silk for which it is noted in the commercial world. Vineyards, on the slopes of the hills around, furnish also a tolerable wine. Khizderwent (the pass of the girls) having the misfortune to lie upon the great road from Constantinople to Brousa, Kutaya, and Konia, is exposed to a thousand

vexations from travellers. It is inhabited solely by Greeks.

An hour from Khizderwent the traveller has a view of lake Ascanius, surrounded on three sides by woody slopes, behind which rises Olympus. Left is a cultivated plain; and soon after appears the circuit of the ancient walls of Nicæa, at the edge of the lake. The traveller passes through the ancient gates of Nicæa to the wretched Turkish town of

Isnik, 5 hours. — The ancient walls and towers of Nicæa are in good preservation; and resemble in construction those of Constantinople, with which they are coeval. In most places they are formed of alternate courses of Roman tiles, and of large square stones, joined by a cement of great thickness. In some places have been inserted columns, and other architectural fragments, the ruins of more ancient edifices. The ruins of mosques, baths, and houses, dispersed among the gardens and corn-fields, which now occupy a great part of the space within the Greek fortifications, show that the Turkish Isnik, though now so inconsiderable, was once a place of importance, as indeed its history under the early Ottomans, before they were in possession of Constantinople, gives sufficient reason to presume. But it never was so large as the Grecian Nicæa, and it seems to have been almost entirely constructed of the remains of that city.

The road leaves the lake of Isnik, and soon enters a ravine, which opens into a valley watered by the Sakaria, the ancient Sangarius.

Lefke, 6 hours. — A neat town, built of sun-baked bricks. The cultivation in this valley is as perfect as that of the most civilized parts of Europe.

The road follows the valley to Vezir Khan, 4 hours. — The road now ascends a lofty ridge of a branch of Olympus, and then enters a val-

ley, at the extremity of which is the town of

Shugsbut, 8 hours. On an adjacent hill is the tomb of Ali Osman, founder of the Ottoman dynasty. Shugsbut was bestowed upon Ertogrul, the father of Osman, by the Sultan of Konia, for his services in war; and became the capital of a small state, which included the adjacent country as far as Angora on the east, and in the opposite direction all the mountainous district lying between the valleys of the Sangarius and those of the Hermus and Mæander. From hence Osman made himself master of Nicæa and Prusa, and gradually of all Bithynia and Phrygia, and thus laid the foundations of the Turkish greatness. There is another tomb of Osman at Brousa, the most important of the places which he conquered from the Greeks. But the Turks of this part of Asia Minor assert that the monument at Brousa is a cenotaph, and that the bones of Osman were laid by the side of those of his father Ertogrul in his native town. The tomb is built like some of the handsomest and most ancient of the Turkish sepulchres at Constantinople, and is situated in the midst of a grove of cypresses and evergreen oaks.

The town is said to contain 900 houses.

From Shugsbut we traverse some woody mountains, and then a level country. 7 or 8 miles from *Eski-shehr* are some Greek ruins.

Eski-shehr, 10 hours; situated at the foot of the hills which border the plain to the north. This place is now celebrated for its natural hot-baths. There can be little doubt that it stands upon the site of Dorylæum. The plain of Dorylæum is often mentioned by the Byzantine historians as the place of assembly of the armies of the Eastern empire in their wars against the Turks.

The road lies for 5 hours over the plain, at the extremity of which are

seen sepulchral chambers in the rocks, and fragments of architecture scattered about. The latter part of the journey is over low ridges.

Seid el Ghazi, 9 hours. A poor ruined village, bearing marks, however, of having been a place of importance.

To Kosru Khany by the direct route is 7 hours, but a detour may be made to see some monuments of antiquity.

The road crosses an elevated heath and enters a forest of pines; then descends into a beautiful valley. "Turning to the left, after we had descended into the valley, we found it to be a small plain, about a mile long and a quarter of a mile broad, embosomed in the forest, and singularly variegated with rocks, which rise perpendicularly out of the soil, and assume the shape of ruined towers and castles. Some of these are upwards of 150 feet in height, and one or two, entirely detached from the rest, have been excavated into ancient catacombs, with doors and windows, and galleries, in such a manner that it required a near inspection to convince us that what we saw were natural rocks, and not towers and buildings. We found the chambers within to have been sepulchres, containing excavations for coffins, and niches for cinerary vases. Following the course of the valley to the S.E., we came in sight of some sepulchral chambers, excavated with more art, and having a portico with two columns before the door, above which a range of dentils forms a cornice. The rock which has been shaped into this singular monument rises to a height of upwards of 100 feet above the plain; and at the back, and on one of the sides, remains in its natural state. The ornamented part is about 60 feet square, surmounted by a kind of pediment, above which are two volutes. The figures cut upon the rock are no where more than an inch deep below the surface, except towards the bot-

tom, where the excavation is much deeper, and resembles an altar. It is not impossible, however, that it may conceal the entrance into the sepulchral chamber, where lie the remains of the person in whose honour this magnificent monument was formed; for in some other parts of Asia Minor, especially at Telmissus, we have examples of the wonderful ingenuity with which the ancients sometimes defended the entrance into their tombs. There can be little doubt that the monument was sepulchral; the crypts and catacombs in the excavated rocks around it prove that the valley was set apart for such purposes, to which its singularly retired position and romantic scenery, amidst these extensive forests, rendered it peculiarly well adapted."—*Leake*.

The valley bears the name of Doganlu. An inscription on the rock contains the words "to King Midas:" it seems probable that the date of the monument was between 740 and 570 B. C., which was the period of the Gordian dynasty.

Close by this magnificent relic of Phrygian art is a very large sepulchral chamber with a portico, of two columns, excavated out of the same reddish sandstone of which the great monument and other rocks are formed. The columns have a plain plinth at the top, and are surmounted by a row of dentils along the architrave. They are of a tapering form, which, together with the general proportions of the work, give it an appearance of the Doric order.

A visit to this valley occasions a circuit of 9 or 10 miles more than the direct route.

Kosru Khan, 7 hours. The road lies through woody valleys; many sepulchral chambers are seen in the rocks. There are appearances, too, of extensive quarries, from some of which the famous Phrygian marble, called Synadicus or Domicitis, was probably taken. Ten miles from Bulwudun we

come in sight of that town, with a lake beyond it.

Bulwudun, 12 hours. A large town situated in the plain. There are many remains of antiquity of the time of the Constantinopolitan empire lying about the streets.

The road for 2 hours traverses the plain between Bulwudun and the foot of Sultan Dagb, and then a marshy tract by a long causeway. Through the middle of the marsh flows a stream. Left, is a lake.

Ak-shehr, 11 hours. A large town at the foot of the mountains. It is surrounded by pleasant gardens, but the streets are narrow and dirty, and encumbered with ruined mosques and houses.

At a small distance from the western entrance of the town is the sepulchre of Nureddin Hoja, a Turkish saint, whose tomb is the object of a Mussulman pilgrimage. It is a stone monument of the usual form, surrounded by an open colonnade supporting a roof; the columns have been taken from some ancient Greek building. The burying-ground is full of remains of Greek architecture converted into Turkish tombstones, and furnishes ample proof of *Ak-shehr* having been the position of a Greek city of considerable importance. It is supposed to be Philomelium.

The lake of *Ak-shehr* is 6 miles from the town.

Arkut Khan, 7 hours. The traveller in 3 hours reaches Ilgun, a large and wretched village, with some scattered fragments of antiquity round it. The road crosses a considerable stream, falling into the lake of Ilgun, then passes Kadun-kini, and arrives at

Yorgan Ladik, 12 hours. A large place, famous for its manufacture of carpets. Here are to be seen many marbles, altars, columns, friezes, cornices, &c., the remains of Laodicea, *Κατακαρμένη*, anciently the most considerable city in this part of the country. At less than an hour's dis-

tance from the town, on the way to Konia, are a still greater number of remains of the same kind.

Soon after, the road ascends a ridge, whence is a view of Konia and the lake, which occupies the centre of the plain. N.E. are the lofty summits of Hasan Tagh. At the S.E. extremity of the plains is a remarkable insulated mountain, called Kara Dagh (Black Mountain). About 60 miles distant, and beyond it, are seen the summits of the Karamau range, at the distance of 90 miles.

Konia (Iconium), 9 hours. The circumference of the walls of Konia is between 2 and 3 miles, beyond which are suburbs not much less populous than the town itself. The walls strong and lofty, and flanked with square towers, which at the gates are built close together, are of the time of the Seljukian kings, who seem to have taken considerable pains to exhibit the Greek inscriptions, and the remains of architecture and sculpture belonging to the ancient Iconium, which they made use of in building their walls.

A number of Greek altars, columns and other fragments, are inserted into the fabric, which is in tolerable preservation: but none of these remains seem to be of a very remote period, even of the Roman empire.

The Serai stands on the site of the palace of the ancient Sultans of Iconium, and contains some few remains of massy and elegant Arabic architecture, though the building itself is a low shabby wooden edifice.

The most remarkable building in Konia is the tomb of a saint, highly revered throughout Turkey, called Hazret Mevlana, the founder of the Mevlevi Dervishes. His sepulchre, which is the object of a Mussulman pilgrimage, is surmounted by a dome, standing upon a cylindrical tower of a bright green colour. The city, like all those renowned for superior sanctity, abounds with Dervishes, who

meet the passenger at every turning of the streets, and demand paras with the greatest clamour and insolence. Some of them pretend to be idiots, and are hence considered as entitled to peculiar respect, or at least indulgence. The hazaars and houses have little to recommend them to notice.

At the head of the Greek community is a metropolitan bishop, but the Greek language is not used in the church service; the four gospels and prayers are printed in Turkish.

The governor of Konia is a Pasha of three tails, but inferior in rank to the governor of Kutaya.

The gardens of Konia abound in fruit-trees, and the country supplies grain and flax in abundance. Carpets are manufactured, and blue and yellow leather prepared here. Cotton-wool and hides are sent to Smyrna by the caravans.

Iconium was the capital of Lycaonia. It is mentioned by Xenophon, Cicero, and Strabo, and is repeatedly referred to in the Apostolic history. It does not, however, appear to have been a place of much consideration till after the taking of Nice by the crusaders. In 1099 the Seljukian Sultans of Roum made it their residence. By them its walls were rebuilt, and the city embellished. It was subsequently taken by assault by Frederic Barbarossa, on whose death the Sultans re-entered their capital, where they reigned in splendour till the irruption of Gengis Khan, who broke the power of the Seljukians.

Under the name of Konia it has been included in the dominions of the Sultan ever since the time of Bajazet, who finally extirpated the Ameer.

The road lies across an extensive plain to

Yeshil, 9 hours. A village standing on a small eminence, in an extensive plain of excellent soil, but almost wholly uncultivated and subject to inundations. The village is inhabited by peasants.

Kara-hignor, 10 hours. A town composed chiefly of mud cabins, but containing a spacious and substantial klan and mosque built by an eunuch of one of the emperors. Near the mosque are some fragments of alabaster columns. A manufacture of gunpowder is carried on here, and the women make socks of coarse woollen yarn, which are strong and warm and in great request among travellers in winter; they are sold for 8 or 10 paras the pair.

Erakli, 12 hours. The town is agreeably situated among gardens full of fruit and forest trees. It is supposed to be the ancient Archalla.

The road now proceeds towards the Pylæ Ciliciæ, a distance of 29 hours, crossing an elevated branch of the mountains. On the summit of the mountain is a small village, where the Turcomans, with their flocks and herds, are found dwelling in tents, in an almost inaccessible spot, where the air is always cool and salubrious, and pellucid springs give animation to the scene. The juniper is mingled with the cedar, while the dwarf elder skirts the mountain to a certain height. It requires 5 hours from Erakli to reach the summit.

The pass of the Pylæ Ciliciæ is described in another place. The entrance to it is 29 hours from Erakli.

Tarsus, 12 hours. This once proud capital retains its ancient name, pronounced Tersoos, but has barely a trace of its former magnificence. The modern city is scarcely a fourth part of the size of the Roman city. The river Cydnus, which in the days of Cyrus and Alexander flowed through Tarsus, holds its course $\frac{1}{2}$ mile E. of the present town. No inscriptions, nor any monuments of beauty and art, are to be found here. The houses are terrace-roofed, and seldom above one story high, and most of them are built of the hewn stone of the more ancient edifices. A portion of the town is surrounded by a wall, supposed to be

the work of Haroun-al-Raschid. A castle here is said to have been built by Bajazet. On an eminence S.W. of the town are ruins of a spacious circular edifice, and the foundations of a more ancient wall may be traced beyond the limits of the town. Two hundred yards W. of the circular edifice is an ancient gateway, nearly entire. An artificial mound near it commands an extensive view of the plain and the course of the Cydnus. The town contains two baths, several mosques and caravanserais, and a small church bearing marks of high antiquity, and, according to tradition, founded by St. Paul. A tree in the burying-ground is said to have been planted with his own hands. Near the river are the remains of a theatre hurried in rubbish. The population is considerable, and is said during winter to amount to 30,000 souls; among these are 200 Armenian and 100 Greek families; the rest are Turks and Turcomans, who remove into the mountains in summer to avoid the pestilential heat. The land round Tarsus is very fertile, yielding all kinds of grain in abundance. During the Peninsular war a large quantity of corn was exported to Malta, for the use of the British army. Copper from Maden, and gall-nuts from the mountains, are staple commodities. The imports consist of rice and sugar from Damietta, coffee from Yemen, and coffee, sugar, and hardware from Malta. The city was governed by a Mutsellim appointed by Chapwan Oglu, who, on the death of the latter and the ruin of his family, hoisted the standard of revolt, and declared himself independent. The district is comprised in the Pachalic of Adana. According to Arrian and Strabo, Tarsus was founded by Sardanapalus, king of Assyria. By others its origin is ascribed to an Argive colony under Triptolemus, who is represented on the medals in a chariot drawn by dragons. It became illustrious for learn-

ing and science, in which it was even said to surpass Athens and Alexandria. It was here that Alexander nearly lost his life by bathing in the Cydnus, and that Mark Anthony had his first interview with Cleopatra. It was called Juliopolis in honour of Julius Cæsar, who spent some days here, and was much favoured by Augustus. It is uncertain at what period it became a Roman colony. St. Paul, who was born here, was a Roman citizen, but it is contended that this might be by virtue of some hereditary right, and not as a denizen of Tarsus.

Cilicia, after being by turns subject to the kings of Assyria and the successors of Alexander, was reduced by Pompey to a Roman province; it was conquered by Haroun-al-Raschid: it formed part of the Armenian kingdom of Seo in the 13th century, and has been subject to the Turks since the reign of Bajazet II. The extreme coldness of the Cydnus is said to have caused the death of Frederic Barbarossa.

Adana, 8 hours, retains its ancient name, and is situated on the W. bank of the Sihoun, the ancient Sarus. It is still a considerable town, and the capital of a Pashalic, including the chief part of Cilicia proper. Next to Tarsus, it was the most flourishing town of Cilicia, and was one of those to which the pirates were banished by Pompey. It subsequently shared the fate of Tarsus.

The modern town is situated on a gentle declivity, surrounded on all sides by groves of fruit-trees and vineyards. The plain on every side is extremely fertile. The town is large and well built, and the population composed of Turks and Turcomans is supposed to be nearly equal to that of Tarsus. A bridge over the Sihoun is said to have been built by Justinian. Near the bridge is a castle, $\frac{1}{2}$ mile in circuit, apparently the work of the Mahomedans. Part of the ancient walls remain, and

a noble gateway in the bazaar, forms a striking contrast to the architecture around it.

The road now passes over fertile, but uncultivated plains to

Messis, 19 miles: a large village of mud huts, erected on hillocks of sand and rubbish, the ruins of the ancient Mopsuestia, which stood a long siege against John Zimisce and Nicephorus Phocas, but was at length taken. This village is situated on the right bank of the Ghiboun, the ancient Pyramus, and is inhabited by a gang of Turcoman freebooters, who are tributary to the Pasha of Adana.

Kastanle, 20 miles.—A ruined town inhabited by four or five Turcoman families, on the site of the ancient Castabala.

The road now lies through a narrow valley clothed with copse-wood and evergreens. At the 8th mile from Kastanle, the rocks of the defile on each side approach each other, and the traveller passes under the arch of an old gateway built of black granite, called

Kara Cape, or Black-gate, probably the old gate of Cilicia. The building was once probably much more extensive than it is now, and was intended evidently to defend the entrance of the defile.

The pass now immediately expands, and in half-an-hour we reach the end of the bay of Scanderoon.

Karabolat, $3\frac{1}{2}$ hours from Kara Cape.

Baias, $2\frac{1}{2}$ hours.—It is also called Payass, the ancient Baiæ; it stands on a small plain at the foot of Mount Ananus, which rises from the extremity of the gulf of Scanderoon. It has a small harbour protected by a castle, and was a few years ago a wealthy and populous town, the residence of the rebel-chief Kutshuk Ali, who plundered the Aleppo caravans, and laid all the neighbouring districts under contribution. At length the Porto, irritated by his

piracies and depredations, fitted out an expedition against him, which took Payass, and reduced it to a mass of ruins, in which state it was found by Mr. Kinneir in 1813, when the only habitable dwelling was occupied by a Kiaya.

Baias is 16 miles from Seanderoon. At the 9th mile are the ruins of a castle at the foot of the mountains, which here approach the sea, and near it, on a projecting point of land, is a sort of obelisk, apparently ancient. At the 12th mile is a small but rapid river, supposed by Mr. Kinneir to be the Pinarus; and half a mile further, the fragments of ancient walls jutting into the sea. Mr. Kinneir supposes Baias to be Issus; and the flat between Baias and Seanderoon, the field on which the memorable battle of Issus was fought, which decided the fate of the Persian empire and Darius.

Poeoeke, however, assigns to a different spot the distinction of being the scene of this battle; namely, a plain to the S. of the plain of Baias, and separated from it by a low hill. The river Mahersey, which runs in a narrow vale opposite the centre of the plain, he thinks is the Pinarus.

ROUTE 94.

CONSTANTINOPLE BY AFYUN, KARAHISSAR, AIDINJIK, TO KONIA AND KAISARRYEH.

(Cross to Modania.)

	Hours.
Ahulliont - - -	5
Ulubad - - -	4
Mikhalich - - -	2
Aidingik - - -	10
Mejuloikoi - - -	8
Manyas - - -	1
Su-sighir-le - - -	4
Ildez - - -	3
Kefsut - - -	4
Bigaditsa - - -	7
Singerli - - -	4

	Hours.
Simawul - - -	18
Selenti - - -	12
Kulah - - -	8
Medereh Koi - - -	18
Demirgi Koi - - -	13½
Ishekli - - -	9
Sandukli, (a day's journey)	
Afyun Kara-hissar (a day's journey)	
Bolwudun - - -	11
Ak-shehr - - -	11
Arkut Khan - - -	7
Ladik - - -	12
Konia - - -	9
Karabunar (1 day)	
Ak Serai - - -	16
Koe-hissar (48 miles) - - -	15
Tatlar (2 days' journey) - - -	20
Nemb-shehr - - -	6
Baktash - - -	9
Kaisarryeh - - -	9

From Modania the road lies S.S.W. to

Abulliont, about 5 hours, situated on a small island at the N.E. extremity of a lake of the same name, and connected by a long wooden bridge with a narrow peninsula. The town of Abulliont stands on the site of Apollonia ad Rhyndaeum, the ruined walls remain, and the position of the theatre, and the foundations of several small buildings, probably tombs, without the town, may be traced. On one of the small islands near it are the remains of massive Hellenic walls.

The road continues on the north side of the lake to

Ulubad, 4 hours, where we find the ruins of a large Byzantine fortress, and where the Rhyndacus, which is here passed by a bridge, flows out of the lake.

Mikhalieh, 2 hours.—A large straggling town of 1,500 houses, picturesquely situated on some low hills near the junction of the Rhyndacus and Maeestus.

Aidingik, 10 hours, W.—3 hours before reaching the town we come in

sight of the lake of Milepotamo, now called Manyas-Gol. The town is full of ancient fragments brought from the ruins of Cyzicus by the Turks. Hence an excursion may be made to Artaki and Cyzicus, which will occupy about two days. See page .

3 hours from Aidinjik, travelling round the W. side of the lake of Milepotamo, we arrive at an interesting settlement of Cossacks, who have been established here ever since the capture of Ismail in 1770, and preferring the Turkish to the Russian rule, have been protected and encouraged by the Turks. They pay no taxes to the government, choose their own chief, and have a small church. They live principally on the fish of the lake, and find plenty of pasture for their flocks in the neighbouring plains and mountains. Their fair Teutonic features contrast strongly with the dark complexion of the Turks; while the attention of the traveller is attracted by the white embroidered smock frock of the peasants, to the peculiarity of their appearance.

Meuloikoi, 8 hours.

Manyas, 1 hour.—A village a little off the high road to the S. There are here abundant traces of an ancient site, and several inscriptions, some of which are built into the walls of a Byzantine fortress, which occupies the site of the ancient Acropolis. Part of this wall is entirely composed of ancient blocks, pedestals, &c., and whole courses in some of the towers consist of columns laid transversely across the walls, whilst others are formed of pedestals. These have been called the ruins of Miletopolis, but ought perhaps rather to be called those of Pæmanenus, afterwards called Plemenio, which name, without the syllable, resembles the modern one. The position of the Acropolis also corresponds to that of Pæmanenus, as described by Anna Comnena.

The road proceeds over some fine wooded hills to the valley in which the Macestus flows.

Su-sighir-le, 4 hours.—We now continue along the banks of the river through beautiful woodland scenery, to Kaya Kapu, or Tash Kapu, Rock-gate, or pass of the rock, where the road winds along a narrow path cut on the steep side of the rock, overhanging the torrent. The pass is defended by a ruined castle on the height. From the ruins of a massive bridge over the torrent, it would appear that the pass was once of considerable importance.

Ildez, 3 hours.—The road lies across a range of high and wooded hills, and once more crosses the Su-sighir-li-su before reaching

Kecsut, or Keksud, 4 hours.—There are here many inscriptions and remains of antiquity, but none that throw light on the ancient name of the place.

The road now ascends the valley of the Macestus, through a hilly country to

Bigaditza, 7 hours, situated in a fine plain, with some insignificant remains of a castle of the middle ages near it.

Singerli, 4 hours.—Here we again cross the river, and continue up its bed all the way to Simawul.

3 hours from Singerli, are some hot-springs, called Ilijah, a little off the road. They rise in several places out of an igneous rock, a grey porphyritic trachyte. The heat of them is nearly that of boiling water. They have a sulphureous smell, and deposit a white stalagmitic, stalactitic concretion. The united springs form a stream large enough to turn a mill; and about a mile from the sources, near the road, the water is still hot enough to form a hot-bath, which is much used by the natives.

Simawul, 18 hours.—Hence an excursion may be made to the lake, which forms the sources of the Si-

mawul-su. It is 5 miles N.W. of the town. It is supplied by subaqueous springs, for no river of any consequence flows into it. Near the W. end is a small insulated hill, round which are considerable remains of a wall, too ruined to ascertain its age, and near it, as well as in the neighbouring village of Kilisek-koi, are many large marble blocks and broken columns, &c. It seems probable that this was the site of the Phrygian Ancyra.

From Simawul the road crosses a high range of mountains, the E. prolongation of that of Demirgi, 4,000 or 5,000 above the sea, and continues south to

Selenti, 12 hours, situated on the Aineh-chai, which joins the Hermus 35 miles lower down.

Leaving the valley of the Aineh-chai, and crossing the mountains between it and the Hermus, we enter the district of Katekaumene and arrive at

Kulah, 8 hours.—The height of this town above the sea is considerable, perhaps 2,250 feet. The height of the volcanic cone is 530 feet above the town; it has three craters, corresponding with the three pits described by Strabo.

9 hours N.N.W of Kulah, are the remains of Saittæ, a celebrated town of Lydia. They consist of a stadium, nearly perfect, between two low hills, but the N. end which extends into the plain is quite destroyed. There are numerous tombs and sepulchres on the hills around, and many massy remains of temples and other buildings: large broken columns are scattered about the fields in all directions. The modern name of this town is Sidas Kaleh, probably a corruption of Sitas, the accusative of Sita, the name by which this town is mentioned in the *Synecdemus* of Herodotus.

The route between Kulah and Medereh-koi, is over a continuation of

the extensive undulating plain between Gobek and Sejikler.

Medereh-koi, 18 hours, E.S.E.—Very near this place the Mæander, after winding through a chain of hills of mica, schist, and limestone, which separates this plain from the Chal district, enters the S. part of the plain through a rocky gorge 600 or 700 feet deep.

The road proceeds through the Chal district, a rich and well-cultivated oval plain, watered by the Mæander, about 14 miles from N. to S., and 4 or 5 from E. to W., to

Demergi-koi, 4½ hours, the residence of the governor. The Mæander leaves the plain as it enters it, through a deep ravine.

The road crosses the high hills which form the E. boundary of the plain, to another larger and more level plain, also watered by the Mæander, which extends the whole way to Isbekli. At its N.E. extremity, immediately behind Isbekli, rise the fine springs which at once form a considerable river, probably the ancient Glaucus, which, flowing S.E., soon joins the Mæander.

Isbekli, 9 hours.—The road again traverses a high mountain range, and partly descending the bed of a winter-torrent, reaches the plain of Sandukli, the elevation of which above Isbekli is considerable.

Sandukli.—At this town there are no remains of importance: but at the distance of 8 miles, S. in the plain, are the undoubted remains of an ancient town, consisting of the foundations of houses marking the lines of streets, built of large blocks of stone: also part of the wall of an acropolis, which stands on a low hill, on whose rocky sides a few tombs have been excavated: one of these had a Greek inscription. There are also a few sepulchral monuments in the burial-ground of the villagers.

From Sandukli, the road crosses a

succession of mountain-ridges, and passes through several flat alluvial plains to

Afyun Kara-hissar. Between Afyun Kara-hissar and Bulwudun are the remains of several ruined towns on the hill side to the N. of the plain; but though they contain fragments of marble columns and mutilated inscriptions, it is difficult to say whether they can be assigned to a later period than the Turkish conquests.

For continuation of the Route to Karabunar, see Route 93.

Karabunar on the site of Barate.—We here leave the great road from Konia to Ereghli. The plain of Konia is remarkable for the appearance of the mirage. In winter, this plain is often so much flooded as to be impassable.

Ak-serai, 16 hours, situated in an open and well cultivated valley, through which a small stream, called the Beyaz-su, flows into the salt-lake of Koch-hissar. Madder is grown in great quantities in this neighbourhood.

About 18 miles from *Ak-serai*, S.E., at the foot of Hasan Tagh, on the road to Bor, are some interesting ruins. The place is called *Viran-shehr*, or *Yuran-shehr* (ruined town), and is situated on a rocky platform, just above some fine copious streams, which form a long and deep lake, out of which flows a small river which joins the Beyaz-su. If *Ak-serai* is Archelais, these ruins are probably those of Nazianzus.

The streets and houses of a great part of the town are still standing, the walls in some places, 20 or 30 feet high, are composed of rough Cyclopean blocks without cement.

The walls of the Acropolis may be distinctly traced, besides some curious vaulted buildings of more regular masonry. The tombs are very numerous, and are in the Hellenic style. There are also the ruins of three Byzantine churches, of ancient and

rude construction, but of much more recent date than the rest of the town.

The road from *Ak-serai* to Koch-hissar keeps along the Beyaz-su, 16 miles W.N.W. The river now becomes salt, and no fresh water is to be found till you reach Koch-hissar, 32 miles N.W. by N.

The salt-lake begins about 5 miles W. of Koch-hissar, and is said to be 30 leagues in circumference. The remains of a causeway, built across a branch of it by Sultan Selim, are nearly hid under an incrustation of salt; and at the spot where the road reaches the shore, the bed of the lake consists of a crust of solid salt. The salt, which is a government monopoly, is farmed by Haji Ali Pasha, of Konia, for 26 purses (135*l.*) a year, who resells it for 36 purses (177*l.*) The salt is collected at four places round the lake. The Turks pay one piastre, not quite $2\frac{1}{2}$ d., for a cart-load drawn by two oxen.

The water of the lake is so salt that no fish can live in it, and if a bird touches the water, his wings become instantly stiff with a thick crust of salt.

From Koch-hissar to Tatlar is 2 days' journey, occupying about 20 hours.—The country is hilly and better watered; it is only inhabited by Turcomans, who, though they live in tents like the Kourds and Yuruks, during the summer, have their fixed winter residences. They are the most numerous and civilized of the nomade tribes of Asia Minor. The Yuruks live in tents all the year round, but dwell almost always in the mountains; and when in the vicinity of large towns, act as charcoal-burners, and supply the inhabitants of the towns with that article. The Kourds differ in language and manners from the two last-mentioned tribes. They are more wealthy and independent, and live on the E. flanks of Mount Argæus, and in the plain of Hamaneh, near Angora.

Tatlar, 20 hours.—A remarkably well situated village in a deep ravine of white sandy volcanic tuff, the sides of which are covered with fragments of black basalt.

In this soft sand, many curious caves and modern dwellings are excavated, some of which appear to have been ancient tombs; others are evidently chapels of the earliest Greeks, and some may, perhaps, have served as places of refuge during the persecutions in the earliest ages of Christianity.

Nemb-shehr, about 6 hours.—The road passes through Uch-hisar and Urgub, near both of which places are remarkable conical pointed hills, varying from 100 to 300 feet in height, which may be said almost to fill up the valley, so closely are they wedged together. Most of them are excavated as Greek tombs or chapels of the early Byzantine period. From Urgub the road ascends a deep narrow ravine, watered by a small stream, on each side of which, extending high up the hills, are gardens and orchards.

Baktash, 9 hours, half way between Nemb-shehr and Cæsaria. Leaving the valley which we have followed from Urgub, the road crosses a high ridge of volcanic sand-hills, capped with basalt, and descends upon Enja-su, whence it winds round the N.W. foot of Argæus, to

Kaisarryeh, 9 hours: see Route 89, page 295.

ROUTE 95.

KAISARRYEH TO TARSUS.

	Hours.	Miles.
Enja-su - - -	5 $\frac{3}{4}$	19
Kara-hissar - - -	6	20
Misleo - - -	7	24
Nigdeh - - -	6 $\frac{1}{4}$	22
Kilisa-hissar - - -	3 $\frac{3}{4}$	13
Tchekisla - - -	7	24
A Khan - - -	6	24

	Hours.	Miles.
A Khan - - -	4	14
Post-house - - -	2 $\frac{1}{2}$	10
A Khan - - -	2 $\frac{1}{2}$	10
Tarsus - - -	9 $\frac{1}{4}$	50

Enja-su, 19 miles.—A casabau or town, situated on a river of the same name, containing some vestiges of antiquity.

From this town the road bears E.S.E., round the W. end of Argis Dagh.

Kara-hissar, 21 miles.—A small ruined town, built on the sides and slopes of a steep acclivity, and crowned with the mouldering walls of an old castle, whence it derives its name. It is supposed to occupy the site of the ancient Cybistra. The declivities of the adjacent hills are covered with orchards; while an abundant supply of water is conveyed through every part of the gardens by small aqueducts, or canals.

The road now leads through the gorges of a chain of hills W. of Kara-hissar, and at the third mile, passes under a high perpendicular rock, crowned with an ancient fortress, called Yengi Bar, or Nour, the ancient Nora, where Eumenes stood a siege against Antigonus. 4 miles farther are some curious oblong fragments of a rock, about thirty in number, placed vertically, two and two on the top of each other, in the manner of Stonehenge. The upper stones must have been raised by art, as they could not have been so placed by nature. In the face of the adjoining hill are a number of small excavations.

Mislee, 24 miles, a small village in a cultivated plain.

The road continues over this fine plain, which is partially inhabited and cultivated, bare of trees, but producing wheat, barley, cotton, and sesame, and containing many artificial tumuli. 18 miles from Mislee this plain contracts into a narrow valley,

watered by a branch of the Kisil Ermak.

Nigdeh, 22 miles.—A town of consequence, supposed to be the ancient Cadyna. It is the residence of a Pacha. The town has an appearance of great antiquity, and is built on a high conical rock. The parts of the wall still standing are very ancient; the large stones with which they are built being decayed to the centre. In the streets may be seen the shafts of some marble columns. The rock of soft sand-stone has been excavated into distinct apartments, with doors and windows, which serve as habitations. The population of Turks and Greeks amounts to about 5,000, who are very poor.

Kilisa-hissar, 13 miles.—Here great quantities of gunpowder are manufactured; the surrounding country being impregnated with nitre. There are here considerable ruins of an ancient city, which may confidently be supposed to be those of Tyana, the Dana of Xenophon, the chief town under Archelaus and the Romans, of one of the prefectures of Cappadocia, and, under the Byzantine emperors, the capital of the second Cappadocia, and the see of a metropolitan.

The aqueduct is of granite, supported on lofty but light and elegant arches. The massive foundations of several large edifices are seen in different parts of the town; and one handsome granite column still stands erect. All these buildings, which are evidently Roman, are ascribed by the natives to Nimrod.

The road now leads for 3 miles over the plain, and then crosses a ridge of hills to

Tchekisla, 24 miles; a mud village, situated in a narrow valley, a short distance from one of the chief gorges of Mount Taurus.

The road now runs for 16 miles through a narrow vale, formed by a ramification of Taurus, to the right of

a chain of hills to the left. At the 8th mile are the remains of a Roman camp. Leaving this valley, the road crosses a mountain into an intricate defile, at the bottom of which flows the Sihoun.

A Khau, 21 miles, is situated at the junction of the Sihoun with another stream.

The traveller now crosses the stream, and enters a gloomy defile on the left bank of the Sihoun. The breadth of the pass for 9 miles varies from 50 to 200 yards; the steepes of Taurus, covered with pines, rising vertically on each side. At the 9th mile the road crosses the Sihoun by an old stone bridge of one arch, and the pass opens into a valley: a torrent is seen bursting from an abyss in a most wonderful manner, in a volume of water equal to the river.

A Khan, 14 miles, near which the roads diverge, that on the left to Adana, right to Tarsus.

The road to Tarsus crosses the mountains in a southerly direction, and is very rugged and steep.

A Post-house is situated at the distance of 10 miles.

The road for about 2½ miles is now tolerable, and descending the left bank of a stream, it enters a very romantic pass 5 miles in length, and not more than 10 paces wide from rock to rock. The cliffs and sides of the mountains clothed with the most beautiful evergreens and pines, hang like a vast canopy over the defile; while their bare peaks tower above the clouds. The road runs along the side of a precipice, sometimes on one side, sometimes on the other, and is in too bad a condition to be practicable, excepting during the day; many of the large stones of the Roman way having been removed, or having fallen, and the remainder being so smooth and slippery as to be most dangerous footing for horses. At the end of the 8th mile, the mountains retire, and show the ruins of a

fortress on the summit of a stupendous cliff.

A Khan, 10 miles, is placed at the mouth of the defile, which probably was that of the Pylæ, through which the armies of the younger Cyrus and of Alexander entered Cilicia.

The road now lies in a S.S.E. direction, through a country interspersed with gentle slopes; and at the 21st mile we enter the level plain of Tarsus, bounded on three sides by mountains. At this distance, the city has more the appearance of a park than a town; nothing but its extensive gardens being visible.

Tarsus, 30 miles from the mouth of the defile. See Route 93, p. 304.

ROUTE 96.

FROM KONIA TO GULNAR ON THE
COAST.

	Hours.
Ishumra - - - -	6
Kassaba - - - -	9
Karaman - - - -	4
Khan in the Mountain - - - -	8
Mout - - - -	11
Sheikh Amur - - - -	12
Gulnar - - - -	6

The road lies over the plain of Konia, which is considered the largest in Asia Minor.

Ishumra, 6 hours, a small village.

The road continues over the plain, passing only one village, Alihey Kini. 3 or 4 miles short of Kassaba, the road is ahead of the middle of the mountain, Karadagh. It is said to be chiefly inhabited by Greek christians. The ruins of an ancient city are at the foot of the mountain.

Kassaba, 9 hours, differs from every town we have passed through, in being built of stone instead of sun-baked bricks. It is surrounded with a wall flanked by redans, or angular projections, and has some handsome

gates of Saracenic architecture. It has a well supplied bazaar, and seems formerly to have been a Turkish town of more importance than it is at present. Khatun Serai is 4 hours W. of Kassaba in a pleasant situation in the mountains.

The road passes over a plain, intersected towards the mountains with low ridges and ravines.

1 hour from Kassaba is Ilisera, situated upon a rising ground $\frac{1}{2}$ mile from the mountains. Between these mountains and the Karadagh, a kind of strait forms the communication between the plains of Konia and those of Karaman. N.E. are the snowy summits of Argæus, which are about 8,000 or 9,000 feet above the level of the sea.

Karaman, 4 hours; see Route 92, page 298.—The road enters the bills, where we find rocks excavated into chambers, now inhabited by shepherds. 4 hours from Laranda is a village. During the ascent, the road presents some magnificent views of mountain-scenery. On the left is a very lofty peaked summit, one of the highest of the range of Taurus, probably between 6,000 and 7,000 feet above the level of the sea. In the lower regions of the mountains, we pass through woods, consisting chiefly of oak, ilex, arbutus, lentisk, and junipers of various species. As we ascend, we enter the region of pines; and through the latter part of the route not a living creature is to be seen, though the woods abound with deer, wild boars, bears, and wolves.

The Khan in the mountains, 8 hours, is deserted, and partly in ruins.

The road lies over the highest ridge of the mountain; the scenery is beautiful.

A Khan, half way, where the road begins to descend, seems to stand on the site of a temple. Many fragments of ancient architecture are seen; among the rest, a handsome Corinthian capital lying on the ground.

Not far beyond is a tall rock which, partly by its natural form, and partly by the effect of art, represents a high tower.

A niche in the tower, part of which forms a coffin, is cut out of the solid rock. The lid of this sarcophagus, which is a separate stone, lies at the foot of the rock; upon it is the figure of a lion seated in the middle, with a boy at either end; the boy facing the lion has his foot upon the paw of the animal. The sculpture is much defaced, and the heads have been purposely destroyed. We find also many entire sarcophagi, with their covers. They have all been opened; in some instances by throwing off the covers, in others by forcing a hole through the sides. The usual ornament is the *caput bovis* with festoons, but some have on one side a defaced inscription on a tablet; on either side of this are ornaments varying on different sarcophagi. We observed on some, a garland on one side of the tablet, and a crescent on the other; some have emblems which seem to refer to the profession of the deceased. These, and all the other monuments of antiquity we meet with on this route, excepting those of Doganlí, are evidently of the time of the Romans.

Hence the road descends through woods of oak, beech, &c., with an underwood of arbutus, andrachne, ilex, and lentisk.

Mout, 11 hours.—A retired town, governed by a Pasha of two tails. The walls of the castle are surmounted by battlements flanked with square towers: in the centre is a circular tower. On one side of the castle is a precipice, the foot of which is washed by a river.

"Mout stands on the site of an ancient city of considerable extent and magnificence. No place we have yet passed preserves so many remains of its former importance, and none exhibits so melancholy a contrast of wretchedness in its actual condition.

Among the ruined mosques and baths, which attest its former prosperity as a Turkish town under the Karamanian kings, a few hovels made of reeds and mud are sufficient to shelter its present scanty population. Some of the people we saw living under sheds, and in the caverns of the rocks. Among these Turkish ruins and abodes of misery may be traced the plan of the ancient Greek city. Its chief streets and temples, and other public buildings, may be clearly distinguished, and long colonnades and porticoes, with the lower parts of the columns in their original places. Pillars of verd-antique, breccia, and other marbles, lie half-buried in the different parts, or support the remains of ruined mosques and houses."—*Leake*.

The scenery possesses the greatest beauty. Pastures, groves, and streams, contrast admirably with the majestic forms and dark forests of the high mountains on either side.

Leaving Mout, there is a fine view of the castle, its precipices, the river, trees, ancient colonnades, and an old Turkish mosque, with the tomb of Karaman Oglú its founder.

We pass along the ancient road through the cemetery, where sarcophagi stand in long rows on either side.

Beyond the valley of Mout, the traveller fords the Kiuk-su (sky-blue river), and subsequently the Ermenek-su, the principal branch of the Calcyadnus. The remainder of the route is through the mountains.

Sheikh-Amur, 12 hours.—A village porched upon a rocky hill in a small hollow, surrounded by an amphitheatre of woody mountains.

The road is through the most beautiful mountain scenery, passing through a woody valley, between high rocks of the most grotesque and varied forms. The prospect opens upon an extensive forest of oaks upon the slope of the mountain, through which we at length arrive at

a pass between two summits, from whence we behold the sea. The island of Cyprus appears in the horizon.

Gulnar, 6 hours, is the name applied by the Turks to a harbour and surrounding district, containing only some dispersed cottages, and the remains of the ancient Celenderis; several of the vaults of which are occupied by Turkish families.

"The remains of Celenderis are of various dates, but none of them, unless it be some sepulchres excavated in the rock, appear to be older than the early periods of the empire of Rome; and there are some even of a late date in that of Constantinople. The town occupied all the space adjacent to the inner part of the bay, together with the whole of the projecting cape. The best preserved remains of antiquity are, a square tower upon the extremity of the cape, and a monument of white marble among the tombs; the latter is formed of four open arches, supported upon pilasters of the Corinthian order, of not very finished workmanship; and the whole is surmounted with a pyramid, the apex of which has fallen. There are among the ruins some handsome tessellated pavements."—*Leake.*

ROUTE 97.

FROM GULNAR TO CYPRUS.

CYPRUS is the most easterly island of the Mediterranean, off the coast of Syria. It has been conjectured originally to have been united to the continent, and thence torn by some great convulsion of nature. There are, however, many reasons for thinking otherwise, and for believing it always was an island. It has been said, that its name was derived from the copper-mines, but the reverse is the fact; and it was the metal which derived its appellation from that of the island. In ancient times it was

believed peculiarly the favourite abode of Venus—a fable probably originating in the voluptuousness of the inhabitants. The Greeks first ruled and colonized it, and from them it was taken by the Romans. In the decline of the Roman empire it became independent; and at the period of the crusades, Richard I. of England bestowed the crown on the house of Lusignan, 'a rich compensation,' says Gibbon, 'for the loss of Jerusalem.'

The island is traversed by two mountain-ranges of some height, from which many streams descend, that once diffused verdure, and added to the beauty of the scenery; but now trickle ineffectively down the old channels, half dried up in summer. All the old fertility, for which the soil was proverbial, has vanished, its population diminished, under the destructive influence of provincial despotism. Yet not even this can wholly obliterate the traces of what has been, or the indications of what might be, were good government ever to become the lot of the people. The admirable situation, and the delicious grapes, still preserve for it a share of its old commerce. The famous wine known in the Levant as the *Vino di Commanderia*, is the most advantageous branch of trade. It is grown in a district of the same name, and which originally formed part of the commandery of the Templars and of the Knights of Malta; it is situated between Mount Olympus and the towns of Limasol and Paphos. This famous wine is much improved by age. The Greeks have an ancient custom when a child is born of burying large vessels closely stopped and filled with wine, which are only removed out of the ground on the marriage of the same child. This wine is then in perfection, and when it can be purchased, it fetches a high price, and is generally sent to Europe.

The leather prepared at Nicolias is

better dressed and more brilliant than any Turkey or Morocco leather. The stuffs, half cotton and half silk, manufactured here, are of brilliant and durable colours, which become brighter by wear and bleaching. Cyprus produces madder for dyeing cottons red. Whole fields are covered with coluquintida without culture: opium is cultivated at the foot of Mount Olympus; and Cape Cromacbite is covered with soda. The forests afford fine wood for building, and planks. The tar, pitch, and turpentine of Cyprus are much esteemed. A tolerable quantity of wool is sent from Cyprus to France and Italy. The habitations are still surrounded by groves of oranges, lemon, pomegranate, and other fruit-trees, which maintain verdure and coolness; while the gardens are most productive in every species of vegetables, and brilliant with flowers. The various species of corn yield abundant harvests; but the quantity raised is circumscribed within narrow limits, and is insufficient for the supply of the island, even when the crops escape the formidable scourge to which they are liable, viz., the attacks of myriads of grasshoppers. These animals come sometimes in thick clouds, and in a few moments the stalks of the corn are laid down and cut in pieces, the ears devoured, and the crop destroyed. The mulberry trees also fall a prey to the ravages of the grasshoppers, and all verdure disappears on their approach. Various conjectures have been formed with regard to these swarms of grasshoppers, but it appears pretty well ascertained that they arrive from the continent, supported and impelled by the winds; many are lost on the voyage; the shores of the island are covered with their dead bodies floating on the waters. There are fewer olive-trees than formerly; though the soil is favourable to them, the culture of them has been neglected. In some parts

of the island are woods of mulberry-trees; and the silk trade was of some importance. The carob, or St. John's bread-tree, abounds in some districts, and bears fruits which form a particular branch of trade. The pods, whose succulent pulp supplies the place of sugar and honey, are exported to Syria and Egypt, while the fruit called St. John's bread serves as an article of food. The wood is hard and serviceable. The cotton of Cyprus is the finest in the Levant, and fetches a higher price than any. The quantity exported was, under the Venetian government, 30,000 bales of 300 lbs. each, but is now reduced to 3000. Under the Venetians sugar-canes were extensively grown; but the plantations were destroyed when the Turks took the island, and have never been renewed.

The island of Cyprus is about 70 leagues in length from E. to W., and 30 leagues in its greatest breadth; its circumference is 180 leagues.

The most elevated, and the most remarkable of its mountains is Mount Olympus, now called Trobodos, or Trogodos, to distinguish it from another mountain of the same name in Natolia, and from the still more famous one in Macedon. The ancients called it little Olympus; and on its summit was a temple dedicated to Venus, the entrance to which was prohibited to women. Numbers of Christian convents were afterwards built on the same ground. The monks embellished the slopes of the mountains with gardens and vineyards and rendered it the most delightful abode in the island. The rich Cypriotes used to resort thither in the summer to enjoy the coolness of the groves; but since Cyprus has been in the possession of the Turks, this beautiful district has been laid waste, the monasteries have been demolished, and these cheerful spots have been clothed with the rugged garb of sterility.

The traveller, sailing from Gulnar (Kelenderi) to Cyprus, may land at Tzerina, called by the Italians Cerina, and by the Turks Ghirne. It is a small town with a Venetian fortification, and a bad port on the northern coast of Cyprus; it is reckoned by the Greek sailors to be eighty miles from Kelenderi, but is probably less than sixty English. The town is situated amidst plantations of oranges, lemons, olives, dates, and other fruit-trees; and all the uncultivated parts of the plains around are covered with bay, myrtle, and lentisk. On the west side of the town are extensive quarries, among which are some catacombs, the only remains of the ancient Ceryneia. The harbour, bad and small as it is, must, upon a coast very deficient in maritime shelter, have always ensured to the position a certain degree of importance. The natural formation of the eastern part of the north side of Cyprus is very singular: it consists of a high rugged ridge of steep rocks, running in a straight line from E. to W., which descend abruptly on the south side into the great plain of Lefkosia, and terminate to the north in a narrow plain bordering the coast. Upon several of the rocky summits of the ridge are castles which seem almost inaccessible. The slope and maritime plain at the foot of the rocks, on the N., possess the finest soil and climate, with a plentiful supply of water.

From Tzerina to Lefkosia is 6 ho.—At the back of Tzerina, the road passes through an opening in the great wall of rock already described, and descends into the great plain of Lefkosia, in the centre of which stands the town of Lefkosia, the capital of the island, called Nicosia by the Italians. It was formerly a beautiful town in appearance, but is now nearly ruined. The fortifications were Venetian; the houses flat roofed, with trellised windows and light balconies, situated in the midst of

gardens of orange and lemon; but the streets narrow and dirty, and the habitations of the lower orders miserable. In the town is a large church, where the christian kings were crowned, converted into a mosque, bearing the Greek name of Sta. Sophia, said to have been built by Justinian, but more probably the work of one of the Frank kings of Cyprus. The situation of Nicosia is agreeable, in a fine plain, where streams are abundant, and the soil fertile.

From Lefkosia to Larneca is 8 ho., the first half over a plain, the rest over soft rugged limestone hills.

The town of *Larneca* stands at the distance of a mile from the shore, and has a quarter on the sea-side, called *Ἀλικαίς* by the Greeks, and *Marina* by the Italians. In the intermediate space are many foundations of ancient walls, and other remains, among the gardens and inclosures. The stones are removed for building materials as quickly as they are discovered; but the great extent of these vestiges, and the numerous antiquities which at different times have been found here, seem to leave little doubt that here stood Citium, the most ancient and important city in this part of Cyprus, the birth-place of Zeno the philosopher, and the place where Cymon, the Athenian general, died.

The town is very oriental in appearance. The port is the most frequented in the island; the roadstead is open, but the anchorage is good. The consuls and European merchants have fixed their residence here, and some degree of activity prevails. The citadel is of a square form, and furnished with artillery, but progressing fast to ruin. With the exception of a few gardens, the environs are arid, the soil poor, and there is a scarcity of water. The plains were once covered with forests of olive-trees; and near the town may be observed immense cisterns, which once preserved the oil they produced.

Larneca is a very unhealthy abode ; the heat is oppressive, the plains marshy, and fevers are very prevalent and dangerous there.

Near the hamlet of Saterno, $\frac{1}{2}$ league from Larneca, is a large saline rock, where the salt is formed ; but it is now half choked up.

Famagusta is a long day's journey in a plain between two promontories ; it is built on the ruins of Arsinol, which took its name from the sister of Ptolemy Philadelphus, king of Egypt. Its harbour is safe, but by no means spacious, and is half choked up ; small ships only can enter it, the larger vessels anchor without. The fortifications are the work of Susifhano the Genoese, and of the Venetians ; but they have been neglected by the Turks, and are now contemptible defences. *Famagusta* was defended by Marco Brigadino with much valour against the Turkish army, commanded by Mustafa, the general of Sultan Selim : having sustained six assaults, the Venetian army was forced to capitulate on the 1st of August, 1571. The conditions which were agreed upon were honourable to the besieged ; but at the moment when the Venetian general went to Mustafa's tent to announce his departure and take leave, the latter caused the valiant Brigadino to be seized, and delivered up to the most cruel tortures. He was skinned alive, and then impaled, and his skin, stuffed with straw, was hung to the yard-arm of a galley. The large gulf on which *Famagusta* stands is formed by Cape St. Andrea, formerly Cape Dimarete, and Cape Greco, anciently Throni, on which Ptolemy places a town of the same name.

Limasol, the ancient *Nemosia*, is now but a miserable city full of ruins and rubbish, and huts of mud, inhabited by Greeks and Turks, of whom the former are most numerous. The best wines are made in its environs. The harbour is frequented, and com-

modious. The town is situated in a large plain 1 mile from the sea, on a mountain stream, over which is an old bridge : a white castle stands on the shore. Of ancient *Limasol*, which stood near the modern town, not a vestige remains. Its more ancient appellation was *Amathus* ; it was celebrated for its temple of *Venus* and *Adonis*.

The south promontory of the island, formerly called *Agrotiri*, is now called *Cape Gatti*, from the number of cats kept there by the monks to hunt snakes, which infest the island, and are said to have no greater enemies than cats.

Bassa, or *Papho*, replaces *Paphos*, where *Venus* landed after her birth. An ancient temple dedicated to her attracted a number of strangers to her worship, and rendered the ancient city the seat of pleasure and delight. The modern town consists of some wretched houses, a shabby castle on the beach, and a few Greek churches and mosques. It is divided into 3 districts ; the *Metropolis*, inhabited by Turks ; *Ktema*, by Greeks ; and the *Marina*, by both. The two former are built on a low rock $\frac{1}{2}$ mile from the sea. Every house has its garden, and masses of rock have been excavated into various forms, and converted into Turkish dwellings, particularly in the environs of the town. The bay of *Bassa* is large, but the port unsheltered and unsafe.

No place perhaps has received more names than *Cyprus*. It was called *Cerastis*, or *Cerastia*, *Horn* island, from the number of narrow capes by which its coast is surrounded. By the ancient Greeks it was called *Kypros*, supposed to be derived from the name of the shrub *Küpros*, with which the island abounds. This shrub is the *lleuné*, or *Hanna* of the Arabs, and the *Kauna* of the Turks, used by them to dye the nails, the palms of their hands, and the soles of their feet, of a

urable bright orange colour : a custom prevalent throughout Turkey and the East. Cyprus was also called Macaria, the fortunate island, from the fertility of its soil, its genial climate, and the richness of its productions; *Ærosa*, or Copper island. Copper and zinc were formerly abundant in the island, but the mines are no longer known. The marble quarries are abandoned; the tin, iron, and other minerals for which the island was famous, now lie useless in the bowels of the earth. Tradition and abandoned forges can alone assign the places where the gold mines existed. The blue vitriol, still called Cyprus vitriol, is found in mines in the district of Chrusocco. In the rocks near Baffa are fine rock crystals, called Baffa diamonds, and the mountains contain emeralds, amethysts, peridots, opal, and jasper; but they are no longer sought for here. Agriculture is neglected, and the splendour of Cyprus has vanished. Asbestos is still plentiful in the mountain of Acamantis, near Cape Chromachite. Talc, for white-washing houses, is common near Larneca. Yellow ochre, umber, and terra verte abound in the island, and are exported in considerable quantities by the natives. Marine salt was once a source of great revenue, and is still exported; it is formed in the great lake near Salerno.

One may travel whole days in Cyprus over deserted and abandoned plains, overrun with brambles and other useless plants. The lands are waste and dried up, commerce has failed, and arts and men decayed; the population is diminished, the animals and cattle have degenerated, and everything that is mischievous and useless prospers. Snakes, tarantulas, and the galeodo of the Levant, a frightful spider, whose venom strikes with death whomsoever it reaches, infest the country.

The northern region of Cyprus is

the most hilly and wooded, and the least fertile; the heat is tempered by the winds from the mountains of Karamania, which preserve the frozen snow on the highest spots during the greater part of the year. The cold is very severe in winter. In the plains of the South, the heat of the sun is excessive; but it is moderated by the sea breezes. Rain is very rare here in summer, and verdure is banished by the long droughts; irrigation is neglected, and running streams are scarce. Most of the rivers are only torrents formed by the melting snow: some districts are rendered unhealthy by the stagnant waters.

Cyprus was consecrated to Venus. This goddess, the mother of the graces, the loves, and the pleasures, was said to have sprung from the froth of the sea near this island, to which she was wafted by the Zephyrs, and received on the sea-shore by the Seasons, the daughters of Jupiter and Themis. She was called by the poets, the Cyprian and the Paphian Queen, because she was worshipped by the whole island, but particularly at Paphos, where 100 altars smoked with male animals offered in sacrifice, and perfumed with the richest odours of Arabian frankincense.

In former times the island was divided into nine kingdoms, and successively under the domination of the Egyptians, the Phenicians, the Persians, the Macedonians, the Romans, the Europeans of the West, and the Arabs. The crusades rendered it the appanage of some princes of Europe, who gave it up to the Venetians. It was wrested from them by Sultan Selim in 1570, and since that epoch it has made part of the Ottoman empire. In 1822, 25,000 Greeks were massacred, 74 villages destroyed, together with monasteries and churches; the women sold as slaves, and the children thrown into

the sea. Mehemet Ali's troops preserved a portion of the island, and the lives and properties of the Franks. The fevers which prevail in the island are almost always malignant, while those in other parts of the Mediterranean are usually intermittent. The inhabitants are therefore strict in their diet, and consider it fatal to eat meat of any kind in hot weather, unless boiled to a jelly. Fat meat they dare not touch, and they also abstain from eggs, cream, milk, and all sorts of pastry.

ROUTE 98.

CYPRUS TO ALEYA.

On approaching the opposite coast, we come in sight of Anamur, and proceed by Kalandra or Kharadra, a small cove sheltered by a high cape; round the small bay is a fertile valley, at the head of which a torrent from Mount Andriclus seems to have given to this place its Greek name of Kharadra. The retired valley, with the bold coast and the woods and precipices behind it, is very beautiful; part of an ancient mole remains on the sea-shore.

Hence to Cape Selenti we pass first under high cliffs and headlands, beyond which are mountains covered with snow. Further on, the mountains retire inland, leaving a fertile plain on the coast, which increases in breadth as we approach

Aleya. This town is situated upon a rocky hill, jutting into the sea from the outer or westernmost angle of the plain. It resembles Gibraltar, the hill being naturally fortified on one side (the western) by perpendicular cliffs of vast height, and falling in the opposite direction by a very steep slope to the sea. The whole face of the hill is surrounded by high solid walls and towers, but the lower part only is occupied by the town, which

is about a mile in circumference. The ground upon which it stands is, in some parts, so steep that the houses rise above one another in terraces, so that the flat roofs of one row of houses serve for a street to those above them. To the eastward of the town there is an anchorage for large ships, and small vessels are drawn up on the beach. In the middle of the sea-front are some large vaulted structures, on a level with the water's edge, intended for sheltering galleys; and constructed, perhaps, by the Genoese. They now serve for building the vessels, called by the Turks Ghirlanghitsh (swallow), which are generally formed with three masts and a bolt-sprit, all bearing triangular sails. Of these and other vessels nearly resembling them, of from twenty to sixty tons burthen, there are several belonging to Aleya. The place is said to have taken its name from its founder Alah-ed-din, son of Kaikosru, the founder of the Iconian race. In 1471 the prince of Karaman, then engaged in a struggle for independence with Mahomet II., was put in possession of Aleya by the Venetians.

ROUTE 99.

ALEYA BY KUTAYA TO KONIA.

	Hours.
Alara - - - -	8
Hadji Ali Kini - - - -	8
Menavgat - - - -	4
Dashashekr - - - -	6
Stavros - - - -	6
Adalia - - - -	6
Bidgikli - - - -	7
Karabunar Kini - - - -	9
Tchaltigshi - - - -	5½
Burdur - - - -	7½
Ketsiburlu - - - -	6
Dombai-ovasi - - - -	5
Sandukli - - - -	7
Sitshanleo - - - -	7
Altun Tash - - - -	9

	Hours.
Kutaya - - - -	9
Afyun Kara-hissar - -	21

(For the rest of the Route, see Route 93.)

The road lies along the sea-shore.

Alara, 8 hours. A village 2 or 3 miles from the sea, in a valley enclosed by woody hills.

Near the village is a remarkable conical hill, with the ruins of a strong castle upon it in good preservation. It is said by the natives to have been built by the Sultan Alah-ed-din, of Iconium.

The road proceeds 3 or 4 miles from the sea through fertile valleys, watered by several streams.

Hadji Ali Kini, 8 hours.

The road crosses the river Menavgat 1 hour short of the town.

Menavgat, 4 hours, situated in a fertile district.

The price of a sheep here is about 12 shillings; 4 fowls for 1s. 6d.

The road passes through deserted valleys.

Dashashekr, 6 hours, situated on a rocky hill commanding a view of the sea.

The great range of mountains is seen at a distance of 20 or 30 miles to the northward. The whole of this part of Pamphylia seems to be a succession of fine valleys, separated by ridges branching from the mountains, and each watered by a stream of greater or less magnitude.

The traveller proceeds through a vast plain of rich pasture; 2 or 3 hours distant he crosses a large river by a bridge built upon the ruins of a magnificent ancient one, one arch of which forms part of the modern work.

Stavros, 6 hours. The road continues over the same kind of country, and crosses a rapid stream by a ferry. Left are some ruins, called by the Turks Eski Kalesi. The road passes thence over a more elevated level.

Adalia, 6 hours, see Route 100, p. 323.

The road passes over a region of rugged rocks, intersected with hollows full of water.

Bidgikli, 7 hours. For 2 hours the road passes over the same plain, then ascends the mountain by a paved winding causeway. At the foot of it, in the plain, are the ruins of a castle, and of many towers and gateways of elegant architecture, with cornices, capitals, and fluted columns lying upon the ground. Sarcophagi, with their covers beside them, are seen in great numbers, as well in the plain as for a considerable distance up the side of the hill. Some of them were of large size, many with inscriptions. At the top of this formidable pass, which was anciently commanded by the city, standing at the foot of it, the road enters an elevated level surrounded with mountains, and proceeds along a winding valley amidst rocks and precipices, some of which, being quite detached and perpendicular, appear at a distance like castles and towers.

Karabunar Kini, 9 hours. One hour hence is a khan, formed out of the remains of an old building, upon which angels are sculptured on each side of a large gateway. It appears to have been a church of the earliest ages of Christianity. The route continues through valleys similar to that at Karabunar Kini.

Butshuklú lies at a short distance. A river flows through the plain, which is also interspersed with villages surrounded by gardens. This district exhibits marks of great industry.

Tchaltigshi, 5½ hours. The road passes along the valley, then over a steep mountain, and then through a wild rocky valley; the town and lake of Burdur are not seen till the traveller finds himself close to them.

Burdur, 7½ hours. A large well-paved town, with some appearance of wealth. The houses are flat-roofed.

Tanning and dyeing leather, and

weaving and bleaching linen, are the principal occupations here.

The beautiful salt-water lake of Burdur begins at a short distance from the town, and stretches N. and N.W., forming a beautiful picture.

Ketsiburlu, 6 hours. See Route 100, p. 322.

Dombai, 5 hours. See Route 100, p. 322.

Sandukli, 7 hours. See Route 100, p. 322.

Sitshanee, 9 hours. See Route 100, p. 322.

Altun Tash, 9 hours. See Route 100, p. 322.

Kutaya, 9 hours. See Route 100, p. 321.

Kara-hissar is 21 hours, or 65 miles N.N.W., the road lying chiefly over a billy country, at first interspersed with forests of stunted oak fir, and juniper, and afterwards bare and uncultivated. The road all the way to Konia is excellent.

From Kara-bissar it proceeds through Bulwudun, Ak-shebr, Arkut Khan, and Yorgan Ladik to Konia, as described in Route 93.

ROUTE 100.

SHUGSHUT TO SIDE.

	H. Miles.
In-oghi - - - -	5
Kutaya - - - -	12 40
Tjaden - - - -	9 36
(Return to Kutaya)	
Altun Tash - - - -	9
Sitshanee - - - -	9 36
Sandukli - - - -	7
Dombai-ovasi - - - -	7
Ketsiburlu - - - -	5
Sparta - - - -	1 day
Alaysoon - - - -	1 day
Boojak - - - -	24
Ruins, probably of Selge -	10
(Return to Boojak).	
Beermary - - - -	24
A village half way - - -	30

	M.
Adalia - - - -	30
Perge - - - -	16
Bolcascooe - - - -	30
Side.	

The road passes over pleasant hills and dales, and then through a forest to In-oghi, or Orneonoo, (meaning a place of caves), 5 hours. It is a large village situated on the edge of the plains under the vast precipices of a mountain of bare rock, excavated naturally into caverns, and artificially into sepulchral chambers. Some of those in the upper part of the heights are the abode of eagles, which are seen soaring around them in great numbers. One enormous cavern is shut up in front by a wall with battlements and towers, and seems once to have served as a sort of citadel to the town.

Several fragments of columns have been built into the houses, but the chief material used is lava or scoria, many of the spongy holes being filled with a crystallized substance, similar to that in the basaltic column of Staffa.

On leaving the town, we ascend the mountain, passing a small lake supplied by hot springs from the heights; the ascent continues an hour, and the traveller then looks down on meadows and cultivated lands. The road continues for 15 miles over a table land.

Kutaya, the ancient Cotyæum, 12 hours, is a large town with an ancient castle, which stands upon a projecting point of the hill rising above the town. Being the usual residence of the Beglerbeg of Anatolia, Kutaya may in some measure be considered the capital of the province, though much inferior in size to Smyrna, Tokat, and Angura.

The river Thymbrius, which falls into the Sangarius, crosses the plain.

From Kutaya to Tjaden the route lies S.S.W., and is, in many places,

wild and overgrown with stunted oak and juniper.

Tjaden, 36 min. Here are the ruins of Æzani. The modern village consists of but a few huts.

The acropolis at Æzani is crowned with a very highly-finished Ionic temple, of which 18 columns, with one side and the end of the cella, are standing.

At the foot of the acropolis, which is chiefly raised upon five arches similar to the vaults at Nicæa, stand several other columns of a temple, and between this and the river is a single column, four similar ones having been removed to Kutaya, and used in the erection of the governor's house.

On a hill to the N. are the colossal foundations of another temple, which, from the scattered fragments, appears to have been of the Corinthian order.

N.E. is a hill covered with tombs, and on the side of it a beautiful Greek theatre, of which the seats still exist, has been hollowed out. So many of the materials still remain, that the whole might probably be put together again.

On either side of the stadium the ranges of seats, raised on stone arches, form an avenue for the view from the theatre.

Three bridges across the river, which flowed through the city, and whose banks were lined with masonry, are still standing.

Return to Kutaya. The road passes over an undulating country; half way are the ruins of a mosque and ancient Greek church. The road crosses the Pursak near Kutaya, and again near Altun-Tash.

Altun-Tash, 9 hours.

Sitshanli, or Sitchanlee, 9 hours. A village whose walls are of grey scoria.

A hilly and stony road leads to

Sandukli, 7 hours. A village on the river Mendero. The road passes over a fine undulating country, with

but little wood, except on the mountains.

Dombai-ovasi, 7 hours. A large village. Not far from hence are the ruins of an ancient city.

The road continues over a series of gentle hills and long valleys, bounded on either side by high mountains.

Ketsiburlo, or Catchiburloo, 5 ho. From a rock in the town is a fine view of Lake Ascaina and its scenery.

The road to Sparta is over a range of limestone hills, variously affected by volcanic heat.

The valley of Sparta is beautifully covered with walnut and plane trees.

Sparta is better built than most of the towns in this part of Asia Minor. Many of the houses have large gardens, and streams of water run through most of the streets. Few traces of antiquity are to be found here.

The road now lies along the bed of a torrent, the rocks are limestone or marble. But the most singular feature in this district are the mountains of volcanic dust, appearing as if they were smoking, an appearance caused by the sand being blown about by the wind. Jagged points of marble rocks rise from these hills, each of which forms a nucleus of the drifting sand. This sand is tufa, a volcanic production, the dust of the pumice stone. The material is the same as that in which Pompeii is buried.

Alaysoon, 1 day.

Situated in a valley, 3 miles from Alaysoon up the mountain, are the remains of Sagalassus, called by the Turks Boodroon. There are here extensive remains of a superb city, containing seven or eight temples and three other buildings, ornamented with cornices and columns, with rows of pedestals on either side. It seems probable that these buildings may have been Agoras.

On the side of the hill is a most beautiful and perfect theatre. The seats and the greatest part of the pros-

cenium remain; the walls of the front have partly fallen, but the cornices and statuary are but little broken. The passage round the arched lobby is almost perfect.

The whole of the city is ancient Greek, without a vestige of Roman or Christian character.

From Alaysoon the road passes over a bill into picturesque valleys.

Boojak, 24 miles.

Ten miles N.E. of Boojak are the ruins probably of Selge. They stand upon a promontory, formed by the abrupt termination of a ridge of mountains of white marble, in a deep rich valley, in which are several villages. This promontory is only accessible on one side, and on this elevated spot stood one of the finest cities in the world. The ruins are scattered over three miles,—temples, theatres, and other buildings, vying with each other in splendour. The material has suffered much from exposure to the elements.

The general style of the temples is Corinthian, and the sculptured cornices appear to be of the same date as the Ægina marbles. Part of the walls are Cyclopean.

To the north of these ruins is the mountain called Dourraz; S.S.W. is Castledar; and N.W. is Sparta.

The road from Boojak returns to the other end of the valley, and passes S. through an opening of the mountains.

Beermargy, 24 miles. Hence to Adalia is two days' journey; the first being to a village which, at the time it was visited by Mr. Fellows in 1838, was deserted by its inhabitants. On this route there are vestiges of Cyclopean walls, and many Corinthian columns scattered about, together with an ancient sarcophagus, a colossal recumbent lion without a head, and seats supported by the claws of lions, all marking the vicinity of some ancient city.

The village is 30 miles from Adalia. The country is at first bare and rocky, and afterwards the vegetation becomes varied.

Adalia, 30 miles, is a pleasant town surrounded by a wood of orange, lemon, fig, vine, and mulberry trees. The town stands on a cliff rising 60 or 80 feet above the sea, which has no beach, but breaks against the rocks. It contains numerous fragments of ancient buildings, columns, inscriptions, and statues. In front of the town the bay is bounded by a continued chain of mountains extremely beautiful, having something of the same effect, though superior to those of Carrara, from the Spezia road.

Leaving Adalia, the road passes by the supposed site of Laara, 8 miles distant, where an imperfect inscription is seen.

Perge, 16 miles from Adalia. The extreme beauty of the situation of the ancient town strikes the traveller. It lay between two hills, watered by the Cestrus, and backed by the Taurus mountains. A few ruins of arches and tombs lead to a splendid theatre, the width of which is 330 feet. The seats for the most part remain. The stadium, now used as a place for nursing camels, is perfect, with seats along each side. An enormous ruin of a palace of great extent forms a conspicuous feature.

The scenery is now beautiful; the road crosses the Aksoo (the Cestrus), and proceeds 10 miles to an ancient city, probably Isionda.

Many of the walls are Cyclopean, and all the workmanship is Greek. Here is an instance of the skill of the Greeks in making nature subservient to art. A long line of wall, partly fallen, is seen on approaching the city, giving the appearance of strong fortifications. On entering, it is found to be the support of a range of seats forming one side of a sta-

dium, the opposite seats being cut in the rock which rises from this theatre. There are the remains of many towers and buildings, which may have been palaces or temples. The summit of the hill is walled.

Bolcascooe, 30 miles. On the hill above the village are some extensive ruins, extending over the crown, and partially down the sides of the hill. They are of mixed Roman and Greek architecture. A kind of stadium forms a leading feature, having a screen or wall at the end, ornamented in front with a projecting marble cornice, a colonnade with a balcony above, and niches, the plaster of which still retains its colouring of light blue. Very few of the columns are standing.

On the east of the hill is a theatre in an excellent state of preservation. Over each of the entrances are long inscriptions. In the lobby are brackets, with inscriptions; but the statues which stood there are removed. The proscenium is richly ornamented with niches and a portico, in white marble. The whole of the seats and steps, the floor of the area, and the door sideways, are perfect.

The other buildings in the city are in a similar style. This town may probably have been *Pednelissus*.

Leaving *Bolcascooe*, two towers and many scattered columns in the pure Greek taste, are found in a wood on a rocky hill. They probably mark the site of *Syllium*. The road passes through *Legelahcoe*, to

Side, or *Esky Atalia*.

In the ruins of *Side*, the Greek style is hardly to be traced. The walls are of a late period in Roman history, and few columns or traces of temples remain.

The theatre has been fine, but is now in ruin, and the whole of the area filled with trees.

There is no village here.

ROUTE 101.

ADALIA THROUGH LYCIA AND CARIA,
BY EPHEBUS, LAODICEA, AND SARDIS,
TO SMYRNA.

	Dys.	Ho.	Mil.
Tetrova, by sea, about	- 0	5	0
Olympus, by sea	- -	0	3
Phineka, by sea	- -	-	-
Kakava, by sea	- -	-	-
Mais or Castellorizo (Antiphellus)	- -	0	10
Fornas	- -	0	9
Koonik	- -	0	4
Xanthus	- -	0	0
Demelheer	- -	0	0
Doover, about	- -	0	0
Ilios	- -	0	0
Macry (Telmessus)	- -	0	7
Dollomon	- -	0	0
Koogez	- -	0	0
Hoola	- -	0	0
Moola	- -	0	0
Acruicooe	- -	0	0
Esky Hissa (Stratoniceæ)	0	0	8
Mylasa	- -	0	0
Baffy	- -	0	0
Pallattia (Miletus)	- -	0	0
Sansoon	- -	1	0
Chauly (Neapolis)	- -	0	0
Scala Nuova	- -	1	0
Ayasaluck (Ephesus)	- -	0	3
Idin or Goozil-hissar (Tralles)	- -	0	12
Ghehra	- -	0	14
Laodicea (Esky-hissar)	- -	0	13
Hierapolis	- -	0	11
Aneghool	- -	0	0
Philadelphia	- -	0	0
Sardis	- -	0	9
Cassaba	- -	0	0
Smyrna	- -	0	0

Tetrova, the ancient *Phaselis*. The harbour and port of *Phaselis* are extremely well built, and very interesting; but very small. The theatre, stadium, and temples, may be traced. Several of the buildings here are constructed of highly ornamental materials. The situation of the place at

the foot of a lofty range of mountains is very picturesque.

Olympus, now called Deliktash, about 3 hours' sail.

The traces of the Greek town are on a very small scale, but the surrounding hills are covered with walls and houses in ruins of Venetian construction. One of the temples has been on a grand scale. There are two inscriptions at the door-way.

Plineka.—On the shore is a modern ruined fort. The town, consisting of two or three houses, viz., the custom-house, governor's house, is situated 2 miles up a navigable river.

2 miles across the valley, at the foot of the mountains, are the ruins of Lymira,—its theatre, temples, and walls.

Kakava, by sea. A small port.

Numberless ruins extend over the coast, and in the mountains to the north sarcophagi are seen. Ascending the mountain, we come in sight of a beautiful valley of corn fields, surrounded by rocks, which probably was once a lake. The road crosses the valley, and ascends for two hours, when a rapid descent brings the traveller to the active little trading harbour of Antiphellus, called

Mais and Castellorizo, 10 hours.

The ancient town of Antiphellus stood on a fine promontory, where there still remain a theatre and foundations of temples. The tombs are the great objects of interest. The rocks for miles are strewn with fragments. Those cut in the rock resemble the windows in the Elizabethan age. The form of the sarcophagus is peculiar to Lycia, the lid or top resembling a Gothic arch.

The road passes over high mountains, where massy tombs are sometimes found, and descends to

Fornas, 9 hours. 6 miles from the coast.

The ruins of Patosa are situated a short distance from this place. They consist of a number of tombs, all

Greek, but not of a fine age; the remains of many small temples, of which little more than the foundations are standing; a triple arch leads into the city, but it is not in pure taste.

The theatre is, as usual, excavated in the hill; but the area is more than half filled with sand. Mixed with these ancient remains are the ruins of several large Christian churches. The river Xanthus lies to the N. of the city.

From Fornas we skirt and cross a perfectly flat plain to

Koonik, 4 hours.

The ruins of Xanthus are 2 miles distant. The remains of this city are of a very early date, and many of the walls are Cyclopean. The language of the inscriptions is Phœnician or Etruscan. The tombs are cut into, or formed by cutting away the rocks. The elegant designs evince the talent of the Greeks, and the highly poetical subjects of the bas-reliefs, temples, friezes, and tombs, are also of Greek character. The most beautiful of the tombs stands on the side of a hill rich with wild shrubs. It is a sarcophagus of white marble. On the top of it is a hunting scene; on each of the sloping sides of the roof two stones project about a foot, which are carved into lions' heads crouching on their paws. One side of the tomb represents a battle scene, the other a beautiful group of figures. On the sides of the roof are chariots and warriors.

Upon another tomb near the theatre are some curious bas-reliefs. Close to this is another tomb entirely covered with the singular characters used in this city.

On the site of a small temple lies a pretty frieze, 10 or 12 feet long, representing a series of small dancing figures. This temple, and 6 or 7 others, which may be traced on the same cliff, must have produced a most beautiful effect.

The site of the city is extremely romantic, upon beautiful hills. The ruins are wholly of temples, tombs, triumphal arches, and a theatre; and are so interesting as alone to afford inducement to the man of taste to visit this country.

From Xanthus the road crosses the river at a ford $1\frac{1}{2}$ mile below the ancient city; then passes through one of the most picturesque valleys of Asia Minor.

Demelbeer, 15 miles.

The road passes to Cousk, 8 miles, where the Governor of the district resides; his house and establishment composing the whole village.

Doover, about 16 miles from Demelbeer.

Hence the road gradually rises from the valley to the ancient city of *Ilos*, 8 miles. This place has been called in the maps Pinara; but the mistake is proved by inscriptions found here.

The remains are very extensive, and consist chiefly of very massive buildings, fit only for palaces. Their design seems to be Roman. The original city must have been destroyed in very early times, and the fluely wrought fragments of it are seen built into the strong walls of the city constructed on its ruins. The theatre of the ancient city was large, and very expensively finished. The seats are of finely wrought marble, with cornices supported by lions' paws. There are ruins of several large buildings with columns, which are probably of the date of the latter town.

A perfect honeycomb is formed in the sides of the acropolis by the excavated tombs, and out of the rock in the form of temples.

Return to Doover.

The road winds through the range of the Cragus, and the country assumes a forest character.

Macry, 22 miles, 7 hours. A small port, chiefly inhabited by Greeks.

The theatre is in tolerable preserva-

tion; it is very large, and of very plain architecture.

A number of caves, partly built and partly cut in the rock above the coast, appear to have been dungeons or guard-rooms to a fortified town.

The tombs are the chief objects of interest, and are of various kinds and dates. They are in most cases approached by steps, and the columns of the portico stand out 6 feet in front of the cella. The interiors vary but little, and are about 9 by 12 feet, by 6 feet in height, and on the three are the benches on which the urns and coffins stood.

The route from Macry is first over plains, and then over a most beautiful series of woody mountains, one of the most picturesque routes in Asia Minor.

Dollomon, 40 miles.

Leaving Dollomon, we cross a very large, and then a small river, and ascend a high mountain, and look down upon a splendid lake or bay connected with the sea by a neck $1\frac{1}{2}$ miles in length.

Koogez, 25 miles N.W. Here, as well as at Dollomon, the Governor's house or establishment forms the whole village; it is now half in ruins. The father of the present Governor was a Dere Bey of great power and importance, and 10 ships of war under his command floated in the lake. Since the destruction of the Janissaries, the independent families of the Dere Beys have been gradually exterminated, and the power of this family in this place is now extinguished.

The country continues richly wooded.

Hoola, 40 miles. A village lying in the mountains.

Moola, 12 miles. A town of considerable size, and situated still higher in the mountains.

Acru-cooe, (or stable village,) 24 miles. A post village.

The valley is varied by hill and

dale, and has its mountains, rivers, and meadows.

Esly-hissar, (Stratonicæa,) 8 miles. The ancient town of Stratonicæa has extended over a considerable space, and must have been formed of very large buildings. One immense cella of a temple stands in the centre of the town, built of the large stones used by the early Greeks. Its walls are covered with inscriptions.

Besides this are the remains of 5 or 6 other temples, and a theatre on the side of the hill. They all appear to have been of white marble. Many parts of columns stand in their original positions, as well as two or three fine arches and door-ways.

The road hence to Mylasa is varied by many small hills, whence a steep descent leads to a plain, at the extremity of which stands

Melassa (Mylasa), 24 miles. Every house, wall, or fence, here, is formed of the stones of the old town, of which some walls, a beautiful Corinthian arched gateway, and a single fluted column, still remain standing. In one house in the town, a beautiful body of a child, 18 inches long, with one arm over the breast, is built into a house.

Melassa is a place of considerable importance.

8 miles after leaving Melassa are the ruins of Labranda, near the village of Takly.

The only conspicuous building is a beautiful Corinthian temple, standing in a recess in the hills. There are 12 fluted columns, and four not fluted, but apparently prepared for this ornamental finish. Other columns, evidently belonging to the same temple, and lying on the ground, are receded. It appears probable that the temple was not completed.

On a small hill to the N.W. are foundations of other buildings.

$\frac{1}{2}$ hour farther is the picturesque village of Kizzlejik.

Baffy, 24 miles, a small village among richly wooded hills.

A series of woody hills extend along the side of a lake to Pallattia. The lake is connected with the Mæander by a river 2 miles long, celebrated for fish.

Pallattia (Miletus), 20 miles.—It probably once stood on a headland, or island, in the bay, for its hills rise out of the dead flat of the valley of the Mæander, here 10 miles across. The situation is unhealthy, and the village consists of hut a few huts.

The remains of Miletus consist of an enormous theatre, the traces of an aqueduct, and some walls. There are also the ruins of a Christian church, formed out of a Greek temple.

Sansoon is a Greek village, prettily situated upon the rocky slopes of the mountain.

Within a mile of Sansoon, towards the sea, are the ruins of Priene on a bold and precipitous rock; they consist of walls, covering an extensive slope of the hill, out of which, as if built by art, spring perpendicularly the rocks on which the acropolis was built.

From Sansoon the road lies up a very steep tract; from the summit of this range, of which Trogyllium forms the termination, the view extends on one side to the mountains, forming the Dorian gulf; and on the other, to those of Chios and Smyrna. The road descends to

Chauli (probably Neapolis), 15 miles.

Scala Nuova, 1 day.

Ephesus, 3 hours.—See Route 82, page 272.

Idin or Guzel-hissar (Tralles), 12 hours, 50 miles.—See Route 82, page 273.

Glicyra, 14 $\frac{1}{2}$ hours.—See Route 82, page 273.

Laodicea, 13 hours.—See Route 82, page 273.

Hicrapolis, 1 $\frac{1}{2}$ hour.—See Route 82, page 273.

Aneghool, 50 miles.

The soil of the valley is poor; but crops of barley are obtained by irrigation.

Philadelphia, 16 miles.—See Route 82, page 274.

Sardis, 9 hours, 36 miles.—See Route 82, page 274.

The road continues along the valley to

Cassaba, 28 miles, on the direct cavan route from the interior of the country to Smyrna.

From Cassaba to Smyrna is a ride of 48 miles through a beautiful and picturesque country, which brings the traveller to

Smyrna, called by the Turks Ismeer.

ROUTE 102.

BROUSA TO SMYRNA BY SULEI-MANLU AND SARDIS.

	Day.	Hrs.
Hasan Agah	-	1 0
Kernaslu	-	1 0
Kerteslek	-	1 0
Adranos	-	} 1 0
Haidar	-	
Hermanjik	-	} 1 0
Esbekoi	-	
Toushanlu, from Hermanjik	0	8
Ezau	-	1 0
Gediz	-	0 8
Ushak	-	0 10
Ahadkoi	-	0 2
Segider	-	0 4
Kobek	-	0 7
Suleimanlu	-	0 2
Taknak	-	1 0
Kulah	-	0 8
Adula	-	0 8
Sardis	-	0 9
Smyrna	-	1 0

The following route was performed by Mr. W. J. Hamilton, F.G.S., in the year 1836. The distances in hours are, it will be seen, frequently not

given; but as it includes a part of Asia Minor hitherto not visited, it has been thought advisable to give the route as extracted from his journal.

Hasan Agah, the first day's journey, is a village due N. of Brousa, affording no accommodation for travellers.

The route now follows a course W. by S., and soon comes down upon the lake of Apollonia, and continues on its S. shore.

Kernaslu, 1 day.—One hour hence are the ruins of a large town at Hamanlu. There are some remains of solid walls, and the ground is covered with fragments of pottery and tiles.

Kerteslek, a small village 4 hours farther up the Rhyndacus. Here are the remains of a castle perched upon a hill, commanding the pass of the river, probably Byzantine, and one of those said to have been erected in the middle ages, to defend the passes of Olympus against the Turks.

A long and tedious march over high hills and through fine woods, brings the traveller to

Adranos.—Here are the remains of an ancient town, without doubt those of Hadriani, situated at the foot of a limestone hill, on the left branch of the river. Part of a large square building 88 paces by 65, remains standing. It is built of huge massive stones, put together without cement; the wall remaining is about 30 or 40 feet high, and within are some remains of smaller walls: it may have been a gymnasium. Without, heaps of stones with beautiful Ionic and Doric sculpture mark the site of two temples; there are besides numerous columns built into the walls of the adjoining fields, together with traces of ancient walls in other directions. Close to the Rhyndacus are the remains of a Byzantine castle. There are many Greek inscriptions in the adjoining village of Baj, 2 miles off, but none of them contain the name of the town.

The route now lies on the left bank of the Rhyndacus, till we reach the village of Alhabij-hissar, where we cross it in the midst of beautiful rocky scenery, at a narrow gorge, where is another Byzantine castle.

Haidar, a wretched village; but the inhabitants received us most hospitably, as strangers sent by Providence, whom it was their duty to assist.

Leaving Haidar, the road again rejoins the Rhyndacus, and after following its course for some distance, strikes off into a valley to the right, and reaches

Hermanjik, where fresh horses are to be had.

Eshekoi, a village on the top of a ridge of hills. The cottages, or huts, are all built of logs, and roofed with split deal.

The traveller now passes through a fine forest with beautiful scenery. The road lies chiefly S.E. and E.; in about 3½ hours he arrives at some sepulchral chambers cut in the rocks left of the road. They appear to be Phrygian in character, but one only remains tolerably perfect. It was probably the Necropolis of some ancient town, but no ruins are to be heard of in the vicinity. The road crosses the Rhyndacus at

Toushanlu, which is 8 hours distant from Hermanjik.

The road re-crosses the Rhyndacus, and continues over some high hills, and descends into the plain of Azani, and Ezani, before reaching Manjik.

Azani.—Its ruins are described in Route 100, p. 322.

Gediz, 8 hours.—On this day's journey, the traveller crosses the Rhyndacus several times up to the sources, following one of the longer branches of the river. Gediz was the ancient Kcdus, or Kados; its situation is extraordinary, the stream which flows through it is a tributary of the Hermus. Instead of flowing right down the valley by the lowest

level, it works its way through a narrow chasm, 200 feet deep, and not 10 wide at the bottom, which appears to have been rent by an earthquake through the basaltic rock.

Ushak, called 8 hours, but in reality 10 hours.—The ride hither is beautiful, over a mountainous and untravelled district; trap and basaltic rocks burst up in various directions, and there are some fine varieties of obsidian. Ushak is famous for its manufacture of Turkey carpets, which are sent to Smyrna. It is the place where all the best and largest are made. The process of making them is very rude and simple, worked in the open air, and in the coarsest of frames. There are several inscriptions at Ushak, in the walls of the mosque, and other traces of antiquity. They are said to be brought from Ahadkoi, 6 miles E. of Ushak.

Ahadkoi, 2 hours.—On the summit of a hill here are the remains of a theatre, with half the scena and proscenium standing, built of very large blocks of stone; all the seats of the cavea are gone, but the hollow remains. Another theatre, and the foundation and ground plan of a small temple, together with the walls of the acropolis, may also be traced. ¼ mile from the village are the site and foundations of another temple, while fragments of sculpture are lying about in all directions. It is probable that these are the remains of Trajanopolis.

Segider, 4 hours. From an inscription lying in front of the mosque, it appears that this place is on the site of Sebaste. A number of marbles lie scattered over the village and burying-ground.

Kobck, or Gobok, 7 hours. Nearly E. over a continued plain, intersected by ravines and valleys, sometimes excavated to such a depth as to make a person travelling in them fancy that he is in a mountainous country.

Suleimanlu, 2 hours. The situa-

tion of these interesting ruins is striking, the acropolis being formed by the junction of two of the ravines just described. Outside the gate are the remains of an aqueduct crossing some low grounds, and it may be traced for some way along the hills, on the route to Takmak and Kulah.

The road lies S. of a mass of black volcanic hills, and is very dreary.

Takmak, the residence of an Aga.

The road now proceeds to a wretched village called Aktagh, and then across a fine rich country to

Kulah, 8 hours. A mile from the town we come suddenly in sight of its black conical volcano, from the summit of which is a splendid view; several other volcanic cones are in sight of much older date. The traveller is now fairly in the Katakekaumene. The country bears a strong resemblance to central France.

The road lies over a great deal of volcanic country.

Adula, 8 hours. Here we cross the Hermus. A stream of black lava flows behind the town out of the same narrow gorge, through which the Hermus also flows. Water and time have conquered the lava, and in the narrow gorge the stream of the river has almost obliterated all traces of it.

The traveller is now in the plain of the Hermus, and in quite a new climate. Vegetation is a month in advance of the places he has left. The road proceeds by the Gygean lake and the tomb of Halzattes. The journey the whole day is through the rich plain of the Hermus, scattered with the black tents of the Turcomans.

Sardis, 9 hours. See Route 82, p. 274.

The road lies along the foot of Mount Tmolus, with the Kiziljah Musa Tagh of the Turks, left, and Hermus, right; it passes through Kasabah to Smyrna.

ROUTE 103.

BROUSA TO ANGORA.

	Hours.
Ak-su - - - -	5
Koursounon - a day's journey	
Bontdouc - - - -	12
Mounptatal - - - -	12
Caragamous - - - -	7
Kahe - - - -	10
Beibazar - - - -	13½
Sousons - - - -	16
Angora - - - -	4

For 6 miles the road lies across the plain through green meadows and groves of trees, and crossing a rapid torrent flowing N., it then leads along the base of Mount Olympus, among rocks and hills covered with groves of box and myrtle. The views, looking back upon the plain and city of Brousa, are grand and beautiful.

Ak-su, White Water, 5 hours. A village situated in a well-cultivated and well-peopled plain.

The road now passes through a very woody country, with the range of Olympus to the right.

Koursounon, a day's journey from Ak-su.

Bontdouc, 12 hours. A town abounding in remains of antiquity, but without any inscriptions.

The road now leads through beautiful plains, bordered with small woods.

Mounptatal, 12 hours. A league short of this place, right of the direct road, is Eski Shehr.

Caragamous, 7 hours. The route is over one of the finest plains in Asia, but uncultivated, without trees, dry, and interspersed with small hills. From the ancient marbles in the churchyards, it is evident that Caragamons is built on the site of an ancient city.

The road continues over the same plain, bounded by mountains covered with pines and oaks, which though

never cut are yet hardly higher than underwood, owing to the poverty and sterility of the soil.

Kahe, 10 hours. Between Kahe and Beibazar the traveller crosses the river Aiala by a deep ford. Tournefort says, "its waters overflow the land when one pleases, but it is to raise excellent good rice." This river runs into the Black Sea.

The country is fine, well cultivated and billy.

Beibazar, 13½ hours. A small city built on three low hills, in a close valley. The houses are of two stories, neatly covered with planks, and covering the declivities of the hills. The river Beibazar runs into the Aiala. It is here that the excellent pears sold at Constantinople as Angora pears are raised.

The road passes by Aaias, a pretty town situated in a valley, surrounded by gardens. There are a great many old marbles here. The road continues over beautiful plains to

Sousons, 16 hours. The road now lies over a flat country.

Angora, 4 hours. The ancient An-cyra, pronounced Engouri, is situated on several small hills, encircled to the N. and E. by a range of mountains. The castle is on the summit of a high rock perpendicular on three sides, and sloping towards the S. It is in a dilapidated condition, and incapable also of defence, from being commanded by an adjoining mountain; the city walls are also in a mouldering state; the houses are built of brick and wood, in general two stories high, with pent roofs and verandahs. The population does not exceed 20,000, of whom one-third are Armenians, who have all the trade in their hands. They import cloth and colonial produce from Smyrna, and give in exchange the fine camlet of different colours, made of the hair of the goat peculiar to this province, which in fineness resembles silk. Angora is also famous for its fruits.

A lofty range of mountains, seen at a distance to the N.W., (one of the different chains which was called Olympus), formed the ancient boundary between Galatia and Bitynia.

The modern walls and gates of Angora are chiefly constructed of ancient marbles. The Smyrna gate appears to be composed of the fragments of a portico or temple, the arch rests on two blocks of marble, 8 feet high, apparently part of an architrave.

The shapeless ruins of an edifice, said to be the amphitheatre, are scattered over a rising ground. The fragment of the wall which remains is 30 feet high, but parts of the building are daily removed by the natives to build their houses. The area is converted into a Turkish burial-ground. The most curious relic of antiquity is to be found on a small hill near the mosque of Hajji Biram. It consists of a vestibule, a large oblong hall, and a small apartment behind it. Right and left of the wall of the vestibule is an inscription, recording the events of the life of Augustus Cæsar, part of which has been intentionally effaced. The gate leading into the saloon from the vestibule is a masterly piece of workmanship, astonishingly well preserved. The saloon is 29 paces long and 12 broad. The roof has fallen, but the walls still exhibit the remains of a beautiful cornice; they are still about 15 feet high, and 3 feet 3 inches thick. On each side are three windows, with semi-circular tops, with a grate of marble before them. This monument has been generally supposed to be the temple erected in honour of Augustus, but Captain Kinneir thinks it was intended for a Basilica, or Public Hall; the whole building is 90 feet long by 50 broad.

The castle is modern, but some of the towers are ancient. On the top of the rock are two marble lions, one as large as life, and the other colossal.

An adjoining mosque abounds with columns and fine bas-reliefs.

Towards the N.W. corner of the city is a marble column, still erect, supposed to have been erected in honour of the Emperor Julian, when he passed through Ancyra from Parthia. There is an inscription to his honour on the castle walls. Near the Smyrna gate is an eminence covered with fragments of antiquity, the supposed site of a temple. In the plain is an Armenian monastery; the burying-ground attached to it, as well as the Jews' cemetery, are full of fragments of antiquity.

The river Sakaria is the boundary of Great Phrygia and Galatia, so called from a colony of Gauls, who, being driven from the coast of the Euxine, in consequence of a dispute with Attalus I., king of Pergamus, retired towards the banks of the Halys. They sided with Antiochus the Great against the Romans, and were defeated by Manlius in the defiles of Olympus. He subsequently advanced into their country, and laid siege to Ancyra. It was afterwards called Sebaste, in honour of Augustus, who made it the capital of Galatia, when that country was reduced to a Roman province.

When the Emperor Julian passed into the East, the priests of Ancyra met him with their idols. Here it is supposed St. Paul preached to the Galatians, and when Christianity had spread itself over the world Ancyra became an apostolic see. In the reign of Heraclius the city was taken by the generals of Chosroes Parviz, and afterwards by Haroun-al-Raschid. In 1102 it was taken by the Count of Toulouse, but recovered by Sultan Amurath, A. D. 1359.

Angora is 4 days journey from the Black Sea, the shortest way. The caravan is 20 days from Angora to Smyrna, Kutava being half way, and 10 days from Angora to Brousa.

ROUTE 104.

TREBISOND COASTING TO SINOPE.

Tripolis (now Tirehbol), Kerahsun, or Pharnacia.—Ordu.—Fatsah.—Cape Jasonium.—Unyeh.—Cher-shambah.—Samsun.—Sinope.

Tripolis is 3 miles W. of the great river, which descends from Gumish Khaneh and Zogana. At the mouth of the river are silver and copper mines, which were rich and extensively worked till the water got in 30 years ago. These mines are probably the Argyna of the natives. The road between Trebisond and Tripoli is one continued garden of azalias, rhododendrons, myrtles, deep wooded valleys, and high wooded hills, intersected with numerous streams.

Kerahsun, or Pharnacia. Here are very considerable remains of the old Hellenic walls, on which Genoese or Turkish walls have been built. Following the same line across the promontory,

The island of Arctias is passed between Tripoli and Kerahsun; but it contains no remains of the Amazonian Queens. The road by land from Tripoli is almost impassable.

Between Kerahsun and Ordu the road crosses the river Pharmatenus and Melanthius.

Ordu is called, by Cramer. Cotzora.

From Ordu to Fatsah the road lies inland. By water we pass Cape Jasonium, where there are only the remains of a Greek church. Between Cape Jasonium and Ordu we pass the island of the Cilicians, as it is called by Arrian.

Fatsah.

Unyeh.—Here there is a curious castle on the summit of a perpendicular rock. On the S. face of the rock, about 50 feet from the bottom, is a very remarkable cave or entrance, cut in the solid rock, so as to represent the façade of a Greek temple, with its pediment and architrave.

The Turks here are occupied in extracting the iron ore, for which the Calybes, who formerly inhabited this coast, were so famous. There are no mines here, and the ore is found in small irregular nodules imbedded in yellow clay, which forms the surface of all the neighbouring hills. It never occurs deeper than a foot or two below the surface. The metal is extracted in a common blacksmith's forge, and worked by a single family, whose hut is close by; and when they have exhausted the ore in their immediate neighbourhood, they move their hut, and forge in some more productive spot. The ore does not yield above 10 per cent. of metal.

From Unyeh the road by land to Chershambah crosses the Thermodon, and the splendid plains of that name, which for richness, fertility, and (for a flat country) beauty, equals any thing that can be seen.

Chershambah is situated on the Iris, about 3 hours from the mouth.

Samsun.—Here may be seen vestiges of the walls and of the port of the ancient Amisus.

Sinope.—Nothing is to be seen of its famous temples, gymnasia, and porticoes; but the great mine of ancient fragments are the walls which surround the modern town and citadel. This last is built upon the isthmus, and seems to be a Byzantine work. The building consists entirely of fragments of columns, friezes, capitals, cornices, &c., all worked together to form the fortification.

ROUTE 105.

SINOPE BY NIKSAR, KUMENEK, AND TOKAT, TO AMASIA.

	Days. H. Miles.		
The junction of the Iris and Lycus in the plain of Phanaræa.			
Niksar	-	-	0 0 25
Kumenek	-	-	1 0 0
Tokat	-	-	1 0 0

Turkal	-	-	-	0	6	0
Zilleh	-	-	-	0	0	0
Amasia	-	-	-	0	0	7½

The Phanaræa is a beautiful plain, perfectly flat, and bounded on all sides by steep rocky hills. It extends from E. to W., and is 14 miles long and 5 wide. About the middle of the plain, at the northern side, at the foot of a range of volcanic hills, the Iris flowing from the W. by S., and the Lycus from the E., or E. by S., unite their waters, and flow through a deep narrow gorge, which extends for several miles till the river emerges in the great plain, which is also watered by the Thermodon. There can be no doubt that the plain of Phanaræa was once a great lake before the waters found a passage through this narrow gorge. The plain in which Niksar is situated, also watered by the Lycus, is of the same character, but separated from the Phanaræa by a ridge of lofty hills.

Niksar. See Route 85, p. 283.

Kumenek, 1 day.

Tokat. See Route 85, p. 283.

Turkal, 6 hours, Route 85, p. 283.

From Turkal to Amasia by the direct road is 12 hours; but a detour may be made by Zilleh, the ancient Zela, thus dividing the journey into two days. At Zilleh the small flat conical hill in the centre of the town is evidently the hill or mound of Semiramis. Unfortunately an ugly fortress of the middle ages has usurped the place of its beautiful temple. Scarcely any remains of antiquity are to be found here.

Amasia, 7½ hours by the direct road. See Route 85, p. 283.

ROUTE 106.

AMASIA TO ANGORA, AFYUN, AND KARA-HISSAR.

	Days. Ho. M.		
Hagi Koi	-	-	0 0 30
Chorum	-	-	0 0 10
Yuzgat	-	-	0 10 0

	D.	H.	M.
Sumgurulu - - -	0	12	0
Kalahjik - - -	0	12	0
Augora - - -	0	12	0
Baluhuyumi - - -	1	0	0
Banks of the Saugarins, from Angora - - -	0	15	0
Mulk, from Baluhuyumi	2	0	0
Sevri-hissar - - -	1	0	0
Alekiam - - -	1	0	0
Hamzat Hagi - - -	0	4½	15
Ruins of Abrostoli - - -	0	3	10
Beyat - - -	0	6½	0
Eski Kara-hissar - - -	1	0	0
Afynn Kara-hissar - - -	0	4½	0

Hagi Koi, a large village of 300 houses, 30 miles W. from Amasia. Here the roads to Yuzgat and Amasia branch off.

Chorum, 10 miles W. is rather a large town of bigoted Mussulmans, with scarcely a Greek or Armenian in the place, and where the reforms of Sultan Mahmud have not yet penetrated.

Chorum is situated in an extensive plain, through which flows a small stream, which falls into the Iris: it is on the E. side of the hills which separated Pontus from Galatia. On a low rising hill S.E. of the town, are the remains of an ugly square castle built by Sultan Murad, by whom the natives say the town was founded. In the walls of the town and castle are some fragments of columns and inscriptions, brought, as they say, from Kara-hissar, half way to Yuzgat.

The position of the ruined town of Kara-hissar is striking: in the midst of a high undulating plain, surrounded by low broken hills, and near a steep and lofty mass of black rock. Its perpendicular sides lead from a narrow baso to a pointed and inaccessible summit; the height is 300 or 400 feet above the plain. The ruins at the base indicate the existence of an ancient town, but all the remains appear to be Turkish.

In a neighbouring Turcoman vil-

lage is a most curious and interesting monument of great antiquity. It consists of the remains of a gateway either of a town or a temple, with 40 feet of wall on either side. The two blocks of stone which form the gateway are of gigantic proportions, 10 or 12 feet high. On the outside of each is sculptured a huge monstrous figure, too grotesque to be human, and too human to be anything else. It has a human head of Egyptian character, the body very shapeless, between the form of a bird and that of the pedestal of a Hermes, to which are appended lions' claws. On each side the wall advances about 15 feet. On the lower course of stones in the wall is a rude bas relief representing a procession, a sacrifice, and beasts driven to the altar. It much resembles those on Egyptian monuments. There is a bas-relief also on the second course; of this only one stone is in its place.

Yuzgat, 10 hours. See Route 90, page 295.—Hence an excursion may be made to Nefiz-koi, 6 ho. W., and to Boghaz-koi, 6 ho. E. of Yuzgat. At both of these places are ruins: those at Boghaz-koi appear to be those of Tavinm.

The village of Boghaz-koi is situated near the mouth of a defile, at the foot of some steep mountains. Between this village, and the gorge on the slope of the hill, are the remains of an ancient town. The principal of these ruins is a perfect ground-plan of a magnificent and gigantic temple. The lower course of stones, from 3 to 6 feet high of the whole building, remain perfect; so that the cella, the pronaos, adytum, the passages on each side, two small apartments, and two inclosures, &c., can be made out. The length of the outside, without the inclosures, is 219 feet, the width 140; the cella is 87 by 65. This must, undoubtedly, have been the temple of Jupiter, mentioned by Strabo.

Sungurlu, 12 hours from Yuzgat. At 6 hours from Sungurlu are some mæes of rock-salt, which are now worked.

Kalahjik, situated 2 miles N. of the Halys, which is crossed by a bridge of most slender construction, consisting of a single row of planks, laid across three long beams, the planks loose and separate. The bridge is 8 feet wide, without a parapet, and 30 feet above the river.

The town of Kalabjik is built round a steep and high acropolis, and is quite a situation to have been chosen by the ancients.

In proceeding to Angora, the traveller may make a detour by Akjatasb, a small village 3 hours off the road to the N. Here are to be found many remains of columns and tombs, a bas-relief, representing a soldier bearing a standard, and some interesting inscriptions; one mentioning a town of Galatia, mentioned by Pliny, but otherwise unknown. This village may perhaps be the site of Come, the town probably of the Comeases mentioned by Pliny, as a people of Galatia. Behind the village rises a rocky hill, which may have formed the acropolis.

Thence to Angora is 12 hours; the same distance as from Kalahjik to Angora.

Angora, 12 hours.—See Route 103, page 331.

Baluhuyumi, 1 day's journey from Angora, a small place at the foot of the high trachytic plateau, which rises from under the chalky limestone, which is the chief formation of this part of Asia Minor. A few miles S. of the village is a curious old fort on the summit of a high hill. It consists of a nearly circular wall, of very large and small blocks of stones, rudely put together, and about 10 feet high. Inside, the whole space is divided into a labyrinth of small chambers. It is probably a fortress of the Gallo Græci.

From Baluhuyumi the road passes by Bergjaez, over a barren uncultivated country.

15 hours, about 50 miles from Angora, we reach the banks of the Sangarius, a deep and large river, flowing through a wide flat plain.

Mulk, 2 days from Baluhuyumi.—At this village are some curious caverns, probably sepulchral, divided into many irregular chambers.

Sevri-hissar, 1 day's journey.—5 miles off the road before reaching Sevri-hissar, are some ruins at a place called Aslan-koi; but they are probably not ancient.

From Sevri-hissar, an excursion may be made to the ruins at Bala-hissar, which are very extensive, and appear to have been those of Pessinus.

Alckiam, 1 day's journey.—Here the ruins of the town of *Æcistus* are to be seen on a rising ground, a few miles S. of the Sangarius.

Hamzat Haji, a Turcoman encampment, 15 miles S. by E.

The ruins of Abrostola are 10 miles S. by W.—Here part of the wall exists on a flat table-land to the N. of the ruins, which are known by the name of Kherjan Kalab. We find the remains of a very large town in a dreadful state of dilapidation. Col. Leake doubtfully marks these ruins as Arabusa; but when we recollect that Pessinus is at Bala-hissar, it is clear that this must be Abrostola; the distance will perfectly coincide. Here are no inscriptions, nor any remains of particular interest.

The road now lies due W. along the end of a plain, and in a valley along the bed of a small stream. In all the burial-places, and at every fountain, are fragments of architecture and inscriptions. $3\frac{1}{2}$ hours is the village of Gumuk-koi, a short distance to S.W. of which the Phrygian mountains begin, which extend N.W. to Murad Tagh, S. of Kutayihah.

1 mile S.W. of the village, right of the road, are the ruins of a town on

the slope of a hill, near the entrance of the valley leading to Beyat, 8 or 10 miles distant. Its situation corresponds with that of Arabusa.

Beyat, $6\frac{1}{2}$ hours. — Hence we proceed through a range of well-wooded, but steep and rugged mountains, and descending on the W. side in a S.W. direction, observe some

very remarkable sepulchral chambers excavated in the white rock.

Eski Kara-hissar, 1 day's journey. It is situated at the head of a small plain 2 miles N.N.W. from the celebrated quarry of Docimitic marble.

A good road over an extensive plain, where much opium is grown, leads to Afyun Kara-hissar, 4 hours.

SECTION VII.

THE ISLANDS OF THE ARCHIPELAGO.

	Page.		Page.				
{	The Sporades.	The Rabbit Islands - - -	337	{	The Cyclades.	Fourni Islands - - -	368
		Imbros - - - - -	338			Skyros - - - - -	368
		Samothraki - - - - -	338			Argentiere - - - - -	369
		Lemnos - - - - -	338			Milo - - - - -	369
		Tenedos - - - - -	338			Siphanto - - - - -	370
		Mitylene - - - - -	338			Serpho - - - - -	370
		Scio - - - - -	340			Antiparos - - - - -	370
		Samos - - - - -	341			Paros - - - - -	371
		Nicaria - - - - -	343			Naxia - - - - -	371
		Patmos - - - - -	343			Stenosa, Nicouria, Amorgos	372
		Lero - - - - -	343			Caloyero, Cheiro, Skinosa, } Raclea, Nio - - - - -	373
		Calamo - - - - -	344			Sikino - - - - -	373
		Stancho (Cos) - - - - -	344			Polycandro - - - - -	373
		Nisari, Piscopi, Symi - - - - -	344			Santorin - - - - -	373
		Rhodes - - - - -	345			Nanfio - - - - -	374
Crete - - - - -	349	Mycone - - - - -	374				
		Delos - - - - -	374				
		Syra - - - - -	375				
		Thermia - - - - -	375				
		Zia - - - - -	376				
		Macronisi - - - - -	377				
		Joura - - - - -	377				
		Andros - - - - -	377				
		Tinos - - - - -	377				

The isles of Greece, the isles of Greece!
 Where burning Sappho loved and sung,
 Where grew the arts of war and peace,—
 Where Delos rose, and Phœbus sprang!
 Eternal summer gilds them yet,
 But all, except their sun, is set.

The four small islands, known to English sailors as the Rabbit Islands, and called by the Turks, Jacoban Adassi, are the first that present themselves on issuing from the Dardanelles. The largest of these is 4 miles in length, and possesses an excellent spring of water.

IMBROS

Lies 21 miles to the right of Cape Janissary. It is 16 miles long and 9 broad, and contains some fine villages: the interior is woody.

SAMOTHRAKI (ancient SAMOTHRAKE)

Is 14 miles N. of Imbros, a rocky mountainous oval-shaped island, 8 miles long and 6 broad.

STALIMINE (LEMNOS).

This fertile and beautiful island lies immediately opposite the entrance of the Dardanelles, from which it is 41 miles distant, and 26 from Tenedos. Its form is very irregular, nearly divided into two islands by the ports of Paradise, north, and that of St. Antonio, south. It is 15 miles in its greatest length, and of nearly equal breadth. Lemnos, the chief town, is on the west. It contains no object of interest, but the distant prospect of Monte Santo, the celebrated Athos, rising 4000 feet above the level of the sea, and 50 miles off.

TENEDOS

Has retained its name ever since the Trojan war. It was formerly called Leucophrys, and its name was changed to Tenedos from Tenes or Tennes, the son of Cycnus, king of Colone, who brought a colony thither. It is supposed that the Greeks concealed themselves in a port of Tenedos, when they pretended to abandon the siege of Troy. This island was one of the first conquests of the Persians; it subsequently fell into the hands of the Athenians, the Lacedemonians, the Romans, and the Greek emperors. It was an early conquest of the Turks, but was taken from them by the Venetians after the battle of the Dardanelles, and almost immediately afterwards re-taken by the Turks.

MITYLENE,

The ancient Lesbos, one of the most

important islands of the Archipelago, is situated in front of the Gulf of Adramiti, and is separated from the continent of Asia by a channel, which has the appearance of a majestic river, varying in breadth from 7 to 12 miles. The situation of this island is particularly favourable for commercial enterprise, commanding an extensive line of coast, lying contiguous to several considerable islands, and placed midway between the Gulf of Smyrna and the Dardanelles. Its harbours are good, and the strait affords perfect security in all weathers. The soil being naturally very fertile, might be rendered very productive, and the climate is still extolled for its salubrity. But all these advantages of nature are turned to but little account. The island was devastated during the late war, and indolence, neglect, desolation, and poverty everywhere prevail. Its length is about 40 miles, its breadth 28. It is intersected by a long range of mountains, whose summits and acclivities are clothed with woods of pine, whilst olive-groves and vineyards cover its slopes and base. The plains and valleys are partially cultivated; most of them are thickly planted with the various fruit-trees, so common in these climes. Wine, for which the island was once celebrated, is now made only in small quantities, and of an inferior kind. The grapes in general are dried and sent to Smyrna for exportation to England; but the greatest source of wealth in the island is the export of oil, and pine timber for ship-building. The quantity of corn grown is insufficient for the consumption of the inhabitants.

Before the war, the population amounted to 60,000, one-half of whom were Turks, and the other Greeks; but Mitylene suffered so severely from the calamities of that period, that her population is now reduced to one-half.

The island boasts of some hot-

springs, which are considered highly efficacious in many complaints, and are much resorted to by invalids from the continental and insular towns.

The chief town is Castro, the ancient Mitylene. The island and town were so called after a daughter of Macarensa, king of the country, who flourished soon after the Deucalion flood. Some vestiges of the ancient city may still be seen in the beautiful gardens surrounding the modern town. The castle, which is very large, was built in the middle ages, and with its embattled walls and fortifications, constitutes the chief building in the island. The harbour is confined and shallow.

Port Tero, or Oliviere, is much frequented, and has the appearance of a large inland lake, advancing to within a short distance of the capital. It communicates by a long narrow channel with the sea. The passage is difficult, but the anchorage within is good.

Molivo, on the N. extremity, is situated on a gentle acclivity, whose summit is crowned with a castle, and presents a picturesque appearance from the sea.

Culoni, on the west, possesses a good port.

Besides these towns, there are several villages.

Mitylene possesses few remains of its ancient grandeur; but the excursions into the interior are replete with interest, from the picturesque scenery, and the magnificent views, commanded from many of the heights.

The country-houses of Mitylene are built of stone, with lofty square towers, which are entered by steps on the outside, and rise prominently above the trees of the gardens. These towers are inhabited by the proprietors, while the ground-floors are allotted to the cattle and poultry, or serve as store-houses for corn and oil.

Ancient historians tell us that Lesbos was the seventh island in the

Egean sea, and it is mentioned by them under various names. According to Pliny, it contained no less than eight considerable towns, and its dominion extended over Troas and Æolis. It owes its chief celebrity, however, to the number of distinguished individuals to whom it gave birth. Among these were Theophrastus and Phanias, the two famed disciples of Aristotle, the former of whom succeeded him in the Peripatetic school. Pittacus, esteemed by the Greeks as one of their sages; the poet Alceus, the musician Phrynis; and Sappho, the most celebrated of Greek poetesses, were all natives of this island. The Lesbians were the greatest musicians of Greece, and Lesbos was the rival of Rhodes and Athens in learning and the arts. The natives, however, were so corrupt in their morals, that no greater reproach could be cast upon any one than to say, that he lived like a Lesbian.

Mitylene was at first governed by kings of its own, the first of whom was Macareus, grandson of Jupiter. He was succeeded by Lesbus, who married his daughter. His successors became tyrants, and after their final expulsion, the democratic form of government was established under the auspices of Pittacus, who presided over the government for ten years. The Lesbians were, after the lapse of several centuries, subdued by the Persians, and continued subject to them till after the battle of Mycale, when they revolted, and united with the other Greek states against their common enemy. Subsequently they became subject to the Athenians, till Alexander the Great, having made himself master of the island, restored them to their former liberty, which they preserved till the time of Pompey, when they became a part of the Roman empire. Mitylene was ceded by John Palæologus to the Venetian family of Gattilusio, who preserved their sovereignty

till Mohammed II. landing on the island, and meeting with unexpected resistance, besieged the town, which was basely betrayed to him by the governor, on a promise of being continued in his command. Mohammed, however, while he reaped the benefit of the treachery, inflicted instant death on the traitor.

SCIO,

The ancient Chios, the paradise of the Levant, is pre-eminently distinguished for its natural fertility, beautiful scenery, extraordinary verdure, and the richness of the foliage covering the whole face of the country. Notwithstanding the calamities it suffered during the late contest for independence in Greece, it is gradually recovering from the state of desolation to which it was reduced. The vineyards, the olive, citron, and mastic groves, which were all cut down or burnt, are again springing up. The pretty detached villas which once adorned the island are being rebuilt, whilst the remnant of the inhabitants, who, having escaped the general massacre, became voluntary exiles to escape from death or slavery, have returned, and are rapidly raising the town from its ashes.

The fate of Scio was one of the most barbarous acts committed by the Turks during the late war. Shortly after the revolution broke out, a large force was sent to secure the fidelity of the island. Ninety-five of the principal merchants were demanded as hostages; of these, ten were sent to Constantinople, and the rest were imprisoned in the fort of Scio. In the spring of 1822, a body of insurgents from Samos compelled the Sciotes to rise and join in the rebellion. Hereupon the Turkish governor shut himself up in the fortress, awaiting the arrival of succour. This soon arrived in the person of the Capitan Pasha, who invited the natives to return to their allegiance:

but the inhabitants having become fatally compromised by the Samiotes, the siege of the fortress was prosecuted with vigour, till at length the Greeks were overpowered by numbers, and being placed between two fires, were entirely defeated. Then commenced an unparalleled work of destruction. The island was desolated from one end to the other by conflagration, plunder, and death. The females were sold as slaves, the men and the male children massacred: 35 merchants were hung at the yards of the ships, and the 85 hostages in the fort shared the same fate. Of the 120,000 souls who composed the population, but 900 remained, and this wretched remnant was in danger of being swept away by the pestilence which followed. The Sciotes were, however, in some degree avenged. Two Greek fire-ships entered the canal unobserved, and set fire to the admiral's ship, which exploded with a crew of 2000 men.

Previous to these events, Scio was the richest, the most prosperous, and the best governed island of the Archipelago. As its revenues were the private property of the Sultana, sister to the reigning monarch, it enjoyed important advantages, and was exempt from the exactions of arbitrary governors. The port of Scio was the usual rendezvous of the ships sailing between Constantinople, Syria and Egypt.

The principal products of the island, besides its wine, which has been always celebrated, are wool, cheese, figs, and mastic; but the chief article was silk, almost all of which was manufactured in the island into velvet damask and other stuffs, and exported to Asia, Egypt, and Barbary.

The mastic peculiar to this island, and one of its chief sources of wealth, is the product of the lentisk shrub, which covers the slopes of the hills.

Incisions are made in the trees about the 1st of August, by cutting the bark cross-ways with large knives without touching the young branches. In a day or two the mastic begins to drop upon the ground, which is carefully levelled for its reception. In the course of a week it is sufficiently hardened to be removed. It is then reſeued. and exported for the use of the Turkish ladies.

To the N. of the island are some remains of an ancient temple, of no great magnificence, situated in a narrow valley, with a fine spring of water issuing from a rock below.

The name of Chios is supposed to have been derived from a Syriac word signifying mastic. Diodorus says the island was peopled by Macareus and his followers; but the opinion of Herodotus, of the Chians being Ionians, is more prevalent. The people, like those of Mitylene, were first governed by kings, and afterwards by republican institutions. They continued under the yoke of Persia till the battle of Mycale and the revolt of the Ionians. Subsequently they were alternately in league with the Athenians and the Lacedemonians, till they were subdued by the Macedonian princes. They afterwards aided the Romans, and were declared their friends and allies, being allowed to retain their rights and privileges till the time of Vespasian, when Chios was reduced to a Roman province.

After the taking of Constantinople, Scio voluntarily surrendered to Mohammed, who in return granted them perfect religious toleration and other advantages, which were continued to them by his successors.

Ion, the tragic poet; Theopompus, the historian, who flourished in the time of Philip of Macedon; Theocritus, the sophist; and Metrodotus, the philosopher and physician, were natives of Chios, which is also one of the

spots which contend for the honour of having given birth to Homer.

SAMOS,

One of the most considerable of the Sporades, rivals both Scio and Mitylene in the richness of its soil, the salubrity of its climate, and the purity of its air. The harbours are good and well situated for commerce. But these advantages are in a great measure lost to its inhabitants; the land, once proverbial for its fertility and abundance, now yields but a fourth of its natural produce. Navigation and commerce languish; the ports are empty, and the country deserted and desolate. The channel between Samos and the coast of Ionia is only $\frac{1}{4}$ mile in breadth, and is known to mariners under the name of the Little Boghaz. The Great Boghaz, which divides it from Nicaria and the Fourni islands, is 8 miles wide in some parts, and only $3\frac{1}{2}$ in others; it is a much frequented passage from the Dardanelles to Syria and Egypt.

Samos is about 25 miles long from E. to W., about half that in breadth, and 70 miles in circumference. It is traversed by two lofty ranges of rocky and barren mountains. Their aspect is sometimes relieved by pino woods, whilst their slopes are covered with vineyards and olive groves. The intervening valleys are highly productive, and are the best cultivated parts of the island, watered by copious streams. In these valleys corn, fruit, and vegetables, are produced in great abundance; and in this portion of the island the scenery is beautiful.

The vine is extensively cultivated in Samos, and its Muscadine wines, so much esteemed in the Levant, form its chief revenues.

Silver, lead, and iron ore, are found in different parts of the country, and emery stone, ochre, and

white marble, are among its natural productions; but none of these mines are worked.

The largest town is Vathi, situated on the N.E. side, possessing a safe and commodious port.

Cora, which is regarded as the capital of the island, is 3 miles from the S. coast. It occupies part of the site of the ancient Samos, of which some considerable remains are to be seen in the vicinity.

This was formerly one of the most flourishing, populous, wealthy, and most strongly fortified cities in Greece. Herodotus mentions a mole or pier 120 feet high, which formed the harbour, and extended above 2 furlongs into the sea. So stupendous a work at so early a period proves the Samians to have been among the first maritime people.

This city and island were called Samos of *Ionía*, to distinguish them from Samos of *Thrace*, near the *Dardanelles*, and Samos the Steep, the present *Cephalonia*.

Samos of *Ionía* is celebrated in mythology as the birth-place of *Juno*, who was said to have been born on the banks of the *Imbrassus* under the shade of an *Agnus Castus*, the stump of which was for many ages preserved in the temples erected there in honour of *Juno*, and was held in as great veneration as the goddess herself.

This celebrated temple of *Samian Juno*, known to the ancient world as the *Heraum*, was erected on the most southern promontory of the island, called *Cape Colonna*, from the remains of the ancient columns still standing upon it.

This temple was represented by Herodotus and other ancient authors as one of the most splendid in the world, and to have been so rich in gifts, that no space was left for any additional pictures or statues. Its statues were the work of the most celebrated artists, and three of colossal size were held in high estimation.

Samos was the birth-place of *Pythagoras*; *Cheritus*, the poet; *Cæson*, the mathematician; *Timanthus*, the painter; and many other illustrious personages. Herodotus here sought refuge from persecution, and composed the first books of his history.

According to Strabo, Samos was originally peopled by the *Carians*. It was then seized by the *Ionians*, and the city was joined to the *Ionian confederation*, and was esteemed of equal rank with *Miletus* and *Ephesus*, the chief cities of the *Ionians*.

The *Samiotes* were at first governed by kings, and afterwards by a democratical form of government, till the year 531 B.C., when *Polycrates* obtained absolute power in the island, and raised it during his administration to great prosperity. When *Xerxes* invaded Greece, the *Samiotes* united their efforts with those of the other Greeks against him; and subsequently fell under the sway of the *Athenians*. After various fortunes, they became subject to *Rome* on the death of *Eumenes*, last king of *Pergamus*, who bequeathed the island, with the rest of his dominions, to that nation. *Augustus* endowed the city with considerable privileges, and from that time it continued to flourish and prosper, till *Vespasian* reduced it to a Roman province.

The *Samiotes* were among the first to join the Greek insurrection, and they massacred or drove the *Turks* out of the island, which they put into a state of defence. A senate and government were formed, and an army of 6000 men was disciplined in the European fashion, which defeated all the efforts of the *Turks* to regain the island. The *Christians* of *Asia* found safety here, while the *Samians* made several successful expeditions to the continent, defeating and destroying the enemy wherever they met them, and returning home laden with booty and provisions. The *Samians* thus preserved their liberty

during the whole period of the war, and were grievously disappointed on finding themselves excluded in the formation of the new kingdom of Greece. The prince of Samos was entrusted by the Sultan with the government of the island, which is beginning to resume a portion of its ancient prosperity.

NICARIA,

The ancient Icaria, so called from Icarus, the son of Dædalus, who having incurred the displeasure of Minos, made wings of feathers and wax for himself and his son, in order to escape his displeasure. They took flight from Crete; but Icarus mounting too high, the sun melted the wax of his wings, and he fell into the sea near this island. Hence the designation of the Icarian sea. Nicaria possesses nothing of interest to detain the traveller.

PATMOS,

Now called St. Giovanni de Patimo by the mariners of the Levant, is 40 miles from the Cape of Samos. It is a solid irregular mass of rock, bleak, uncovered, without wood, and very barren. The highest point in the island is called St. Elijah. Its shores are indented with gulfs and good harbours, protected by capes. Its principal port, La Scala, is one of the safest in the Sporades. The island is about 12 miles long, 6 in breadth, and 28 in circumference.

Patmos was used by the Romans as a place of banishment, and here it was that St. John wrote the Revelations, during the exile to which he was condemned, A. D. 94, by the Emperor Domitian, for preaching the Gospel.

The town, built on the edge of a mountain, is reached by a steep and rugged ascent, on which some houses have been lately constructed. A still

higher ridge is crowned by a vast convent, consisting of several irregular towers, presenting the appearance of a fortress. It is said to have been founded by Alexis Comnenes. Between two and three dozen Caloyers are the guardians of this sacred edifice. In addition to numerous apartments, it comprises a church and library, containing several manuscripts and a few books. The supposed abode of St. John is a grotto belonging to the monastery. It is protected by a chapel, where numerous lamps are perpetually kept burning, and on whose walls are rudely depicted various subjects relating to the Apocalypse. The monks to whose care the chapel is confided, point out the localities assigned by tradition as the scene where the Revelations were delivered, and some fissures in the roof are shewn as those through which the Apostle heard the "voice from heaven like the sound of a trumpet," that revealed to him the mysterious truths of the Revelations.

The population of Patmos, amounting to 4000, is exclusively Greek and extremely poor. Their houses are on the Marina and in the town. They gain a precarious subsistence by their periodical emigrations to the Continent or to more fertile islands, where there is a demand for agricultural labour, or by transplanting merchandise in their boats from one commercial town to another.

LERO,

A small barren island, irregularly formed of rocks and mountains, among which are said to be mines and marble quarries. It is 6 miles long, and 4 miles broad.

The town stands on a sloping hill on the E. side, crowned by a castle in ruins. The best port on the N. side, called Parthoni, is secure, and sheltered by the Archangel islands,

which are uninhabited. Lero was colonised by the Milesians, and became very populous. Pliny says it supplied the neighbouring countries with aloes.

CALAMO,

Called also Calmino and Calimena, was the ancient Claros or Calynda, mentioned under the latter denomination by Ovid as famous for its honey, "Fecundaque Calynda." The island is barren and mountainous. The produce of the country hardly supplies its scanty population.

Calamo, the chief town, stands on an elevated platform commanding the harbour. The inhabitants are Greeks, and employed, like their neighbours at Lero, in the carrying trade.

STANCHO,

Or Stanchio, the ancient Cos, still so named by the Greeks, is 7 leagues long, and less than 2 in breadth. A lofty range of mountains commands the S. coast; the remainder of the island is a beautiful plain, of great fertility, blessed with a salubrious climate and a serene sky. The atmosphere is impregnated by no noxious exhalations, and epidemic diseases are unknown. The soil is extremely rich, producing corn, cotton, silk and wines, the latter equal to those of Cyprus. Numerous flocks of sheep were formerly fed on the extensive pastures of the island, and their wool was the finest in the Levant; but of late years both the wool and the silk have been but little attended to. Fruit trees everywhere abound, and the vicinity of the town is embellished by luxuriant groves of orange, lemon, pomegranate, fig, and other trees of the Levant.

The only town of note bears the same name as the island. It is small and picturesquely situated on the site of the ancient city. In an open

space within is the famous plane-tree, one of the great curiosities of these islands. The enormous thickness of the trunk, and the vast extent of its branches, supported on pillars of stone or marble, are viewed with astonishment, and it is supposed to be at least 10 centuries old.

The port is much frequented by merchant vessels, which touch there for pilots and commercial information. The population is small, compared with its extent and fertility. The Turks inhabit the town, while the Greeks are dispersed in villages through the country.

In ancient times Cos was remarkable for a temple dedicated to Esculapius, and the great ornament of the city, the Venus rising from the sea, the chef-d'œuvre of Apelles, is mentioned by many early writers. It was removed to Rome by Augustus, and by him dedicated to Cæsar. Hippocrates the reviver of physic, Apelles the painter, and Ariston the philosopher, were all natives of Cos. Before the Trojan war the island was governed by kings, two of whom, Antippos and Phidippus, were, according to Homer, present at the siege of Troy. Afterwards, the republican form of government was established; the Coans experienced various changes and became successively subject to the Roman, Greek, and Ottoman empires.

The Gulf of Stancho, or Cos, is also called Boudroun. from the bay and village on the N.E. side. It was anciently called the Ceramic Gulf, and formed the separation between Caria and Doris.

NISARI, DISCOPI, AND SYMI,

Possess no interest. They are mountainous, rocky and barren, thinly inhabited, and devoid of vegetation. The chief occupation of the inhabitants is diving for sponges, at which they are very expert, remaining under water for a great length of time.

RHODES,

From the most remote period of antiquity, has occupied a conspicuous place in the annals of history, and well deserves a visit. The ancient Rhodians were distinguished for their early civilization, valour, and love of liberty. They obtained the sovereignty of the sea by their superior knowledge of maritime affairs and navigation, and were celebrated for their cultivation of learning and the fine arts.

In modern times Rhodes has been celebrated as the residence of the Knights of St. John of Jerusalem, and the scene of one of the most heroic defences on record.

It is of a triangular form, rising gradually from the sea till it attains a considerable elevation towards the centre, where it terminates in the lofty summit of Mt. Artamira. The coast is indented with gulfs and winding bays, well protected by bold promontories. The island is about 36 miles long, 18 broad, and 140 in circumference. The fertility of the soil has been proverbial from the earliest ages, though the cultivation is now much neglected. The sloping acclivities of the elevated mountain range, which intersects the island, are clothed with forests, chiefly of the Valonia oak. The verdant valleys, wherever they are cultivated, produce luxuriant crops, and the plains of rich pasture are watered by copious streams. The vine and olive are cultivated on the slopes of the hills, and in thickly-planted gardens enclosed by hedges of prickly pear; within many of these gardens are handsome country-houses, built of white stone, square and flat-roofed. The views from the heights commanding the islands of the Archipelago and the fine coast of Pamphylia, are very beautiful. The climate is still celebrated as the finest in the Levant. The summers are never

hot, the blasts of winter seldom felt. Though the sky is seldom obscured with clouds, the powerful rays of an Eastern sun are neutralized by the fresh gales from the sea, and the heat at night is tempered by the breezes from the Caramanian mountains, while the air is perfumed by orange flowers and aromatic herbs. Health and longevity are its characteristics.

Rhodes, the chief town, is on the N.E. point, and has an imposing appearance when viewed from the sea. The houses, built on a sloping acclivity, face the water. The town and harbour are defended by massive fortifications and large square towers. Above the ramparts appear the domes and spiral minarets of the mosques, together with a few solitary palm-trees, while a highly ornamented Gothic gateway leads from the Quay to the town. The modern town occupies only a fourth part of the site of the ancient city, which is said to have been 9 miles in circumference; still it is too extensive for its present population. Its ruined streets are gloomy and deserted, the houses are chiefly of stone, but are low and mean, and many of them uninhabited. Within the city there are several remains of the works of the knights in tolerable preservation. The street called "The street of the Knights" is straight and well paved, and bears a strong resemblance to the streets of Malta, for which it probably was the model. Many of the stone houses have the armorial bearings of the knights sculptured on shields over the doors, or on the walls, on which may be distinguished the arms of England, France, the Pope, and the heraldic devices of some of the most illustrious families in Europe. The windows looking into this street have been disfigured by the wooden lattices placed before them by the Turks, to conceal the ladies of the Harem; the pavement, which was once even and carefully attended to, is now neglected.

The ancient church of St. John, at the upper end of this street, has been converted into a mosque, and its handsome marble columns have been white-washed. The wooden doors are curiously carved. The hospital of the Knights has been converted into a granary. The palace of the Grand Master is in ruins. The winding vaulted passages, leading from one street to another, which were intended for defences, are now encumbered with rubbish. The largest mosque stands in a square shaded with trees and ornamented with a fountain.

The fortifications of the town are a lasting monument of the power and energy of the knights. The remains of their fine old fortress still exhibit a venerable moated castle of great size and strength, apparently impregnable, and combining all the paraphernalia of dykes, drawbridges, battlements, and bastions. This fortress is at the S. end of the fortifications; the land side is protected by a treble line of wall and a ditch. The masonry of the embankments is very solid and of excellent workmanship, and the ramparts are still surmounted with cannon.

The entrance to the great harbour is defended by two square towers, built by a grand master, and called the towers of St. John and St. Michael. Within this harbour an enclosure is formed for boats by a small mole. Beyond St. John's tower is another small port but little frequented. The second harbour of Rhodes, called the port of the Gallies, is protected by the castle of St. Nicholas. These harbours no longer, as in former days, afford commodious shelter for ships of all sizes; nor are the quays now loaded with merchandise from all parts of the world. The harbours are now too much choked up to allow of the entrance of any ship of war, or vessel of any burden. They are now frequented only by

Greek boats, or any occasional ship calling for water or provisions, both of which are excellent. Thus is this emporium of the East reduced to a deserted town, without commerce, activity, industry, or shipping. The dock-yards where Turkish ships of war were formerly built are no longer in activity.

The fertile soil of the island no longer produces sufficient for the supply of the scanty population, who now import corn. The wine once so celebrated is no longer produced; and this island, which once comprised three distinct kingdoms, whose inhabitants were sovereigns of the sea, is now reduced to a population of 30,000 souls, of whom 6900 are Turks, 500 Jews, and the rest Greeks, who are miserably poor, and inhabit the villages.

The origin of the name of Rhodes has been the subject of much discussion; but most authors agree in deriving it from *ροσος*, a rose. The ancient coins of the country bear this flower on their reverse. Of these a great variety are offered for sale in the country. According to Diodorus, the Thelchina, a colony of Crete, were the first inhabitants of Rhodes. They abandoned the island, and were succeeded by the Heliades, the grandsons of Phæbus. Not long before the Trojan war, Tlepolemus, son of Hercules, having accidentally killed Licymnius, fled from Argos to Rhodes, where he settled a colony, and became king of the island, which he governed with justice and equity. Tlepolemus accompanied Agamemnon to the siege of Troy, where some say he was killed, whilst others assert that he returned home, laden with the spoils of the plundered city. After the Trojan war, the Dorians took possession of the best part of the island, and introduced the Dorian dialect.

In the time of Homer, Rhodes had three cities—Lindus, Camisus, and

Jalysus. To these a fourth, Rhodes, was subsequently added.

Lindus, on the site of which is the village of Lindo, is towards the centre of the eastern coast, and was the ancient capital. It was famous for a temple dedicated to Minerva, whence that goddess derived the name of *Lyndia*. *Lindus* was founded by Egyptians under Danaus, 14 hundred years before the Christian era. It was the birth-place of Cleobulus, one of the seven sages, and of Chares, and Laches, the artists who designed and completed the Colossus. It was the port resorted to by the fleets of Egypt and Tyre before the building of Rhodes.

Camisus, the second city, stood on the W. side; its name is preserved in the modern hamlet of *Camyso*. Of *Jalysus*, the most ancient of the three, nothing more is known, than that it was situated on the north coast.

The new city, *Rhodes*, soon surpassed all the others, and became the metropolis. It was built by Hippodamus, a native of Miletus, during the Peloponnesian war. He was the best architect that Greece ever produced, and had been employed by the Athenians in building the Piræus. Rhodes soon became distinguished for the splendour of its public edifices, the excellence of its laws, and its cultivation of literature and the arts. The number of its statues was said to equal its population. There were a hundred different colossi in different quarters of the town, besides the celebrated Colossus of brass erected in honour of the sun, and dedicated to Apollo, to whom the whole island was consecrated.

This stupendous statue, one of the seven wonders of the world, is said to have stood at the entrance of the harbour, on two rocks 50 feet asunder, and to have been tall enough for ships to sail between its legs. Its height has been differently stated at

from 105 to 150 feet. According to Pliny, this magnificent monument was the work of Chares, the disciple of Lysippus. Fifty-six years after its construction it was thrown down by an earthquake. "Few men," says Pliny, "could clasp the thumb of this gigantic statue; each of its fingers was larger than the usual size of entire statues. In the broken cavities of its sides are collections of enormous stones, placed there by the artist to fortify its base. It is said to have been the labour of 12 years, and to have cost 300 talents." It seems doubtful whether the story of its feet resting on the two rocks was not a fable, as it is not mentioned by ancient authors; and further doubt is cast upon the fact, from its being mentioned by historians as lying on the ground after its fall, whereas, had it been placed at the entrance of the harbour, it must have fallen into the sea. It remained where it fell for nearly 900 years, till A. D. 672, when Maowias, the 6th Caliph of the Saracens, sold the brass to a Jew, who carried it off, loading 900 camels with its remains.

The kingly government was destroyed at Rhodes about the period of the expedition of Xerxes, and a republic established in its stead. Then the Rhodians applied themselves to trade, became powerful at sea, sent colonies to distant countries, and, among the rest, established that of Rhodus in Spain. During the Peloponnesian war, they sided first with the Athenians, and then with the Lacedæmonians. After several years of profound peace, Artemisia, queen of Caria, possessed herself of the city by a stratagem. Unable to bear so shameful a servitude, the Rhodians privately applied for succour to the Athenians. Their cause was advocated by Demosthenes, who procured their liberty, by the celebrated oration which has descended to our days. To Alexander the Great they

surrendered at discretion, and obtained from him many privileges; but after his death, they threw off the Macedonian yoke, and were once more free. The republic, after this, increased in power and wealth, and successfully resisted Demetrius, the son of Antigonus, who besieged the city for more than a year with 35,000 men, and was obliged at last to retire with disgrace, and to conclude a peace with them B.C. 303. Immediately after this memorable siege, the Colossus was commenced. They subsequently successfully made war with Philip, king of Macedon, and Hannibal, and the Carthaginians. They were then taken into alliance with the Romans, and rendered them great services in the Mithridatic war, and in return were left in possession of their liberties. In the war between Pompey and Cæsar, they joined the former; but, on his death, went over to his antagonist, and thereby incurred the resentment of Caius Cassius, by whom they were for the first time defeated at sea. A second naval engagement was attended with still greater loss, and the city was taken and plundered by Cassius. Vespasian reduced the island to a Roman province, and its capital became the residence of a Prætor. It was allotted, on the division of the empire, to the emperors of the East, and wrested from them by the Saracens. After this it successively became the property of the emperors, and the Genoese, and the emperors again, till the princes of the house of Gualla, who had been governors of the island under successive emperors, gradually set their authority at defiance, and elevated themselves to the sovereignty of the country.

Such was the condition of the island when the Emperor Emanuel made a grant of it in the year 1306 to the Knights of St. John, on their

expulsion from St. John d'Acree. The knights, under the command of their grand master, Foulques de Villaret, invested it, and meeting with but feeble resistance, took possession of the country. The town held out four years, and at length surrendered on the 15th of August 1310. The knights, being the declared enemies of the Turks, were engaged in perpetual warfare with them, and sustained several blockades and sieges. They however maintained possession of it till the year 1522, when, after a glorious resistance, the grand master Villiers de L'Isle Adam was compelled to surrender to Solyman II. The knights then retired first to Candia, and afterwards to Sicily, where they continued till 1530, when Charles V. gave them the island of Malta.

Few historic feats can surpass in interest the siege of Rhodes by Solyman the Magnificent. It lasted four months, during which prodigies of valour were displayed by both Turks and Christians. The knights being at last moved at the fate which must have inevitably attended the Greek population, if the town, which was no longer tenable, should be carried by storm, acceded to the terms held out by Solyman. The principal stipulations were,—that the churches should not be profaned—that no children should be taken from their parents—that the citizens should be allowed the free exercise of their religion—that every individual, whether knight or citizen, should be at liberty to quit the island—that those Christians who remained should pay no tribute for five years—that the knights should depart in their own galleys, and be supplied with additional transports from the Turkish fleet, if they required them—that they should be allowed twelve days from the ratification of the treaty to embark their property—that that property should include relics, conse-

erated vessels, records, and writings, and all the artillery employed on board their galleys.

L'Isle Adam, like a true father, embarked the last of his sorrowing band. He fixed his head-quarters on board the great carrack, and on the morning of the 1st of January, 1523, the fleet, consisting of about fifty sail of all descriptions, put to sea. It was an hour of woe; but the wanderers departed not unsolaced. They looked their last on the shattered towers from which the fate of war had driven them, supported by the consciousness, that, though Rhodes had passed from under their sway, their protracted resistance had conferred the fame of victory even on defeat. The Turks, in token of respect for the vanquished, refrained from defacing the armorial insignia and inscriptions on the public buildings of the city; and to this day they venerate it as a place worthy of being held for ever holy and illustrious in the estimation of mankind.

CRETE.

Before the Greek revolution, no province of the Ottoman empire was so badly governed as Crete, and the inhabitants were reduced to the greatest pitch of misery from the oppressions of the regular authorities, and of the different corps of Janissaries, who consisted solely of Cretan Mohammedans, and at the same time every Greek was at the mercy of the lowest Mohammedan of the island. The Sfakiotes alone maintained among their mountains a wild independence, and became the nucleus of the revolt of the whole island. In less than a year after the breaking out of the revolution, such was the energy and courage of the Cretans, that the Mohammedans, though amounting to 30,000, were almost all driven into the fortified towns. An army of 7000 Albanians was sent in aid of the native Mussulmans, by the Viceroy of

Egypt in 1822, but most of them fell by disease and the sword before the ensuing year, without gaining any advantage over the insurgents. In 1824, a stronger force was sent against them, and they were forced to submit. Thousands of them left their country, while the vengeance of the victors was wreaked on those who remained. The flames of insurrection blazed forth anew after the battle of Navarino, and this second revolt was more widely spread than the first. The Mohammedans, once more imprisoned within the fortified towns, would probably soon have been forced to abandon the island, had it not been decided by the three Allied Powers, that Crete should be united to the government of Mehemet Ali. Thus were both parties disappointed at the termination of the struggle. The Christians had only exchanged a Pasha sent from Constantinople, for one sent from Alexandria; while the Cretan Mohammedans, who hated the Egyptians, from the moment of their landing, were to submit to a power hardly dependent on the Sultan, and one able to enforce its own decrees, and to treat with equal rigour all the inhabitants of the island. The Greeks saw that a decision fatal to their hopes had been taken, but received at the same time assurances of the sympathy of the British Government, and of the legal and orderly system about to be established by the viceroy. Thus they submitted, and the viceroy endeavoured as much as possible to reassure them. For a short period, good government and order prevailed; but in October, 1831, changes were introduced, proving the intention of the viceroy to convert the island into a source of revenue, but still no measures had been directed against the Christians, and exiles continued to return, particularly after the death of Capo d'Istrias, and it was rumoured that Crete would be included in the chart of free Greece

which was now to be re-constructed by the allies. After the commencement of hostilities between Mehemet Ali and the Porte, the Christians continued to be favourably regarded, while the rest of the population were looked upon with distrust. Soon after this, additional burdens were laid on the inhabitants, and new taxes imposed.

King Otho's arrival in Greece produced no important effect in Crete; but in April, 1833, the authorities were alarmed by the reports of disembarkations of Greeks in different parts of the island. On the 12th of August, 1833, the viceroy of Egypt visited Crete in person, and the people, emboldened by his promises, delivered a petition complaining of the unpopular innovations introduced, to Mustafa Pasha, the governor of the island, in order that it might be presented to the Viceroy. The Pasha refused to deliver it, and drew up in its stead a fulsome petition, expressive only of happiness and affection, which was signed by 40 or 50 Greeks in the pay of the Pasha, and was intended to represent the sentiments of the Cretan people, and may, perhaps, have been so regarded by Col. Campbell, who accompanied the viceroy.

A proclamation was published the day after the viceroy's departure, containing a number of oppressive and offensive provisions. The tendency of these measures, if executed by persons "well acquainted with the laws of Egypt," would be to make the viceroy proprietor of a great part of the landed property of the country, to reduce the independent mountaineers of Crete to the condition of the fellahs. On Sunday, the 8th of September, an Albanian Bimbashi presented himself at the church of a village on the declivity of the great Sfakian mountains, 10 miles from Krania, and at the conclusion of the service, read the proclamation; an observation from a

Christian peasant was answered by a blow from a Turk, and immediately a tumult commenced, which ended in the soldiers being compelled to retire into the city. The peasants descended into the plain round Krania, and the assembly became numerous. They sent a deputation to the consuls of England, France, and Russia, imploring them to defend them from these alarming innovations. The consuls suggested that they should return peaceably home, and await the return of Mustafa Pasha, who was then at Megalo Kastro; but instead of dispersing, they constituted themselves into a permanent assembly, and despatched a memorial to the ministers of the Three Powers at Nauplia, determined to remain assembled till they received an answer from the respective Powers. The number of persons thus congregated, and dwelling quietly under the trees in and about the village of Murnies, 3 miles from Krania, amounted to several thousands.

At length the Pasha arrived, but found that the people had no longer any confidence in his promises. They remembered his refusal to present their petition, and his substitution of another in its stead, so that all his entreaties that they would disperse were useless. But after the publication, on the 23d of September, of a proclamation, promising redress on almost every point, many were disposed to accede to the Pasha's solicitations, and gradually the numbers began to diminish.

The arrival of the French brig, *Le Palinure*, without bringing them, as they hoped, the answer of the French minister to their petition, added to the persuasions of the French commander, joined to those of the consuls, caused a further diminution of the numbers assembled at Murnies. A few days later Sir Pulteney Malcolm put into Suda from stress of weather, and used his ut-

most endeavours to persuade the malcontents that the Pasha "had made them excellent promises, which they ought to accept;" but they still announced their determination to remain assembled till they received their answer. On the 17th of the same month arrived the Egyptian squadron. The Greeks flocked round their old acquaintance, the admiral Osman Pasha, who had aided Mustafa Pasha in the pacification of the island in 1830, and entreated his protection. The two Pashas proceeded to Murnies, where they found scarcely a hundred unarmed peasants, of whom they arrested only five or six, who were almost immediately released. But few persons now remained assembled, and the meeting had lost its formidable character, and it would have been well, if the matter had been suffered to rest here; but on the arrival of an Egyptian corvette with a reinforcement of troops, the Pashas, who, it would appear, had received fresh orders, went out and arrested 33 of the peasants who remained assembled at Murnies: no resistance was made, and the soldiers had no occasion to use their arms.

On the 14th, three battalions of infantry arrived in ten transports, and everything remained quiet. Mehmet Ali, however, not yet satisfied, ordered the Pashas to put a certain number of the Cretans to death, and notwithstanding the remonstrances made by the consuls to the French and English representatives at Alexandria, it was directed, on the 3d of December, that ten of the 33 persons who had been arrested, should be taken to Murnies, the place of meeting, and hanged: no selection was made among them, ten was the only number mentioned. During the previous night, 21 other persons were arrested and executed in different parts of the island. It would be difficult to describe the effect produced by these atrocious murders: every

one, even the most peaceable, felt that he might have been seized; and this feeling was common to both Christians and Mohammedans. Had these measures been anticipated, the Sakiaks would doubtless have risen in open revolt, and have been joined by the inhabitants of both religions; but the executions took place simultaneously, without any one expecting such a catastrophe.

Khania, situated on the sea, contains a population of six thousand souls, of whom the Christians and Jews amount to about a seventh part. The Venetian city dates A.D. 1252, when a colony was sent to occupy it. Their object was to keep down the Greeks, who had been almost constantly at war with their Italian masters, from the period of the first establishment of the Venetians in the island.

The view of the town of *Khania* from the sea, and the grandeur of the white mountains, is striking. The beautiful plain in which it is situated extends from the gate of the city, the *Rhiza*, a term which includes all the lower northern slopes of the *Sfakian* mountains. Some arches are still to be seen, which were designed for Venetian galleys, and coats of arms are found over the doorways of some of the principal houses. Most of the churches, both Greek and Latin, have been converted into mosques. The chapel of *Sau Rocco* is recognized by the following inscription on its entablature. "Deo O. M. et D. Rocco, dicatum, MDCXXX." In the Venetian building, now used as a military hospital, at a considerable height from the ground, is a bas-relief of the lion of *St. Mark*, with an inscription below it.

The bronzo guns which had been suffered by the Turks to remain on the ramparts of this city, and on those of *Kastro*, have most of them been removed by Mehmet Ali, and taken to Alexandria. The several consulates look on the port, and are

distinguished by their respective flags. The Greek language is generally spoken throughout Crete, and the rural population understand no other. The modern town of Khania stands on or near the site of the ancient Cydonia; but from the vicissitudes which this city experienced during the middle ages, no remains of the ancient town are now discoverable.

The village of Murnies is less than 3 miles S. of Khania, at the foot of the mountains; near it is the monastery of Haghios Eleutherios, which, as well as Haghia Triadha, was formerly a metochi of Haghia Krusophéghe. The principal monastery has been long deserted at Haghios Eleutherios: there is an abbot and five monks. In the chapel of the convent are paintings of our Saviour, the Virgin, Demetrios, and other saints, and a crucifix, consisting of an iron cross, with a Christ in alto-relievo upon it. This latter is remarkable as being a novelty in the Greek church, approaching to the practice of the Roman Catholic worship.

$\frac{1}{2}$ hour from Khania is the village of Kalepa, situated on a rising ground not far from the shore. From above this village is a noble view of the snow-clad Stakian mountains, and part of the plain of Khania, to the left and to the right of the fortified city, the Gulf of Khania, the Dicyunæan promontory, and, in the distance, the Corycian cave. The road from hence to Haghia Triadha, passes near two or three villages without entering into any. The part of the Akroteri, over which it passes, is barren and uncultivated. The monastery of Haghia Triadha, surrounded by lofty cypresses, is substantially built. The church in the middle of the court is in the form of a Latin cross; the front is ornamented with Doric columns; over the doorway is an inscription, appropriate to a convent dedicated to the Trinity.

The monasteries of Haghia Triadha, Haghia Johannes, Haghios Eleutherios, and Gonia, pay conjointly 600 piastres to the patriarch of Constantinople.

Haghia Johannes is less than 3 miles from Haghia Triadha. $\frac{1}{2}$ a mile farther is the *Cave of the Bear*, at the entrance of which is a little chapel. The cavern derives its name from the resemblance of a piece of rock within it to the form of a sitting bear. At the distance of $\frac{1}{2}$ a mile from the cave is the secluded monastery of Katholico. Near it is a beautiful grotto, to which the traveller descends by a flight of 140 steps. The height of it varies from 10 to 50 or 60 feet, and it is nearly 500 feet long: its sides are covered with beautiful stalactites, some of them forming columnar supports for the roof of the cavern, some transparent and others brilliantly white. A few paces below the mouth of the cavern is a small church cut out of the solid rock. Near it are the former abodes of monks. In the bridge, which is thrown across the ravine, is an opening leading into a solitary cell, which is said to have been used by the monks as a place of imprisonment.

From Khania to Paleo Kastro, near the hay of Sudha, the road leads over the plain, the greater part of which was stript of its olives when Ibrahim Pacha landed here in 1825, on his way to the Morea. Near the salt-pans, which are now called Tuzla, the ground becomes a marsh, and is only rendered passable by the remains of portions of the old Venetian paved road. The marsh abounds in snipes. The rock of Sudha, which is a conspicuous object the whole way, is said to have been a constant receptacle for corsairs during the 16th century, and was used as a landing-place in 1571 by the Turks, who ravaged the territory of Khania, and burnt the town of Rithymnos. In consequence of this the Venetians fortified the

inlet, and retained that and the castle of Grabusa many years after the Turks took possession of the island. Leaving the Bay of Sudlia, and crossing the ridge, the traveller descends to the plain of Apokorona, which is bounded on the South by the Eastern half of the White Mountains, the outline of which is bold and beautiful. Turning to the left on commencing the descent, we find two ancient tombs, and soon after reach the ruins called Paleo Kastro, in the midst of which is situated a monastery. A little distance to the S. and S. W. are the traces of two ancient buildings, near which are fragments of several columns, and farther to the East similar fragments indicate the site of three or four buildings. Near these remains are those of a theatre, but not cut out of the rock like most Greek theatres. A considerable part of the walls of the city remain; part of them appear, from their style, to have been constructed before the Roman conquest of the island, and in one spot, $\frac{1}{2}$ a mile N. E. of the Metokhi, the remains of the walls are polygonal, almost as massive as those of Tiryns. N. and N. E. of the Metokhi is a large brick building, composed of numerous arches, some above and some below ground. There are also the remains of a large cistern under ground. It is probable that the ruins of Paleo Kastro were those of Apera.

From Paleo Kastro to Rithymnos the road descends by a stony mountain path, and after passing a fountain called White Water, arrives at the Hellenic bridge. It then follows the E. bank of the river which runs down from the White Mountains, and falls into the sea near the hamlet of Armyro, where are the remains of a modern castle. Here all is desolation: the castle was stormed and dismantled by the Greeks at the commencement of the revolution, and the village has shared the same fate. In this neighbourhood must have been

Amphimalla or Amphimallion. $\frac{3}{4}$ ho. from Armyro is the small hamlet of Murui. At the foot of the hills near this place is Lake Kurna, so called from a village on the hill above it. 1 hour hence, on the shore, is the village of Dhramia, occupied by the Sfakians, who descend from the mountains in October, and remain here till April. It is probable that the city of Hydramon existed on this spot, or in the neighbourhood.

Episkopi, a short distance further, consists now of 60 houses. It contained before the revolution 300.

Episkopi to Polis, called also Gaidhuropolis, the city of asses. This town is within the confines of Rithymnos, though very near the borders of Sfakia. Before reaching Polis are considerable remains of a massive brick building, at one end of which are some large buttresses. Close by are the remains of a circular building. 300 paces S. S. W. of Polis is an ancient cistern, 76 feet long, and nearly 20 feet wide. A rapid descent, on the W. side of the village, leads to considerable remains of a Roman brick building, beyond which, in the deep valley between Polis and the mountain Phterolako, is the stream which divides the Epækhia of Apokorona, from Rithymnos. There are remains of some Venetian buildings in the village, one of which was evidently a large palace. Polis is supposed to be the site of Lappa.

Haghios Konstantinos is only 4 miles from Polis, but the road is so bad that it requires 2 hours to reach it. 1 mile hence is the village of Rustika, and the monastery of the Prophet Elias. 1 mile from Rustika the traveller crosses a streamlet in a very picturesque valley, and soon after traverses a plain 4 miles long, and passing through the villages of Prine and Orlitopulo, arrives at a curious bridge of two rows of arches. Near this bridge are excavations in the rock,

one of which is a chapel of Haghios Antonios.

Rithymnos, the ancient Rithymna, a place of less importance in ancient times than the modern, now contains a population of upwards of 3000 souls, of whom only about 80 families are Christians. The bazaars and streets, which are better than those at Kbania, have entirely a Turkish character. The citadel is like most other Turkish forts, those guns which are not dismounted being either broken or unserviceable, from rust and neglect. There are among them several large bronze Venetian swivels.

Leaving Rithymnos we proceed to Peghe, a village where about 160 Greeks paid the poll-tax before the revolution. The present number of inhabited houses does not exceed 40; on one side of the village are about 1000 olive-trees, which were the property of the Sultana. The Kislar Aga used to name the Aga of this village, who, if not liked by the inhabitants, was removed at the end of two years. They once kept the same Aga, a Mohammedan of the village, for 33 years.

An hour after leaving Peghe we reach the village of Bagalokhori, and soon see, to the right, the ruins of Kbamaleori. 1 mile farther is the small and impoverished monastery of Arsani. The church is dedicated to Haghios Gheorgios, and contains an elementary school. 6 miles from Arsani, the road leads over the top of a ridge, whence the view extends over the fertile plain of Mylopotamo, interspersed with villages among olive-trees. Beyond the plain is the conical mountain of Melidhoni. The road then passes the ruined village of Perama. Proceeding hence to Melidhoni the road turns to the left of the regular road, between Rithymnos and Megnlo Knstro, and after a short and steep ascent, reaches a barren tract, which extends as far as the olive-trees by which Melidhoni is

surrounded. An ascent of $\frac{1}{2}$ hour from the village conducts the traveller to the entrance of a cavern, which, from the beauty of its stalactites, rivals even the grotto of Antijaros. On passing the entrance the traveller finds himself in a spacious cavern, running E. and W., almost as wide as it is long. Its vaults and sides are so fretted with noble stalactites that they may be said to consist of them, while stalagmites of great size are scattered on the ground. In the middle of this chamber, on the S. side, is the mouth of a low wide passage, about 30 feet long. The stalactites in it sometimes descend to the ground. On the opposite side of the entrance cavern is another passage, 20 feet wide and 60 feet high, almost closed at its extremity by a great group of stalactites. Beyond this spot the passage becomes 30 feet wide and 80 feet high; it terminates in a perpendicular descent of 18 feet, beyond which the cavern has not been explored. At the N.E. extremity of the entrance of the cavern is another passage, 10 feet long, terminating in a chamber, 27 feet long, on the opposite side of which is another narrow pass, 13 feet long. On emerging from this passage we descend to another apartment, where a spectacle of surpassing beauty presents itself. This apartment is 150 feet long. It varies greatly in width, and the height is considerable. Between 20 and 30 feet from the mouth of the pass is a great stalagmite, which rises up and forms a column reaching to the top of the cave; while the stalactites on each side hang in the most perfect order; a range of stalactites, on the S.W. side of this apartment, separates it from a good-sized passage, which leads to a very small room; below this are two other small rooms. This grotto became the tomb of 300 Christians, whose bones and skulls still lie in heaps, in its chambers. These unhappy people took refuge there

when Mustafa Bey, the present Pasha, and Khusein Bey came to Melidhoni with their troops. They felt no fear, for they retreated to an impregnable fortress, and had provisions to stand a siege of half a year. Khusein Bey in vain summoned the fugitives to come from their lurking-place, his messenger was fired upon and fell. He then attempted to force an entrance, and in so doing lost 24 brave Arnauts. A Greek woman was then sent to them, but she was shot and her body cast from the mouth of the cavern. Khusein Bey then caused the entrance of the cavern to be filled up with stones, thus depriving the Christians both of air and light. The next morning it was found that an opening had been made. The attempt of the Turks to close the entrance was twice repeated, but finding that the Christians could still breathe and live, they filled up the entrance with wood, oil, chaff, spirits, sulphur, &c., and when their work was completed, set fire to these combustibles. The dense vapour so rapidly filled the first apartment, that many perished before effecting their escape to the inner recesses; gradually it penetrated into the second chamber, where many more fell, and finally into the smaller and last chambers above described, when the work of destruction was completed, and not a soul escaped. After the lapse of 18 days, the Mohammedans sent a Greek prisoner to ascertain the state of things, and on his report, they entered the cavern, stripping their victims of every thing of value, and appropriating to themselves the stores and property they found. Soon after this, while the Beys were still at Melidhoni, 6 Christians, who had friends in the cavern, were impelled, by their anxiety to ascertain the truth: three of them descended, and the effect produced on them will best testify to their grief. One never raised his head again, and died only nine days

afterwards, and another died in the course of twenty days after this fatal confirmation of their fears.

Leaving Melidhoni, the road to Gonies passes through groves of olives, and crossing the river at Perama, passes the village Dhafnides; Mount Ida is to the right, and the hill of Melidhoni in front: 3 miles farther is the Khan Papativrysi, now a ruin. The village of Gharazo is at a short distance up the S. side of the valley. Gharazo is celebrated for the beauty of its females.

From Gharazo a gentle ascent of $1\frac{1}{2}$ hour leads through vineyards to Axos. Before entering this village we find five tombs excavated in the rocks. The river Axos flows past the village. On the hill adjoining, round which the road winds, are the remains of the walls of a middle-age fortress; and on the N. side of this acropolis may be seen some fragments of polygonal masonry belonging, probably, to the ancient acropolis of Axos. Just above the modern village, at some little distance from these remains, is the dilapidated church of Haghios Johannes, whose sides and roof are covered with rude frescos; the floor consists of remains of Mosaic work. A few inscriptions are to be found in the village. A village called Eleotherna, 12 miles from Axos, stands probably on the site of Eleutherna.

Leaving Axos, the road descends to the river, and crossing S.S.E. of the acropolis, begins to ascend. The general aspect of the country is barren. The ascent continues on the N. side of a valley bounded by lofty mountains, and at length reaches

Gonies, a miserable hamlet, one of the few places in Crete where there are no olive-trees.

Hence we proceed to Tyllisso and Megalo Kastro. The road descends to the river, and after following its course for 2 miles, ascends a rugged chain of mountains, from whose sum-

mit there is a view of the plains and city of Megalo Kastro, the chief town in the island. A rather tedious descent leads to

Tylisso, the ancient Tylissos, now reduced to 25 houses, surrounded by carob and olive trees. The neighbouring rock is full of imbedded shells. Leaving Tylisso we pass a ruined Khan, and arrive at the picturesque fountain of Selvili. In rather more than 1 hour after leaving the fountain, is the gate of Megalo Kastro. This town, which is probably the site of Matium, is exclusively Turkish in its character, and its bazaars are filled with articles of eastern luxury. A large building, probably the cathedral church of the Latin archbishop, is, next to the massive walls, the most considerable of the Venetian remains. It is now in a very dilapidated state; it was dedicated to St. Titus, the patron saint. In this cathedral was preserved the valuable relic of the head of St. Titus: according to the Christian legend, his body could never be found after the capture of Gortyna by the Saracens, and on the conquest of Crete by the Turks, the priest transported the head of the saint to Venice.

Among the mosques of Megalo Kastro, is one called after St. Catherine, its name being Haghia Katerina djamé. In this city there is no apparent difference between the dresses of the Greek and of the Turkish ladies; both of them concealing their faces when they leave their houses. This custom was general among the ladies of ancient Greece, at least with the young and beautiful, though not so with the older matrons.

The population of Megalo Kastro amounts to about 12,000 souls; 11,000 of whom are Mohammedans. Near the old Jewish corner of the city is a Venetian fountain, with a Latin inscription, which records the

occasion of its erection, and the name of the Venetian Provveditor, by whose beneficence it was built.

Leaving Megalo Kastro, and passing through the village of Fortezza and Cave Bridge, where are several caverns and sepulchres excavated in the rocks, we arrive at Makro Teikho, the site of Cnossos. All that now remains of the ancient metropolis of Crete, are some rude masses of Roman brick-work, part of the so-called long wall, from which the modern name of the site is derived. Among the distinguished men of Cnossos were, Chersiphron, and his son Metagenes, the architect of the great temple of Artemis of Ephesus; Tophion, the expounder of oracles; Anesidemus, the philosopher; Petellides, the historian; and the so-called Dictys Cretensis.*

Megalo Kastro to Arkhanes, Kam, Kastelli, Haghios Gheorgios, &c.

The road leaves Fortezza a little to the left, and in less than 1½ hour begins to ascend the stony slopes of the E. side of Mount Juktas. At length, on a slight rising ground the village of Arkhanes appears, surrounded by a few olives and cypresses. Over the door-way of the church of the Panaghia in this village are bas-reliefs, apparently of the time of the Venetians. Epano Arkhanes still contains 150 houses. At Kato Arkhanes there are but 50. The chief growth of the village is wine, which is excellent.

* The natural caverns and excavated sepulchres in the neighbourhood of Cnossos, recall the well-known legend of the Cretan labyrinth, whose locality is uniformly assigned to that city. It was described as a building erected by Dædalus, for the Minotaur; but there is, however, no sufficient reason to suppose that the Cretan labyrinth ever had a more real existence than its fabled occupant. Much as is said in the Homeric poems of Dædalus, Minos, Ariadne, and other Cretan worthies, it is in vain that we search to find in them any evidence of the material existence of the monument.—*Pashley.*

On the summit of Mount Juktas is the tomb of Zeus. It requires an hour from Arkhanes to reach the summit, on the N. extremity of which are the foundations of the massive walls of a building, the length of which was about 80 feet. Within this space is an aperture in the ground, which may once have led to a moderate sized cave; but whatever may have been its former size, it is now not more than 8 or 10 feet in diameter, and so low that a man cannot stand upright in it. These are the only remains of the supposed tomb of the "Father of Gods and men," with its celebrated inscription, which was an object of such deep religious veneration. From this point is an extensive view over the plain of Kastro, bounded on the W. by the mountains of Strombolo, Kruseanotika, Livadia, and Amurghieles. On the E. side of the mountain, about 100 paces from its summit, are traces of ancient walls.

Below the village of Arkhanes, are the remains of a Venetian aqueduct.

The road from Arkhanes to Kani Kastelli, after ascending for 2 miles, descends round the S. escarpment of Mount Juktas, and comes in sight of the snow-clad mountains which bound the plain of Megalo Kastro to the W. The road now runs over low ranges of hills, and reaches Kani Kastelli, 2 hours after leaving Arkhanes. It derives its name from a ruined fortress of the middle ages, on the summit of a very remarkable hill. The space contained within the walls of the fortress is considerable, and includes two rocky summits: a single line of wall runs between the two, and the highest summit, called Rhoka, is defended by an inner wall. In ascending may be observed the remains of a church. This Rhoka is probably the Castello Temenos of the Venetians, built in the year 961, by Nicephorus Phocas, the victorious commander of the Byzantine army.

The castle became celebrated in the Venetian history of the island, as the place of refuge of the Duke of Candia, when Marco Sanudo, Duke of Naxos, rebelled against Venice, and obtained for a while possession of the principal cities of Crete.

4 miles from Kani Kastelli is the monastery of Haghios Gheorgios Epanosiphes, beyond the Mohammedan village of Karkadhioitissa. It consists of the Hegumenos, 6 patéres, 2 kalogheris, and 2 servants. Before the revolution, there were 20 patéres, 30 kalogheris, and about 50 youths and servants. They possessed ten metokhies, which supplied them with corn, wine, and oil. The society has now only three pair of oxen. The monastery is surrounded by cypresses and palm-trees.

To Arkadhi, Venerato, Haghio Nigro, and Sarko.

3 miles from the monastery is the small Mohammedan village of Arkadhi. The road then winds round a chain of hills to the village of Galene, which is not above 3 miles from Kani Kastelli. From this place, the summit of Strombolo is N.N.W., while the loftiest snow-capped mountain is nearly due W. The road now lies across low ridges, and comes to a river, whose left bank it follows, and reaches Venerato in rather more than 2 hours after leaving Arkadhi, passing a little metokhi of the monastery of Haghios Gheorgios, Epanosiphes, a church dedicated to the Holy Mother of God.

Venerato, before the revolution, had a considerable population. Its present inhabitants amount only to 15 Christian, and one Mohammedan family. It is one of the many places where, on the outbreak of the Greek revolution, scenes took place which rivalled those exhibited on the same occasion in the large cities of the Turkish empire. Parties of infuriated Moslems, issuing from Megalo Kastro, scoured the country, and a

band of them reached Venerato: most of the Christians fled for refuge to the lofty mountain, but 27 were found and massacred.

$\frac{1}{2}$ hour from Venerato, the road passes through Siva, which, like most of the other villages, is in ruins. A rapid descent of 7 minutes, leads hence to a ford over a stream, which flows through this valley. On the opposite side, an equally steep ascent of $\frac{1}{2}$ hour, leads to the village of Haghio Myro, celebrated throughout the island for the excellence of its wine. Its population is reduced from 200 to 70 families, of whom only 3 are Mohammedan. This village is probably on the site of Rhaucus. It derives its present name from a native of this place, who is not only styled bishop, saint, and worker of miracles, but also "holy martyr," though it is admitted by all that he died a natural and quiet death.

From Haghio Myro, the road descends to the village of Pyrgo; and in little more than $\frac{1}{2}$ hour afterwards, crosses a stream, which is visible from Rhoka, and is probably the Triton of the ancients. An ascent of $\frac{1}{4}$ hour leads to the summit of the ridge, and soon after, the village of Sarko, embowered in trees, appears. But even the retirement of this beautiful spot could not save it from the horrors and devastation of war. The ruins of half its former houses show that it shared the fate of the other villages of the island. A cavern in the vicinity of Sarko, frequently served as a place of refuge and security to the Christians. It is $\frac{3}{4}$ ho. W. of the village. It consists of a number of different chambers of various dimensions: one of them 80 feet long, connected by long and dark passages. In winter, all these chambers and passages are flooded. In some places the cave is extremely lofty, and the whole is of great extent. The diameter of the entrance cavern is about 30 feet; from thence

there is an almost perpendicular ascent of 18 feet to the inner recesses, which might easily be effectually defended by one man with a long pike.

To Roghdia, Paleo-kastro, Megalo-kastro, Kakon Oros, Episkopiano.

The road ascends, and comes in sight of the Cretan sea; it then passes the village of Kalesia, and leaving Kavro-khori to the right, crosses the bridge of Kavro-khori, and in $2\frac{1}{2}$ hours reaches Armyro, whence a path over the mountains leads to Roghdia. This place formerly contained 80 families, but there are now only 25. The houses of the Roghdians are all of recent construction, all the old ones having been destroyed in the war. The village is very picturesque. $\frac{1}{2}$ hour hence are the ruins of a Venetian fortress, called Paleo Kastro, situated near the sea side, W. of Roghdia. It appears also to have been the site of an ancient city, probably of Cytauni.

Armyro is about one hour from Paleo-Kastro, and an hour's ride hence brings the traveller to Megalo-Kastro.

Hence the road lies across the plain, and crosses a deep river at a bridge half-way between the village of Kartero and the sea. This river is in all probability the Kaeratos of the ancients. Three hundred paces W. of Kakon Oros is a little rocky hill, on which there are vestiges of buildings, which do not appear to be of an earlier period than that of the Venetian conquest, but the site and position correspond with Heraclea, of which mention is made by Pliny, as the next city E. of Matium. From this point commences the ascent of Kakon Oros. The Venetian paved road still exists in many places: the ascent requires an hour to accomplish it. After leaving the mountain, the stream passes the road to Arnelid-

hes, the village of Gurnes, and arrives at Grives, a village of 40 or 50 houses, chiefly inhabited by Christians. One mile from Grives is the river Aposelemi, which is crossed by a bridge. One hour hence is Kheronesos, once a bishopric. One mile farther on is the village of Episkopiano. On the sea shore, about a mile off, are the ruins of an ancient city, called now Paleopolis. Here was the port of Lyttos, which subsequently became an episcopal city. Eight or ten miles S. of these villages, in the mountains, is Lytto, where the ancient remains are still found.

From Hierapetra along the S. side of the island to Khania.

The road leaves Hierapetra, commonly called Kastelli, by the plain of which less than two-thirds are cultivated. It then passes not far from the sea, through hills, presenting points of view which are sometimes picturesque. On crossing the river at Myrtos, we enter the Eparkhia of Rhizo Kastro, bounded N. by Lassithi and Pedhiadka, and W. by Messaia. Six miles from Myrtos, after passing over a mountainous country, we reach a natural ridge of earth, called the "Giant's tomb." One mile W. of it is a fountain. One mile S. is the village of Sykoloss.

The road now passes by the village of Lower Peokos, surrounded with fine plantain and olive trees, and the monastery of Haghi Vasili. Hence the traveller descends to the summit of a steep range of rocks only 1 mile distant from the sea-coast. The descent from this range to the little plain of Arvi, is by a zig-zag path along the face of the hills, and occupies half an hour. Left, a river flows through the plain, passing through a narrow cleft in the rocks on the N. The cleft is very picturesque, being shaded by wild cypresses and cypresses, which have planted

themselves wherever a handful of earth enabled them to take root.

Near the shore, at Arvi, a monument of ancient art was discovered many years ago, but was broken in pieces by the peasantry.

Leaving the plain of Arvi, the traveller follows the shore, where great masses of imbedded shells are seen in the rocks, and then crossing an uncultivated plain, and leaving the Kastel, (Keraton of the Venetians), left, arrives at Vianos, 2 hours after leaving Arvi, near which place was, probably the site of Biennos.

From Vianos the traveller proceeds over the mountains W. towards the great Gortynian plain, and in about $2\frac{3}{4}$ ho. crosses the Sudsuro by a bridge of three arches. One mile farther is the village of Lutra. The Venetian fortress, Castle Belvidere, is situated on a hill a little to the N., and gives the name Kasteliana to Lutra, and two or three other hamlets. The castle is described as having been destroyed nearly 100 years before the Venetians lost the island. There is a beautiful view over the plain of Mesara from this spot.

The road now passes through the Mohammedan village of Philippo, and subsequently the villages of Rhotes, Mesokhorio, Pyrgo, Theodorake, and Kharaka, where there are the remains of a middle-age fortress, on a steep rock. Due S. from Kharaka is Mount Kofinos. The road proceeds through Haghia Photia to Tarves, to Haghius Dheka, where are the ruins of Gortyna.

The village of Ampelussa is 2 or 3 miles from Haghius Dheka. It evidently derives its name from the vine. Dibaki is 3 hours from Haghius Dheka. Leaving the plain, we cross a river which flows under the Klimia, and advancing along the S. E. slopes of Mount Ida, pass through the village of Sahta, one of eight villages in a district called Abadkia,

chiefly inhabited by Mohammedans. Apodhulo is 3 ho. from Dibaki. The road now leaves Nithavri to the right, on the side of Pselvrites, then descends for 20 min. and crossing a torrent, ascends on the opposite side, whence there is a view down the valley, and of the river flowing through a cleft of the rocks. The ascent continues $\frac{1}{2}$ an hour, partly over the old Venetian road; we then find ourselves in view of the fine valley of Asomatos, with various villages scattered all over it. After traversing the valley for some distance, the traveller reaches the monastery of Asamato. The members of the monastery consist now only of an Hegumenos, three patéres, and three servants. Soon after the commencement of the revolution, the Pasha of Rithymnos invited the abbots, patéres, &c. of several monasteries to go into the city to receive a written amnesty in favour of their co-religionaries. Many of the poor priests trusted the pasha, one of those who went to Rithymnos, being the Hegumenos of this convent. Those who first arrived were detained in the city, and when a sufficient number were assembled, they were all put to death.

Leaving the monastery, the road ascends $\frac{1}{2}$ ho. and then a descent of equal length leads to the "Water of the Stone," a fountain whose virtues are the same as those assigned to many other fountains by ancient authors. Persons have sometimes sent to the monastery from Constantinople for a few bottles of it, so highly is it celebrated.

40 minutes hence is the monastery of Arkadhi, on a little plain surrounded by pines. About an hour from this is Amnatos, whose minarets, towering above the houses, indicates that the inhabitants are Mohammedan. Several of its houses were built in the time of the Venetians; above the entrance to one is

a coat of arms, and an inscription cut in stone. A Doric column is still standing on each side of the entrance.

After leaving Amnatos, the road lies at first through groves of olive-trees, almost entirely uncultivated; then passes through the Turkish village of Lutra, and Pegbe, and crossing another long tract of olive groves, reaches the village of Perivolía. The traveller then proceeds by Rithymnos and Dhramia to Khania.

Khania to Platania, Terami, Gonía, Haghios Gheorgios, (site of Methymna), Kisamo, Kastelli.

After leaving Khania, we pass the little flat barren island, where the Venetians had their lazaretto, and leave the village of Haghia Marina to the left. Platania, on a rocky elevation, $\frac{1}{2}$ a mile from the shore, appears in front; beyond it is the beautiful valley of Platania, filled, especially near the stream, with lofty platanes. Vines, of a size unknown in France and Italy, twine round most of these trees—the thickness of many of their stems being that of a man's waist. These vines being never pruned, their fruit does not ripen till late, and they supply the bazaars of Khania during the whole of November and December. The valley of Platania is one of the objects best worth the notice of the traveller who has but a limited period to devote to this island. The river Platania falls into the sea nearly opposite the island of Haghios Theodoros, where there is good anchorage. The Platania is the Tardanos of the Odyssey.

The road now passes through Terami and Pyrgos, at neither of which places are there any ancient remains. The monastery of Gonía is about $1\frac{1}{2}$ ho. distant from Pyrgos. It is situated on the side of rocky hills, only about 100 paces from the sea. The church of this monastery contains a considerable number of paintings—

they were all sent to Trieste at the breaking out of the revolution. Two of the most remarkable are the victory of Joseph, composed of a great number of groups, and exhibiting all the chief events of his life, and another representing the Virgin and child in a kind of tub, out of which flow two streams. The church is adorned with carved wood. On either side of the entrance of the refectory is a Corinthian column. The room resembles a small college hall at Cambridge.

3 miles from the extremity of Cape Spadha on its E. side at a place called Kantsillieres, are the remains of Dictynnæon, the Dictyna of Pomponius Mela, and the Dictamnion of Ptolemy.

Leaving the monastery, the road now passes Agribiliana, and traversing groves of olive-trees, arrives at a fountain shaded by two plane-trees, one of them of magnificent dimensions; the road continues to ascend, having a view in front not only of the Akrotere but the whole of the snow-capped Ida, 60 miles distant. After crossing this ridge, the traveller passes the village of Nokia, and comes in sight of the gulf of Kisamos. In about an hour he sees the plain of Kisamo Kastelli, which is chiefly corn land interspersed with patches of olives. At the farther extremity of the plain is the Kastele. 1 mile farther is the village of Nopia, separated by a river from the church of Haghios Gheorgios. Two marble statues of a woman and child were discovered at the S. E. corner of this church during the revolution, and sent to Anapli. The church has apparently been built on the foundation of an ancient temple, and stands N. and S. instead of E. and W., as is usual in orthodox Greek churches. On a small hill $\frac{1}{4}$ mile S. S. E. of the church, and S. of Nopia, are two projecting square towers, connected by a curtain. It would appear from the building,

that it was a work either of the Greeks or Saracens in the 9th century. It seems likely that these may be the remains of Methymna. The remains of Bhokha are a little to the S. of this place, where according to Ælian there was a temple of Artemis Bokhæa.

Leaving Nopia, we pass the village of Drapania, cross the river Typhlos, and passing Kurvalones, arrive in 1 ho. from Nopia at the river Kamara, where are the remains of the massive supports of a bridge. The village of Kamara, which formerly had 40 or 50 houses, is now a heap of ruins. $\frac{1}{2}$ mile farther is Kisamo Kastelli, where just before entering the town are seen some ancient arched caves in the Turkish cemetery. The town contains many fragments of columns of marble and granite, and other vestiges of Kisamos. The principal ruins are a little S. of Kisamo Kastelli, and consist of a large mass of walls fallen into confusion.

Polyrrhenia, Mesoghia, Sægilia, Akte, Kavusi.

The road proceeds S. to lower Palæokastro $\frac{1}{2}$ ho. Another $\frac{1}{2}$ ho. of continued ascent brings the traveller to Upper Palæokastro. Here are the ruins of Polyrrhenia. Remains of ancient walls are to be observed before arriving at the village, and on entering it a curious tower strikes the eye. The river Palæokastro, which is also the Kamara, passes close to the E. of the Acropolis. From the W. corner, the walls varying in height from 10 to 18 feet extend for about 300 paces. These are probably the remains of the walls built by the Archæans and Laeonians when they came and settled among the Polyrrhenians, and fortified this strong place. S. of this wall may be distinguished the remains of a temple on which a modern Greek church, now in ruins, has been erected. On the ancient site, no great distance from the present village, the rock is hewn in such a way as plainly to shew that its excavations once served as

houses in the city of Polyrrenhia. The ruined tower before mentioned is 40 ft. high, built of stones of every size, and of marble fragments. Near it is a fountain, the mouth of an aqueduct, hewn out of the rock, said to extend an hour under ground. At some distance from the tower are several ancient sepulchres. It was at Polyrrenhia that Agamemnon, when driven into Crete, offered sacrifice. The celebrated temple of Dictynna was in this district, which appears to have been one of peculiar sanctity. The Polyrrenhians took part in the wars against Cnossos and Gortyna which are related by Polybius.

About 2 miles from Palæokastro we pass the first of three or four hamlets known under the common name of Lusakies, and about 1 ho. after, reach the principal village called Mesoghia, about 2 miles from the sea: from this place the islands of Cerigo and Cerigotto are distinctly visible. The latter is called Sæghilia by the Greeks, and was the Ægilia of the ancients. A considerable quantity of wine is produced at Mesoghia, and though not esteemed equal to that of Haghio Myro, Sarko, and a few other places, is still excellent. The whole district is divided into vineyards. The three little islands seen off the W. coast were once the castles of the Christians of these parts. Most of their wives and families spent a spring and summer on them during the war. They are called the islands of Akté, Akté being the name of the district on the W. coast. It is to be supposed that the little city of Kalé Akté was on this spot.

Kavusi is a small hamlet in the district of Mesoghia, and the nearest inhabited place to Kutri, as the site of Phalasarua is called.

Islands near Kutri—Phalasarua, Kamposelarakho.

Petalidha is the name of the northernmost of the three little islands, the

second, which is opposite to Kavusi, is called Megalonesi, and the third, Prasonesi.

On approaching the site of Phalasarua, the first objects that strike the eye are about 30 tombs hewn in the solid rock; a little further is a great chair cut in the solid rock. The height of the arms above the seat is 2 ft. 11 in. The design of such a work is not obvious; Mr. Pashley says, "The maritime position of the city might lead us to suppose this throne to have been dedicated, like that at Ravenna, to Poseidon; but the prevalence of Dictynna's worship in this part of the island, and the known existence of a temple of Lers at Phalasarua make it more probable that the offering was meant to honour the Cretan Goddess."

The Acropolis of Phalasarua is a conspicuous object from Kavusi. There are considerable remains of its walls and towers. Some of the latter approach in some degree to the modern bastion. The walls exist in part from the N. side, where they reached the sea, to the S. W. point, cutting off the Acropolis, and the city with it, as a small promontory. The little chapel of Haghios Gheorgios is situated somewhat less than 200 paces from the northern sea, and nearly 400 from the S. E. part of the city. The principal entrance to the city is about 50 paces from the sea, near some excavations in the rocks; between this entrance a long and solid slip of rock has been left standing, to serve no doubt as a continuation of the walls. Not far above the chapel of Haghios Gheorgios, in the ascent to the Acropolis, is a small gap between two rocks, which appears to have been the site of an ancient building. The walls running up this side of the hill are remarkable for their strength and solidity. Remains of buildings are to be seen on the summit, but it is impossible to determine to what they belonged.

From the S. end of the Acropolis is a fine view of the rock and fortress of Grabusa. The Greeks call the promontory the "Fryingpan," on account of its shape. It was the scene of a conflict very disastrous to the Greeks during their occupation of Grabusa, some time before they rose with Khadji Mikhali. The Grabusean headland is called Kimaros by Strabo. When Crete was visited in 1415 by Buondelmonti, there existed on a small plain on the summit of the hill, considerable remains of an ancient town.

Returning to the hamlet of Kutri, the road thence ascends the W. slope of St. Elias; the ascent, through olive groves, lasts 40 min., and a descent of nearly equal length leads to a slope extending to the shore, along which the road runs for four or five miles. Three ravines afterwards intervene. At the third, the village of Sfinari is seen left. Hence, after a steep ascent of $\frac{1}{2}$ ho., we reach the summit of the ridge, terminating in Cape Sfinari, and descending thence into a fertile valley, reach the village of Kamposilorako.

Sklavopula, Selino Kastelli, Haghio Kyrko (Lyssos).

Kamposilorako and Kunone are the two principal villages of the district of Enneakthori. A few minutes' descent from Kamposilorako leads to a cascade of 20 feet in height. The road lies along a slope running gradually down to the sea, which is only one mile distant. The mountains are covered with heath and wild strawberries. After passing through Keramuti, Amygdhalo, Rephali, Makieriana, and Vaouliana, the traveller reaches Kunone in $2\frac{1}{2}$ ho. From this point the mountains become barren, and in half an hour we reach a picturesque waterfall, where a slender streamlet shoots over the rock and falls 60 feet.

Sklavopulo is about $3\frac{1}{2}$ ho. from Kunone. Hence the road proceeds

to Petekanas, 1 ho., where it enters a valley which runs down to the African sea, and passes by Tzaliaua, a village, inhabited by Sfakiotes, who descend here with their flocks for the winter months. The road continues for 20 min. in the valley, and then crosses a ridge of hills, left, to a similar valley, whence it again ascends the opposite hill to Selino Kastelli. This place consists of the remains of the old Venetian fort, which is celebrated in the history of the revolt, headed by Varda Kalerghi, in 1332, when it was taken by assault. The road continues over a mountainous district and difficult paths to the small village of Prodormi.

Haghio Kyrko is only a short distance from Prodormi, but the road is almost impassable, and the traveller is obliged to descend on foot. At the worst part of the descent, the church of Haghio Kyrko, and the site of the ancient city appear in view on a small plain running down to the sea, and surrounded on every other side by rocky hills presenting a form like a Grecian theatre. The lower part of the hills on the SW. side of the plain is covered with sepulchres, not scooped out of the rock, but each a small building. At a church of the Panaghia are many fragments of columns, which seem to announce the site of a temple, and which are the sole remains of the temples of Lyssos, while the narrow cells on the hill are all that remain to arrest the traveller's attention.

Suia, Krustogherado, Bhodhovani, site of Elyros, Thaletas, Temenia.

The direct road to Suia about 3 miles further to the E., and almost on the shore, is absolutely impassable for horses; the circuit is tedious, partly by the road to Prodormi. The ascent of the hills by the direct path is about 20 min. And in about 1 ho. from Haghio Kyrko, the traveller reaches Suia, which is now quite

uninhabited. The modern name of Suia is the same as that of the ancient city, of which we learn from Stephanus of Byzantium, that it was the port of Elyros. The ground is strewn with fragments of pottery, and two or three shafts of columns. On the side of hill SE. of the city are tombs as at Hagbio Kyrko. 2 miles NNE. of Suia is Livadha. Thence the road ascends to Krustogherado, only $1\frac{1}{2}$ mile, but which, from the steepness of the ascent, takes 40 min. to reach.

From Krustogherado, the traveller must return to Livadha in order to proceed to Rodhovani, near which are the remains of Elyros. The road descends and crosses the bed of the river, and $1\frac{1}{4}$ ho. reaches Moné. $\frac{1}{2}$ ho. from this place to the right, are some ancient ruins; the road proceeds $\frac{1}{2}$ mile to Rodhovani. In the principal fountain of this village may be observed fragments of ancient sculpture, one of which, a female figure which has lost its feet and head, is well executed.

The site of the city of Elyros is now called Kephales. The first object of interest is a building consisting of a series of arches, and some vestiges of walls. On part of the site of a Christian church of some antiquity, a modern Greek chapel is erected. At some little distance are some massive stones, parts of an entablature, and many fragments of the shafts of the columns of an ancient temple. A few years since the ground on this spot was covered with mosaic. On the highest point of the city are remains of walls which seem to have belonged to a fortress. The view from this point is extensive and very beautiful.

From Rodhovani the road crosses the head of the valley W. of the village, then ascending passes the haullet of Mlazo to Temenia.

The remains of Hyrtakina are situated on the summit of a hill S. of

Temenia. The ascent is about $\frac{1}{2}$ ho. They consist of considerable remains of walls, from two to five or six feet in height, of Hellenic architecture, and a small acropolis situated on a mount about 150 paces from the extremity of the site. A little SW. of the acropolis are remains of an entrance, one of the stone pillars of which is still standing, and a small piece of wall, consisting, like the rest, of massive stones.

Site of Kantanos, Spaniako.

Leaving Temenia, the road ascends for $\frac{1}{2}$ mile, and then descends to the village and river of Strati, the banks of which are shaded with fine plane-trees. Khádhros is about 1 ho. from Temenia. The site of Kantanos is on a small conical hill S. of Khádhros, distinguished by the ruins of the little chapel of Haghia Irene, which crown its summit. From this point is a fine view of the valley of Kantanos. The hills on both sides are covered with olives. The hill has two peaks formed by a cleft in the rock 10 feet wide, 40 to 60 high, and 200 paces long, the effect of an earthquake. On the E. and SE. sides of the hill are found the remains of the walls of Kantanos, the only vestiges now remaining of that city. E. of the ancient city are several tombs hewn out of the solid rock.

The village of Spaniako is 1 mile SW. of this site, and only about 3 miles N. of Selino Kastelli. $\frac{1}{2}$ mile S. of Spaniako are the remains of two towers.

Vlithias, site of Kalamyde, Ergasteri, Laki, Meskla, Theri-o, Drakona, Kampi, Rhamné, Fre, and Ipos. Defile of Askyfo. Plain of Askyfo.

Two miles from Spaniako is Vlithias, where a natural rocky elevation is surmounted by a very ancient walling, a beautiful specimen of the second Cyclopean style. It appears to have been a sepulchre, and in form and construction resembles that of Cecilia Metellas at Rome, but it is

far more ancient. The internal diameter is 14 feet, and the thickness of the walls 4 feet.

At a moderate distance from Vli-thias is the site of Kalamyde. The traveller descends by a very bad road, and reaches, in less than 1 hour, the village of Kontokyneghi, a beautiful and sequestered spot, shut in by the lofty rocky hills of the valley, and half-buried among olive, carob and almond trees. The road then crosses the river, and ascends the ridge which separates the valley of Kontokyneghi from that of Pelekanas, and soon crosses the road from Pelekanas to Selino Kastelli, and arrives at the church of Haghios Antonios, near which are several tombs in the solid rock; 1 mile farther is the church of Haghios Gheorgios, where is the supposed site of Kalamyde. It is on the summit of the ridge between the two valleys. The remains consist in vestiges of walls, which appear to be about $\frac{1}{2}$ a mile in circuit, and some foundations of the walls of buildings, the latter of which are S. of the church of Haghios Gheorgios.

From Vli-thias to Ergasteri we proceed by the straggling village of Kakotikhi, inhabited by Sfakians, and thence through a fine valley, and $1\frac{3}{4}$ ho. from Vli-thias reach Plemmeliana, one of the small villages comprised under the common name of Kantanos. This place is beautifully situated on the banks of the river, which are covered with fine platanes, with vines twining round them to the height of 30 or 40 feet. The road continues along the bank of the river for $\frac{1}{2}$ a mile, and then passes through a double hedge-row of myrtles, succeeded by a plantation of olive trees. Passing through the village of Kufalatos we thence ascend, and from the summit of the mountain have a fine view, extending N. to Cape Spadha and the whole bay of Kisamos, and S. to the African sea, including

the mountains of Selina and the Grabusian promontory. The road descends to Lukiana, whence a slight ascent of $\frac{1}{2}$ ho. leads to Ergasteri. Thence the road passes by Epano-khorio 50 min., and Haghia Irene 1 mile farther, whence is a long ascent of an hour, from the summit of which is a view over the African and Cretan seas. E. is the plain of Omalos, and descending the N. side of the mountain the Akroteri, Cape Spadha, and the Gulf of Khania come in view. In $3\frac{1}{2}$ ho. from the summit the road arrives at Orthuni, and in 1 ho. more at Laki, once a considerable village. S. E. is the mountain Aliakes, S. W. Aguzi, and between the two Papalakos. The Lakiotes acted a most conspicuous and honourable part in the war; this was partly owing to their active habits, and partly to their being accustomed to the use of fire-arms. The Sfakian frontier above Omalos is only 6 or 7 miles off, but the descent into Sfakia here by the Xyloskalo is so bad as to be impracticable, excepting on mules much habituated to the road.

After a rugged descent the traveller reaches Meskla, and crosses the stream, which here also, as well as nearer the shore, is shaded with platanes. An ascent of an hour is required to reach Theriso, a village prettily situated. Another hour brings us to Drakona, one of the villages classed together under the name of Keramia. It was in a village of this district that blood was first shed in June, 1821, when the Sfakians, and as many of the Rhizites as possessed arms, raised the standard of the Cross. Drakona contains about 38 houses; all its inhabitants are Christians. This is the case with almost every other village of the Rhiza. Some time after leaving Drakona, the mountain of Kendros, Mount Ida, the hills beyond Mylopotamo, and the Bay of Rithymnos are in view. Rhamne is 6 ho. from Laki; $1\frac{1}{4}$ ho. from Rhamne

is Pemonia, during the descent to which village there is a fine view of the plain of Apokorona, bounded by the Sfakian mountains and the Gulf of Armyro; Mount Ida is still in sight. 1 mile from Pemonia is Fre, and in $1\frac{1}{2}$ ho. after passing through the village of Dzidzifa the traveller arrives at Ipos. This village produces good wine.

$\frac{3}{4}$ ho. after leaving Ipos the road crosses the stream which flows from the Sfakian mountains into the Gulf of Armyro, and in another $\frac{1}{4}$ hour reaches the village of Prosnero, the last before the Sfakian frontier. Here is the ruined Pyrgo, or tower of Alidhakes a Mohammedan, who defended himself in his little castle against the Christian insurgents at the outbreak of the Greek revolution. It was unsuccessfully attacked by the Sfakians, who, though they brought some old cannon thither from Armyro, were forced to abandon the attempt. When afterwards deserted, it was dismantled by the Christians. A steep ascent of an hour brings us to the small plain of Krapi, where the Rhiza or Rhizoma ends, and the traveller enters Sfakia. Leaving the plain, the road enters the gorge or pass which leads to Askyfo. The mountains on either side are lofty and generally barren, though interspersed with ilexes. It was through this pass that the Mohammedans fled in August, 1821, after a disastrous conflict with the Christians in the plain of Askyfo, and are said to have lost on this occasion 900 men, as well as many mules laden with military stores and their three field-pieces. An ascent of 40 min. from Krapi leads to the highest point of the ridge, whence a descent of 20 min. brings us to Askyfo. Situated nearly 2000 feet below the highest summits of the Sfakian mountains, and between 4000 and 5000 above the level of the sea. The hamlets round the plain, known under the common name of Askyfo, are called

Goni, Pera Goni, Petres, Mudbari, Kostos, Stavrorakli, and Kares. The present number of families at Askyfo is 160, all Christians, as is the case throughout Sfakia. The town of Sfakia is the winter residence of the Askyfiotes.

Anopolis, Haghios Demetrios, Aradhena, Fountain of St. Paul, Haghia Rumeli, site of Tarrha Samaria.

After crossing the plain of Askyfo an ascent commences, which continues without intermission for $1\frac{1}{2}$ hours. Descending by a very bad path, we follow its windings along the S. side of this great chain of the White Mountains, and not very far from their summits; in about 1 ho. the road improves, and the African sea and island of Gavdha are in sight. Trees grow on all these mountains, except quite on the summits of the highest ranges. In $\frac{1}{2}$ ho. the road passes a fountain of beautiful water, shaded by a solitary fig-tree. This spot is 2 miles N.N.W. of the village of Muri. An hour hence the road leaves the valley it had followed for some time, and the islands Gavdha, Gavdha-pula, the Paximadhia islands, and the projecting point of Mesara are in view. Looking back, both Psylorites and Kendros are in sight. From this point the road, which is very bad, descends along the sides of the mountains 4 miles to the plain of Anopolis.

The villages known by the name of Anopolis are Limnea, Skala, Mariana, Gyros, Kampos, Haghio Demetrios, Kambia and Rhiza, at the last of which the traveller arrives, after crossing the plain. It is situated on a rocky elevation on the S. side of the plain, which, though small, is partly uncultivated.

An ascent of a few minutes up the rocky elevation, at the foot of which Rhiza is situated, brings the traveller to the site of an ancient city, whence there is a view, along the southern coast, as far as the point of Mesara.

Franko Castello, the scene of Khadgi Mikhali's fatal contest and death, is 12 miles off. Just by the castle is the whitewashed church of the Panaghia. Below is the port of Lutro, and its little village, the winter residence of the Anopolitans. The whole circumference of this rocky elevation occupied by the ancient city is 1 mile. The chief remains are to the W., where a considerable piece of ancient walling still exists. Its length is about 300 paces, and its width generally about 6 feet. The height varies from 5 to 11 feet, and the chisel has no where been used on any of the stones. Among the remains are many cisterns.

When the Turkish force was at Muri, on its way to Anopolis, they captured, along with other persons, a young mother and her infant, whom she carried in her arms. She was beautiful enough to be an object of contention among those who laid claim to the spoil, and while her brutal captors, when at Anopolis, were quarrelling who should possess her, she went out, with her child in her arms, to one of the large open wells near the village, and plunging into it escaped the horrors of slavery by a voluntary death.

Crossing the plain, in a westerly direction, we reach the hamlet of Haghios Demetrios. Thence the road crosses the low ridge which bounds the plain of Anopolis on this side, and reaches, in $\frac{1}{2}$ hour, the brink of a chasm running S. of the village of Aradhena. The path winds along each side of this nearly perpendicular cleft, of several hundred feet in depth. At every 10 or 12 paces the path changes its course. These turns are the only very dangerous points. A similar ascent leads to the opposite summit of the chasm. The descent and subsequent ascent on the opposite side to the village of Aradhena occupies 25 min. A few slight remains of antiquity indicate Aradhena, or its

immediate neighbourhood, as the site of an ancient Cretan city. The modern village contains about 38 houses. Its chief produce is corn. $\frac{3}{4}$ mile W. of Aradhena have been discovered some ancient tombs.

After leaving Aradhena, the village of Livadhiana is about $1\frac{1}{2}$ mile left, W. of the chasm which was crossed before reaching Aradhena; soon after, changing its course, the road approaches nearer the shore, and in about 1 hour's time Selino Kastelli is visible. The path lies over rugged rocks. In these parts of the island the traveller should substitute a mule for a horse, as the size of the horse's hoof makes it difficult for him to step with safety. A zigzag road now winds down the face of a rocky and almost perpendicular precipice, at the bottom of which the traveller still finds himself at a considerable elevation above the sea; the descent continues, and though less steep, still by a zigzag path, and at length reaches the seashore. 1 mile due W. is the church of Haghio Paulo, close to which a plentiful stream of water rushes out of the beach, and forming a rapid stream, flows into the sea. Another fountain in the island is also honoured by the derivation of its name from St. Paul, who is said to have used the water to baptize the Cretan converts. It is near Hierapetra, "where they say St. Paul preached: there is a large chapel, having 12 pillars all cut out of the rock, which was done by the Christians in the night-time. Close by is a fountain, where they say he used to baptize, and it is now called St. Paul's fountain; the water thereof is very good to cure such as have sore eyes."—*Randolph*.

Leaving the spring and chapel of St. Paul, we follow the shore, and in $\frac{3}{4}$ hour we reach the entrance of the valley of Haghia Rumeli, and Samaria. On each side of the glen are bold hanging mountains, with a river rushing between them over its rocky bed.

One mile up the glen is the village of Haghia Rumeli. The villagers of Haghia say that the lofty mountains by which they are surrounded are the best fortresses to be found in Crete, and the only place within which the Turks never penetrated during the long war between 1821 and 1830. Some ruined houses in the villages were destroyed by the Mohammedans of Sfakia in 1770. The site of Tarrha, which is interesting as one of the earliest localities of the Apollo worship, is on the shore at the entrance of the glen of Haghia Rumeli, but very slight vestiges of antiquity remain there.

Leaving the village to explore the glen as far as Samaria, the path is so narrow in some parts where it winds round abrupt precipices, that no horse could pass along it; in the first $\frac{1}{2}$ ho. the river is crossed five or six times, and then the traveller arrives at a most striking pass called the Gates. The width of this chasm is about ten feet at the ground, and widens to about thirty feet, or at the most forty feet at the top. The length of the way through which the traveller must pass in the middle of the stream is sixty paces, and for one hundred more he is more in than out of the water, having to cross the torrent several times. 20 min. further the rocks again contract so as to become nearly perpendicular, and in a few minutes we reach a spot called the Turk's pass, from the fact of a Mohammedan having been killed there in 1770. In 20 min. more we reach a cluster of fine plane-trees, and a copious source called Kefalovrysis, which supplies the river with great part of its water. The contortions of the rocks near this spot shew how violent must have been the operation of the causes which threw them into their present shapes. On approaching Samaria, cypresses are seen in great numbers.

Above Samaria are some ruins, called by the natives, "the last refuge

of the ancient Hellenes," but discovered by Mr. Pashley to have no claim to the title of Hellenic remains; but the wildness and magnificence of the scenery amply repay the traveller for the labour of the ascent. 3 miles from Samaria at the foot of the mountains is the monastery of Haghios Nikolaos, surrounded by the largest cypresses in the island. It lies N. W. in the direction of the Xyloskalo.

We have now followed Mr. Pashley through the most interesting portions, and refer the traveller to his valuable work for minute details respecting the antiquities, customs, manners, and present condition of Crete.

FOURNI ISLANDS.

St. Minas, or the grand Fourni, is the principal one. It is not above 5 or 6 miles in circumference, and is in form like an ass's back. It consists of two parts; that facing Patmos, of ordinary stoue, and the other side of a very uncommon marble. Besides this, there are in this group the little Fourni, or Fimena, and about 18 or 20 others, most of them long and narrow, and traversed by a ridge of mountains.

SKYROS.

Skyros was first peopled by the Pelasgians and Carians, but is not mentioned in history before the reign of Lycomedes, when Theseus, king of Athens, retired thither to enjoy the possessions of his father. He not only demanded restitution, but sued for aid against the King of the Athenians. Lycomedes, however, fearing his genius, caused him to be precipitated from a rock whither he had led him under pretext of viewing his father's possessions. The isle of Skyros was also famous for the alliance which Achilles made there with Deidamia, the daughter of Lycomedes. Pallas was the protectress

of the island, and her temple stood on the edge of the sea, in the town which bore the name of the island. Cimon used his utmost eudeavours to discover the bones of Theseus. At length an eagle was seen scratching with his talons on a hillock. Search was made, and a coffin was found of "a tall proper man," with his sword and pike beside him. It was immediately decided to be that of Theseus, and was sent to Athens 400 years after the hero's death. The island is well wooded, and the wine made there excellent. The only village in Skyros is 10 miles from the port of St. George on a rock running up like a sugar loaf. A monastery bearing the name of the saint is the principal part of the village.

ARGENTIERE. (Cimolus.)

Called by the Greeks, Chimoli, took its name at the time of the discovery of its silver mines, which are not now worked. It is not above a mile from Milo. The port is not large, nor has it depth sufficient for ships of burden. The island contains but one poor village. The whole country is parched and full of barren mountains, and is but 18 miles in circumference. No wine is made here, and all the olive-trees were cut down by the Venetians during their war with the Turks. Argentiere used to be the rendezvous for the French Corsairs of the Levant, and has become wretchedly poor since they were put down. The Terra Cimolia, so much esteemed by the ancients, is a white chalk, used for the washing of linen, and possessed of medicinal virtues. Pliny says, that Cimolus was called the island of vipers.

MILO.

A fine island, 60 miles in circumference, and well cultivated, lies 100

miles from Candia. Its harbour, one of the largest and best in the Mediterranean, is frequented by almost all the shipping of the Levant.

The town, 5 miles inland, is well built but dirty, the houses are two stories high, with terraces of a sort of hard blackish stoue, like pumice. It is inhabited entirely by Greeks. On the shore 5 miles off is a place called Polonia, probably on account of some temple of Apollo.

Milo, though small, was very considerable in the most flourishing days of Greece. It enjoyed perfect liberty 700 years before the Peloponnesian war, in which the Miliotes maintained a neutrality in spite of the overtures made to them by the Atheuians. After various attempts, at intervals of several years, the Athenians at length made themselves masters of Milo, and by the advice of Alcibiades put all the inhabitants, with the exception of the women and children, to the sword. The latter were carried away to Attica, while 500 of the natives of Attica were brought to form a colony in the island. Like the other islands, it fell under the Roman yoke, and then under the Greek emperors. It was afterwards joined to the Duchy of Naxia by Marco Sanudo, first duke of the Archipelago, in the reign of Henry of Flanders, brother to the Emperor Baldwin. After various changes of fortune it was finally reduced by Barbarossa to the obedience of Solyman II.

Milo itself is an almost entirely hollow rock, soaked with sea-water. It contains iron mines, whence a certain tract of the land takes the denomination of St. Jean de Fer.

Alum and sulphur abound; the latter was much esteemed by the ancients. Milo produces many rare plants, and excellent wine.

At the foot of a small hill between the port and the town are the public baths, called Loutra. The entrance

is through a cavern, whence the low and narrow passages lead to a chamber formed by nature, adjoining which is a reservoir of lukewarm salt water, in which the people sit to bathe, or those who only wish for a vapour bath, place themselves at the further end of the chamber in a railed place. The whole chamber is excessively hot. On the shore below these baths are various hot springs bubbling through the sands. Four miles from the town S. is a grotto, into which the sea penetrates in rough weather. It is incrustated with alum sublimate, in some parts white as snow, in others reddish and gold-coloured. Some paces from this cavern is another, the bottom of which is sulphur, which is incessantly burning. The principal alum mines are $\frac{1}{2}$ league from the town towards St. Veneranda, but are now unwrought. The highest mountain in the island is St. Elijah, whence there is a fine view of the adjoining islands. The air of Milo is very unhealthy, and dangerous fevers are prevalent.

SIPHANTO,

The ancient Siphnos, derives its name from Siphnus, the son of Sunion, previous to whose time it was called Merope, Merapia, and Acis. It is 36 miles from Milo, and 40 in circumference. The climate of Siphanto is good. The soil is fertile, and abounds in corn and fruit; the silk is good, but the chief trade was in figs, onions, wax, honey, and sesamun. The castle is built on a rock by the sea-side, probably on the site of the old Apollonia. The harbours of the isle are Faro, Vati, Kitriani, Kironissa, and the old Castle. At Faro is an ancient light-house, which served for the direction of the shipping. The ports of Siphanto were much frequented formerly, being a great resort of ships from France and Venice. Siphanto was in ancient days cele-

brated for its rich gold and silver mines. Its present inhabitants hardly know their sites. There is plenty of lead in the island. The few remains of antiquity still existing, have been much injured. They consisted of some handsome marble tombs, the ruins of a temple of Pan, and some fragments of two marble figures over the city gate.

SERPHO,

Only 12 miles from Siphanto, from Cape to Cape, is 36 miles in circumference. Its mountains are so rugged and steep, that the poets feigned that Perseus transformed the natives into stone. Strabo says, that on this coast was fished up a chest wherein Acrisius had shut up Perseus and his mother Danae. Iron and loadstone mines abound in the island. There is one village, which bears the same name, and a poor hamlet, called St. Nicolo. The village is built round a rock three miles from the port.

ANTIPAROS,

A rock 18 miles from Siphanto, 16 miles in circumference, flat and well cultivated, produces sufficient barley to supply a small village of 60 or 70 families, a mile from the sea. The port is navigable only for small barks, but in the middle of the canal, between this island and that of Paros, there is depth for the largest vessels; this canal is no more than a mile broad between the rocks of Strongelo and Despotico, which are situated on one side of its opening.

The Grotto is situated near the summit of the highest mountain in the island. It may be described as the greatest natural curiosity of its kind in the known world. It may possibly have originally been an ancient mine or marble quarry, from the oblique direction of the cavity, and the parallel inclination of its

sides. The descent is by ropes, which are either held by the natives, or are joined by a cable which is fastened at the entrance round a stalactite pillar; in this manner we descend the different declivities, till we enter the spacious chambers of this enchanted grotto. The roof, the floor, the sides of a whole series of magnificent caverns, are invested with a dazzling incrustation as white as snow; columns 25 feet in length hang like icicles from the roof, others with diameters equal to that of the mast of a first-rate ship-of-war, extend from the roof to the ground. Probably there are still many chambers unexplored. If this be the case, they would, when opened, appear in perfect splendour, unsullied by the smoke of torches or by the hands of intruders, the injuries caused by which may be partially observed. Between the interstices of the stalactites the crystallization of alabaster may be observed.

PAROS.

The town of Parechia is a wretched relique of the ancient and famous Paros. Every building in the place, but particularly the castle, bears evidence of its pristine splendour, and of the havoc that has ensued. In the walls of the castle are columns horizontally placed among the materials used in building it; there are also some inscriptions on the walls, and in the vicinity of the town. Naussa is the principal port for large vessels, but the whole town is surrounded by harbours.

The quarries for the famous Parian marble are about a league E. of the town, upon the summit of a mountain nearly corresponding in altitude with the grotto of Antiparos. The road passes through several olive groves. The mountain is now called Capresso, believed to have been the ancient Tarmessus. There are two quarries. The detached fragments of marble

acquire, by long exposure to the air, a reddish ochreous hue; but, upon being broken, exhibit the glittering sparry hue which characterizes the remains of Grecian architecture. The finest Grecian sculpture which has been preserved to the present time is of Parian marble; the Medicean Venus, the Apollo Belvidere, the Antinous, &c. The quarries have not been worked since the time of the Turks. In one below the larger quarry is an ancient bas relief on the rock, representing a festival of Silenus. The demigod is represented as a fat drunkard with ass's ears, accompanied by satyrs and dancing girls. There are, in all, 29 figures, with an inscription below.

Paros sided with the Asiatics at the battle of Marathon, and was besieged by Miltiades by land and sea. He was, however, obliged to raise the siege. It was rendered tributary to Athens by Themistocles.

Paros, with the rest of the Cyclades, was at one time under the dominion of the Ptolemies, and then again passed under the Athenian yoke. These islands successively fell into the hands of Mithridates, the Romans, the Greek emperors, the Venetians, and finally the Turks. Among the great men of Paros was Archilochus, the celebrated author of Iambic verses.

NAXIA (NAXOS)

Is only 9 miles from Port Agousa, the N. point of Paros. The town is situated on the site of the ancient city. The antiquities relate almost exclusively to the worship of Bacchus, and every gem and medal in the island prove the prevalence of his rites. This god is represented bearded on all the Naxian coins. Various inscriptions are found in the town. Every fragment of the ancient sculpture of Naxos denotes the most splendid era of the art. Upon an insular

rock on the N. side of the port are the ruins of a temple of Bacchus. It is said that it was once connected with Naxos by means of a bridge and aqueduct, but no vestiges of these remain. The massive structure and simple grandeur of the parts of the temple which still exist, are very striking; the portal was composed of three pieces of marble, two upright, and one laid across, below which are large square masses, which belonged to the threshold. The view through this portal, of the town of Naxos, with its port and part of the island, is very fine; the mountain to the left is Zia, whence the island took its name.

The citadel of Naxos was constructed under Mario Sanudo, and the ancient palace of his successors was the large square tower within the circular fortress. A public fountain near the town is still called the fountain of Ariadne. It is probable that the city of Naxia was built upon the site of an ancient city of the same name mentioned by Ptolemy. The whole island is covered with orange, olive, lemon, cedar, citron, pomegranate, fig and mulberry trees. It possesses a great many springs and streams. The finest parts of it are the Campo di Naxia, the plains of Angarez, of Carchi, of Sangri, of Sidero-petra, of Potamides, of Livadia, and the valleys of Melanes and Perato. Its commerce consisted in harley, wine, figs, cotton, silk, flax, cheese, salt, oxen, sheep, mules, oil, and emerils. The emery mines are in a valley near Perato; the emeryl is found as the ground is ploughed. Abundance of marcasete, or sulphuret of iron, is also found here. When polished, it has for a time almost the lustre of real brilliants; it was formerly much used in the manufacture of ornaments in England.

After the battle of Philippi, Mark Antony gave Naxos to the Rhodians; but took it from them afterwards, because their government was

too rigorous. It subsequently shared the fortunes of the rest of the Cyclades.

STENOSA, NICOURIA.

The former is a dangerous rock, 10 or 12 miles in circumference, 18 miles N.E. of Naxos; it is uninhabited, excepting by a few poor goat-herds. Nicouria is a block of marble, 5 miles round, entirely uninhabited.

AMORGOS.

The ancient towns of this island were Arcesine, Minca, and Egiale: the ruins about the W. bay are the remains of some of them. The island is 36 miles in circumference, and very steep on the S.E. side. The town is built about 3 miles from the W. port, in the form of an amphitheatre, round a rock, where stands the old castle of the Dukes of the Archipelago, who were long masters of the island. 3 miles from the town, on the edge of the sea, is a monastery, said to be built by the Emperor Commenius, by whom it was also endowed. Within this monastery was a miraculous image of the Virgiu, which being, according to tradition, broken in two pieces in the island of Cyprus, was supernaturally conveyed to the foot of the rock of Amorgos, where the two pieces joined themselves together. In the chapel of St. George Balsami is the famous urn, which at a certain time of the year is said to fill itself with water and empty itself again. The chapel is entered by a corner of the nave on the left. Close to this door is a spring of water, confined in a reservoir 2 feet 8 inches broad, and 5 feet 4 inches long; six paces from it is buried even with the surface of the earth, the celebrated urn, which is consulted as the oracle of the Archipelago. It is an oval vessel of marble, covered with a piece of wood fas-

tened by an iron bar. The island of Amorgos is fertile, but wants wood.

CALOYERO, CHEIRO.

Both of these islands are desert rocks.

SKINOSA, RACLEA, NIO.

Skinosa, the ancient Skinussa, a desert rock. Raclea, a rock belonging to the monks of Amorgos, who have a breed of goats and sheep here.

Nio, anciently called Ios, from the Ionians, its first inhabitants. It is 40 miles in circumference, and remarkable for nothing but Homer's tomb. This famous poet, passing from Samos to Athens, put in at Ios, and died in the port; a tomb-stone was erected to him, and on it, a long time afterwards, was engraved the epitaph recorded by Herodotus, the supposed writer of Homer's life. Pausanias says that the tomb of Clymene, the mother of Homer, was also shewn here. No remains of the tomb are to be found. This island has been frequented by privateers, on account of the excellence of its ports; the one below the town is one of the safest in the Archipelago. The port of Manganari faces E., and affords a safe retreat for the largest vessels.

SIKINO.

Sikinos, also called the Wine Island, on account of its fertility in vines. It still produces abundance of wine and figs, and a little cotton, and its wheat is reckoned the best in the Archipelago. The isle was part of the domains of the Dukes of Naxia. The town is situated on an eminence to the W.S.W., near a frightful rock overhanging the sea. There are no ports in the island. The landing place is at San Bourgnias.

POLYCANDRO

Has no port. The town is 3 miles from the shore, near a rugged rock.

The land is stony and parched, but yields sufficient corn and wine for its inhabitants.

SANTORIN.

Sant Erini, called Calliste, or the handsome island, was originally colonized by Cadmus, who left his kinsman Membliares, and some Pbenicians, to people it. It is called Thera by Strabo. It is in figure like a horse-shoe, and 36 miles in circumference. The name of Santorin is probably derived from St. Irene, the patroness of the island. Port St. Nicolo is below the town of Apanomiria; it is a very fine harbour, of the shape of a half-moon, but no ship can anchor in it, as no bottom has yet been found. To the left, on entering the port, is Apanomiria, to which the approach is very steep; the other towns on the opposite side of the port are Castro, Pyrgo, Emporio, and Acrotiri. W.N.W. of the port is the isle of Thirasia; this is one of the entrances. At the other entrance are 3 rocks smaller than Thirasia. The White Island is without the port, the Small Island within, and the Burnt Island between the two former. All these islands are said to have risen from the bottom of the sea. Nothing can be more dry and barren than the soil of Santorin, yet by labour and ingenuity its inhabitants have made a perfect orchard of the most unpromising spot in the world. It affords indeed little wheat, but barley, cotton, and wine, in abundance. The wine is in colour like the Rhenish, but very strong. Fruit is scarce, except figs. The best vineyards are in a plain beyond Pyrgos. At the time the island was visited by Tournefort, the population amounted to 10,000 souls. The mountain of St. Stephen is so called from a chapel dedicated to that saint. It is a block of marble, as it were, grafted on the pumice stone of the island. On one of its eminences, at

the foot of a rock, are some fragments of an ancient town, and the ruins of a marble temple. There are some curious inscriptions among the remains of the principal town of the island. Santorin was annexed to the duchy of Naxia.

NANFIO,

One of the islands which made part of the Duchy of Naxia; its ancient name was Membliaros from Membliares, the relation of Cadmus. On this island are the ruins of a temple of Apollo Egletes, or the refulgent. Conon tells us with regard to it, that the fleet of Jason, on its return from Colchis, being overtaken by storm, they had recourse to prayers to Apollo, who sent a thunderbolt from heaven, and raised up this island for the reception of the heroes, who erected upon it an altar to the Saviour of the Argonauts. The ruins of the temple consist of fragments of marble columns, and of a beautiful architrave, much mutilated.

MYCONE

Is 36 miles in circumference, 50 from Naxia, and 18 from the port of Tine; it was possessed by the Dukes of Naxia. The port is very open, and lies between the W. and W.N.W., but the Gulf, which is on one side of the port, affords safe anchorage for the largest ships, and shelters them by a natural jetty, formed by rocks, on a level with the surface of the water. The port of Enos is S. by S.S.E. of this Gulf; at the point of the Gulf, to the right, is the Isle of St. George: the other ports are Port Palermo, large, but exposed to the N. wind, and Port St. Anne, looking S.E. The island of Mycone is very dry; the mountains are of no great height; the two highest points are called St. Elijah, one near Cape Trullo, the other at the extremity of

the island opposite Tragonisi. Mycone produces the best sailors in the Levant, and carried on a brisk trade with Turkey in hides, and with the Morea in wine, with which it formerly supplied the Venetian army at Nauplia. Game of all kinds is plentiful on the island. The soil produces abundance of figs, sufficient barley for the inhabitants, and a few olives.

Strabo reports, that the poets call Mycone the burying-place of the centaurs defeated by Hercules.

DELOS.

Two deserted rocks of the Archipelago are still called by the name of Dili, the largest was anciently called Rhenia, the other Delos, the centre of the Cyclades. This latter, which is not above 7 or 8 miles in circumference, was regarded as a sacred place, from the moment a report was spread that Latona was there delivered of Apollo and Diana. Erisichthon, the son of Cecrops, erected there a temple to Apollo. This temple, afterwards one of the finest in the world, stood at the entrance of a magnificent city of granite and marble, adorned with a theatre, gymnasium, &c. The canal between the two Delos's is scarcely $\frac{1}{2}$ a mile broad towards the rock called Rematiari. As this rock stands in the narrowest part of the canal, it is probably the one fixed upon by Polycrates, the tyrant of Samos, for extending the chain, mentioned by Thucydides, which fastened the island of Rhenia to Delos. It is also probable that this was the place where Nicias entered Delos. On the smaller island, facing the great Delos, is a small lake 50 paces from the sea, probably the morass spoken of by Callimachus and Herodotus. 255 paces hence, on a flat spot of ground, is a noble spring, a sort of well, enclosed on one side by rocks, and on the other by a wall. This is probably the fountain Inopus

mentioned by Pliny. Near the isthmus, which separates the tongue of land, on which the fountain is situated, from the rest of the island, were the ruins of the ancient city of Delos; but this island was stripped of all its valuable antiquities by the Russians. The ports between the two Delos's occasioned the W. coast to be preferred, though it is not the best part of the island. The city made a sort of angle through the island, and following the slope of a mountain, we may trace parts of the foundations of a city, which stretched as far as the sea. This is supposed to have been the New Atheus of Adrian, built by the Athenians at that Emperor's charge. This city joined the great town where the temple of Apollo stood. From this mountain is seen the Calanguo of Scardana, where, according to tradition, was the gymnasium. 45 paces from it is the fountain of the Maltese, and within 100 paces is an oval basin 289 feet long, surrounded by a wall 4 feet high, faced with cement; it emptied itself through a canal a foot and a half broad. Right of this basin are still the fragments of a temple on an eminence. The ruins of the temple of Apollo were 240 paces from the oval basin, and consist of huge pieces of broken columns, &c.

Port Fourni looks towards the S. point of the great Rematiari. There is also a smaller port. The greater Delos is entirely uninhabited: its mountains are of no great height, and abound in excellent pasturage. Opposite the great Rematiari are the ruins of a large town, running along the sea-shore to the point of Glapopoda.

Beyond this the island is hollowed like a half moon, at the farther end of which is a narrow piece of land which joins the two parts.

SYRA,

Anciently called Syros. The town is built upon the summit of a lofty

hill, so remarkable for its conical form, that it may be compared to a vast sugar-loaf covered with houses. At the base of this cone is the quay, where there are several warehouses for supplying vessels with the produce of the island, which is principally wine. There are some ruins near the port, and many ancient marbles are said to be buried behind the warehouses. The modern town of Syra probably occupies the site of the acropolis of the ancient Syros. The island has been always renowned for the excellence of its port, the salubrity of its climate, and the fertility of the soil. It produces wine, figs, cotton, barley, and wheat.

The old fountain, at which the nymphs of the island assembled in the earliest ages, exists in its original state, and is, as formerly, the rendezvous of love and gallantry, of gossiping and tale-telling. It is near the town, and the most limpid water gushes from the solid rock. The inhabitants preserve a tradition, that the pilgrims of old, in their way to Delos, resorted hither for purification. It is still regarded by them with a degree of religious veneration.

Syra is the residence of a British consul. The Lazaretto has lately become one of the best in the Levant.

THERMIA

Is 25 miles from Syra, from cape to cape; it was anciently called Cynnos. Its soil is good; it affords wheat, a great deal of barley, and also wine and figs. Its silk is said to be equal to that of Tinos. Provisions are abundant, and game plentiful. The principal village bears the same name as the island: there is a smaller one called Silica. There are two ports, the one called Sant Erini, 2 miles from the village, and the other, St. Stephen, both very convenient for merchant-ships.

Thermia is celebrated chiefly for

its hot springs, situated near the port. The chief of them boils up at the foot of a little hill; they form a stream which runs into the sea. They are very brackish, and turn oil of tartar white. The ancient baths of Thermia were in the midst of the valley; the waters preserve their virtue, but have lost their reputation, as they are but little frequented, excepting by incurables. The ancient town of Hebreo-castro, the Jews' town, was to the S.W., on the edge of the sea, and on the slope of a mountain, near a port, where there is a small rock. Its ruins show it to have been a powerful city: among the rest were some caverns cut in the rock, which probably were the ruins of some ancient citadel. Paleo-kastro is in another part of the island.

ZIA.

This island was the ancient Ceos. Its harbour is very large and commodious, fit for ships of any burden; the great article of commerce now exported from this harbour is the Velani acorn. The town, built on the site of the ancient Carthæa, after the manner of Syra, is three miles from the harbour. It is in the form of a theatre, the houses being in terraces one above the other, so that the roofs of one range serve as a street to the higher range. It is situated on a much greater eminence than that of Syra. The streets are very dirty. The citadel is on the left as you enter the narrow pass leading to the town, and here Tournefort tells us, 60 Turks, armed only with two muskets, defended themselves against the whole Venetian army. Great ravages were committed by the Russians when they visited the island. Clarke says, "the inhabitants told us their houses were entirely stripped by them. The specious promises they held out to the people of Greece, are now seen in their true light by that people, and they will not again become the dupes

of any Scythian treaty." Sonnini tells us, "that they had rendered the name of liberty odious at Paros; the inhabitants preferred Turkish despotism to Russian emancipation," which they probably do at this moment.

At 4 hours distance from the town are the ruins of Toulis, celebrated as the birth-place of Simonides, of Bacchylides, of Erasistratus, and of Ariston, and particularly entitled to a careful examination, from the circumstance of the famous Oxford marble, generally believed to have been found in Paros, having been in reality discovered among the ruins of this city. Tournefort says, that the ancient road from Toulis to Carthæa, the finest thing of the kind in Greece, still exists, flanking the sides of the hills, and sustained by a strong wall. The remains of Toulis cover the top of a promontory, S.S.E. of the present town, the base of which is washed by the sea; though in the time of Strabo it was a league distant. On the point of the Cape stood the acropolis. The city extended from the hill into a valley, watered by the streams of a fountain, whence Toulis received its name. Tournefort says, that some of the blocks of marble in the walls were more than 12 feet long. There were anciently four cities in this island, Poëssa, Carthæa, Caressus, and Toulis. Strabo has preserved from Menander an ancient and memorable law in the island. "*Let him who cannot lead an honourable, not lead a dishonourable life.*"

The fertility of Zia has been long celebrated; it produces abundance of cotton, wine, figs, barley, silk, and cattle. The mountains are all limestone. The road from the harbour to Carthæa was cut out of the solid rock. Zia is the residence of an English consul.

MACRONISI,

The ancient Macris, once called

Helena, because Heleu is said to have landed here after her expulsion from Troy, was supposed to have been separated from the Eubœa by the violence of the waves; it is about 3 miles broad, and 7 or 8 long. The island is abandoned, and has no appearance of ever having been inhabited. Near the S. point of the island, the temple of Sunium appears to the greatest advantage possible, as it appears in this point of view to be almost entire.

JOURA

Is 12 miles from Zia; it is now a barren uninhabited island, supposed to contain iron mines: it was used by the Romans as a place of banishment.

ANDROS

Had formerly many names. Pausanias says, that of Andros was given it by Andros, who, according to Diodorus Siculus, was one of the generals appointed by Rhadamanthus to the government of the island. It stretches N. and S. The port of the castle is the chief town, called by the Greeks the Lower Castle, to distinguish it from the upper one 10 miles distant. The fragments of antiquity in the lower town prove it to have been built on the site of some ancient town. On the left of the town is the fine plain of Livadia, abounding with orange, lemon, mulberry, jujeb, pomegranate, and fig trees. Right of the town is the valley of Megnitez, watered by fine springs. The principal riches of Andros consist in silk. The island yields wine, oil, and

barley, which is more plentiful than wheat. The mountains of Andros are covered with the arbutus, from whose berries fine brandy is distilled. The ruins of Paleopolis are 2 miles from Arna, S.S.W., beyond Port Gaurio. This town, which bore the name of the island, was advantageously situated on the brow of a hill that commands the whole coast. Port Gaurio may contain a large fleet. Alcibiades put in here with a fleet of 100 ships, and took and fortified the castle of Gaurium.

TINOS

Was so named from Tenos who first peopled the island. The Tenians furnished troops at the battle of Plataea, and were renowned for their maritime strength. The town of St. Nicolo is built on the ruins of Tenos; yet it has only a small creek looking to the S. instead of a harbour. The fortress is on a rock that overlooks the country, and is stronger by nature than by art. The island is 60 miles in circumference, the country is agreeable and well watered by springs, which occasioned the ancients to call it Hydrussa. Its chief riches consist in silk; very good silk stockings have been made here; and Tinos was famous for the beauty of the silk gloves, knitted there for ladies. It was the only island which remained to the Venetians of all they won under the Latin emperors of Constantinople, and resisted the efforts of Barbarossa, who subdued almost the whole Archipelago for Solyman II.

 THE ISLES OF GREECE.

The Isles of Greece, the Isles of Greece!
 Where burning Sappho loved and sung,
 Where grew the arts of war and peace,—
 Where Delos rose, and Pheebus sprung!
 Eternal summer gilds them yet,
 But all, except their sun, is set.

The Scian and the Teian muse,
 The hero's harp, the lover's lute,
 Have found the fame your shores refuse;
 Their place of birth alone is mute
 To sounds which echo further west
 Than your eires' "Islands of the Blest."

The mountains look on Marathon—
 And Marathon looks on the sea;
 And musing there an hour alone,
 I dream'd that Greece might still be free;
 For standing on the Persians' grave,
 I could not deem myself a slave.

A king sate on the rocky brow
 Which looks o'er sea-born Salamis;
 And ships, by thousands, lay below,
 And men in nations;—all were his!
 He counted them at break of day—
 And when the sun set where were they?

Aud where are they? and where art thou,
 My country? On thy voiceless shore
 The heroic lay is tuneless now—
 The heroic bosom beats no more!
 And must thy lyre, so long divine,
 Degenerate into hands like mine?

'Tis something, in the dearth of fame,
 Though link'd among a fetter'd race,
 To feel at least a patriot's shame,
 Even as I sing, suffuse my face;
 For what is left the poet here?
 For Greeks a blush—for Greece a tear.

Must *we* but weep o'er days more blest?
 Must *we* but blush?—Our fathers' blood
 Earth! render back from out thy breast
 A remnant of our Spartan dead!
 Of the three hundred grant but three,
 To make a new Thermopylæ!

What, silent still? and silent all.
 Ah! no;—the voices of the dead
 Sound like a distant torrent's fall,
 And answer, "Let one living head,
 But one arise,—we come, we come!"
 'Tis but the living who are dumb.

In vain—in vain: strike other chords;
 Fill high the cup with Samian wine!
 Leave battles to the Turkish hordes,
 And shed the blood of Scio's vine!
 Hark! rising to the ignoble call—
 How answers each bold Bacchanal!

You have the Pyrrhic dance as yet;
 Where is the Pyrrhic phalanx gone?
 Of two such lessons, why forget
 The nobler and the manlier one?
 You have the letters Cadmus gave—
 Think ye he meant them for a slave?

Fill high the bowl with Samian wine!
 We will not think of themes like these!
 It made Anacreon's song divine:
 He served—but served Polyxenes—
 A tyrant; but our masters then
 Were still, at least, our countrymen.

The tyrant of the Chersonese
 Was freedom's best and bravest friend;
 That tyrant was Miltiades!
 Oh! that the present hour would lend
 Another despot of the kind!
 Such chains as his were sure to bind.

Fill high the bowl with Samian wine!
 On Suli's rock, and Parga's shore,
 Exists the remnant of a line
 Such as the Doric mothers bore;
 And there, perhaps, some seed is sown,
 The Heraeleidan blood might own.

Trust not for freedom to the Franks—
 They have a king who buys and sells:
 In native swords, and native ranks,
 The only hope of courage dwells:
 But Turkish force, and Latin fraud,
 Would break your shield, however broad.

Fill high the bowl with Samian wine!
 Our virgins dance beneath the shade—
 I see their glorious black eyes shine;
 But gazing on each glowing maid,
 My own the burning tear-drop laves,
 To think such breasts must suckle slaves.

Place me on Sunium's marbled steep,
 Where nothing, save the waves and I,
 May hear our mutual murmurs sweep:
 There, swan-like, let me sing and die:
 A land of slaves shall ne'er be mine—
 Dash down yon cup of Samian wine!

BROOK.





INDEX.

- ABDULAR, 200.
 Abrostola, 335.
 Abulliont, 306.
 Abydos, 267; 213.
 Acanthus, 250.
 Achelous, 59; 241.
 Achooria, 256.
 Acrata, 37.
 Acroceraunian Mountains, 240.
 Acro-corinthus, 40.
 Acsa, 264.
 Actium, 231.
 Adalia to Smyrna, 324.
 Adana, 305.
 Adranos, 328.
 Adrianople, 215; — streets— inns —
 mosques — bazaar — its history,
 216.
 Adula, 330.
 Adytum of Hecyena, 71.
 Ægiale, 372.
 Ægilia, 362.
 Ægium, 35.
 Ægos-potamos, 213.
 Ænea, 69.
 Ætos to Alyzea, 64.
 Afyun Kara-hissar, 309.
 Agia Euphemia, 31.
 Agia Mama, 249.
 Agian-Kyriaki, 119.
 Agio-Kyriaki, 103.
 Ahadkoi, 329.
 Ahi Tchelebi, 125.
 Aidingik, 306.
 Aivali, history of, 268.
 Akbaba, 203.
 Ak-jahtash, 335.
 Ak-schai, 309.
 Ak-shehr, 302.
 Ak-su, 330.
 Alara, 320.
 Albania, 223; — character of the
 people, 224; —manners and dress,
 226; —dances, 227; —divisions of,
 238.
 ——— to Ionian islands, 227.
 Alekiam, 335.
 Aleyonian lake, 90.
 Alexandria Troas—ruins, 266.
 Aleya to Cyprus, 319.
 ——— to Konia, 319.
 Ali Pasha, 230; 234; —history of,
 235.
 Alma-lee-Dalger, 284.
 Alpheus, 121.
 Aluta, 221.
 Alyzea to Ætos, 64.
 Alyzea, city of, 65.
 Amantia, 236.
 Amassia, birth-place of Strabo, 283.
 Ambelakia, 224; —trade — manufac-
 tories—history, 245.
 Amnatos, 360.
 Amorgos, 372.
 Amorakia, 60.
 Amphipolis, 254.
 Anactis, 65.
 Anatolico, 62.
 Anatoli Hissari, 204.
 Anatoli-kawak, 201.
 Anchisemus, 55.
 Anchor-cape, 200.
 Ancyra, 331.
 Ancyraeum, 200.
 Andritzœna, 123.
 Andros, 377.
 Andrusa, 113.
 Angora, 331; its history, 332.
 ——— to Brousa, 330.
 Anthedon, 81.
 Antiparos, 370.
 Aous, 241.

- Apollonia, 306.
 Apostolus, 75.
 Arabgir, 292.
 Aradhena, 367.
 Araxes, 285.
 Arcadia to Kalamatra, 115.
 ——— 119.
 ——— to Patras, 121.
 ——— to Tripolizza, 120.
 ——— to Arcesine, 372.
 Ardahan, 291.
 Argentiére, 369.
 Arghana mine, 293.
 Argæus, 296.
 Argostoli, 8.
 Argyro Castro, 233 ; 238.
 Arkadhi, 360.
 Arkhanes, 357.
 Arkut Khau, 302.
 Armoobloo, 268.
 Arnaudkoi, 192.
 Arne, 71.
 Arracova, 33.
 Arsinol, 317.
 Arta, 232.
 Artemisia's tomb, 7.
 Arvi Plain, 359.
 Asiatic shore of Bosphorus, 200.
 ASIA MINOR — passports, 257 ; —
 money, 258 ; — mode and requisites
 for travelling — general view of,
 259 ; — historical sketch of, 260 ; —
 quarantine in, 261.
 Askyfo, 366.
 Asomato church, 106.
 Asopus, 69.
 Aspris, 94.
 Aspro, 59.
 Aspropotamo, 241.
 Aspusi, 294.
 Astros, 129.
 ATHENS, 43 ; — inns at, 44 ; —
 — new palace, 44 ; — botanic gar-
 den, 45 ; — Turkish baths, 45 ; —
 antiquities, 45 ; — acropolis, 45 ; —
 Propylæa, 46 ; — temple of Victory,
 46 ; — Parthenon, 47 ; — Erectheum,
 48 ; — Pandronus, 49 ; — theatre of
 Herodes Atticus, 49 ; — stoa of
 Adrian, 49 ; — temple of Theseus,
 49 ; — Arcopagus, 50 ; — Pnyx, 50 ;
 — prison of Socrates, 51 ; — theatre
 and temple of Bæchus, 51 ; —
 Clepsydra fountain — cave of
 Agranlus, 52 ; — arch of Hadrian —
 temple of Jupiter O. — the stadium,
 53 ; — lantern of Demosthenes —
 tower of the winds — academy, 55 ;
 — people of, 56 ; — modern, 57.
 ——— to Megaro, 62.
 ——— to Zeitun, 66.
 ——— to Negropont, 77.
 ——— to Sunium, 65.
 ——— to Patras, 27.
 Atheto, 248.
 Athos, 250.
 Atmeidan, 180.
 Aulis, 77.
 Aulon, 122.
 Austrian packet, 14.
 Avemaüs, 65.
 Avlona town, 240.

 Baba, 243.
 Bæchus rock, 194.
 Baffa, 317.
 Baffy, 327.
 Bagdsche koi, 196.
 Baiaæ, 305.
 Baias, 305.
 ——— to Scutari, 299.
 Baktash, 310.
 Balat, 157.
 Balkan, 217 ; 219.
 Baluhuyumi, 335.
 Bari, 65 ; — its grotto.
 Bassæ, 122.
 Battis, 248.
 Batum, 289.
 Baturaliman promontory, 193.
 Bay of Bigby, xix ; — St. Julian,
 xx ; — Samos, 9 ; — Dexia, 11 ; —
 Platia, 63 ; — Tragamesti, 64 ; —
 Alyzea, 65 ; — Vathi, 78 ; — Negro-
 pont, 79 ; — Nauplia, 88 ; — Palea
 Nomenclaria, 104 ; — of Consta-
 ntinople, 189 ; — Bebek, 192.
 Bebrahim, 265.
 Bebek bay, 192.
 Beermary, 323.
 Begkos, 203.
 Beglerbeg, 206.
 Beg Shehr to Smyrna, 299.
 Beibazer, 331.
 Belgrade, 196 ; 197 ; 217.
 ——— to Constantinople, 214.
 Bendramo, 280.
 Berat, 237.
 Berat to Janina, 232.
 Bergama, 265.

- Beshek Miera, 254.
 Beschiktasehe palace, 190.
 Beyat, 336.
 Beymilico, 218.
 Beyramitch, 269.
 Bidgikli, 320.
 Bigaditza, 307.
 Bigby bay, xxiv.
 Bin-bir-kilisa, 297.
 Birehireara, xxvi.
 Bittis, 285.
 Blitra, 104.
 Boats, voyage in, 19.
 Bodonitza, 73.
 Boghaz-kai, 334.
 Boitza, 221.
 Boleaseooe, 324.
 Boli, 282.
 Bondroun, 344.
 Boojak, 323.
 Boonabashy, 267 ; 270.
 Boschetto, xxvi.
 Bosporus, European shore of, 188.
 ——— Asiatic shore of, 200.
 ——— mouth, 201.
 Botzaris, Marco, 28.
 Bridge of Euripus, 77.
 British mail, 14.
 Brousa, 278 ; —town—baths—manu-
 factures, 279.
 ——— to Sardis, 328.
 ——— to Angora, 330.
 Bueharest to Constantinople, 218.
 ——— to Rothenthurm, 220.
 Bujourdee, 133.
 Bulgarlu, 209.
 Bullis, 236.
 Bulwudun, 302.
 Bura, 36.
 Buraicus, 35.
 Burdur, 320.
 Burghaz, 218.
 Burnola, xxiii.
 Butrinto to Corfu, 228.
 Butshuklu, 320.
 Buyukdere, 195.
 Buyuk Liman, 199.
 Buyuk Tchedmadjeh, 256.
 Byron, Lord, 8 ; 27.
 Caehaler torrent, 72.
 Cadyno, 311.
 Cesaria, 295.
 Calamaichi, 42.
 Calamo, 244.
 Calippolis, 212.
 Calliste Island, 373.
 Calydon, 61.
 Calynda, 344.
 Calypso, xxix.
 Camisus, 347.
 Capandritti, 68.
 Cape Janissary, 214.
 ——— Passaro, xviii.
 Caragamons, 330.
 Carbonara, 236.
 Cardamyla, 107.
 Cardia, 248.
 Carnabat, 219.
 Casal Creudi, xxviii.
 Casal Lia, xxvii.
 Cassander, 246.
 Cassim Pasha, 156.
 Castalian Fountain, 32.
 Castle of Verdala, xxvi.
 Castri, 31.
 Cataraeho, 9.
 Cayster, 275.
 Cavalha, 238.
 Cavallo, 254.
 Celenderis, 314.
 Cenehrea port, 41.
 Ceos, 376.
 Cephissia, 55 ; 66 ; 82.
 Cephalonia, 7 ; 11.
 Cerigo, 13 ; — products ; — temples ;
 garrison.
 Cestrus, 320.
 Chalecdon, 210.
 Chaleis, 79.
 Chalki, 211.
 Châmi, 238.
 Chanak Calessi, 213.
 Channakalasy, 267.
 Charadrus, 67, 68.
 Charpantu Tcheflick, 255.
 Chatelorghul, 278.
 Cheroæa, 71.
 Chetno, 265.
 Chiarenza, 23 ; 125.
 Chimoli, 369.
 Chios, 340.
 Chornk-su, 289.
 Chornm, 334.
 Chrysopolis, 206.
 Cilicia, 305.
 Cimolus, 369.
 Cithæron, 69.
 Citium, 316.

- Citta Vecchia, xxv ; — cathedral ; — catacombs.
 Claros, 272.
 Cleitorium, 126.
 Cleonæ, 129.
 Col. Chesney, 215.
 Colonna, Cape, 66.
 Colosse, 274.
 Comenses, 335.
 ——— to Rothenthurm, 220.
 CONSTANTINOPLE—inus, 150 ; — Ciceroni--streets--incongruous scenes, 151 ; — Ramazan month, 152 ; — the bairam—harbour—ships, 153 ; caiques — kirlangist-boats — suburbs, 154 ; — fountains, 155 ; — se-raglio, 157—159 ; — history of, 159 ; — gates, 160 ; — six days' examination of, 162—164 ; — Mosques, 165—179 ; — Sta. Sophia, 165 ; — of Sulciman, 174 ; — of Ahmed, 177 ; — of Mahomet II. 178 ; — Atmeidan, 180 ; — hippodrome, 180 ; — pillars, 181 ; — slave market, 182 ; — cistern of Constantine — aqueducts, Hans, 183 ; — barracks — bazaars, 184 ; — fountains, 185 ; castle — tombs, 185 ; — baths, 186 ; — cemeteries, 186 ; — arsenal, 187 ; — bagnio — schools — hospitals — dogs, 188 ; — Bosphorus environs, 189 ; — promontories — bays.
 ——— to Belgrade, 214.
 ——— to Bucharest, 218.
 ——— to Rothenthurm, 220.
 ——— to Salonica, 253.
 ——— to Scutari, 256.
 ——— to Konia, 306.
 ——— to Kaisarrych, 306.
 Cora, 342.
 Coreyra, 3.
 Corfu island, 3 ; — hotels — carriages — citadel, 4 ; — harbour — churches — suburbs, 5 ; — palace — theatre — history of — constitution, 6.
 ——— to Butriuto, 228.
 Corfu to Janina, 228.
 Corinth, 38, 39 ; 128.
 ——— to Megara, 41.
 Corou, 119.
 Corradine promontory, xix.
 Corte D'Argheet, 220.
 Corycian cave, 34.
 Cos, 344.
 Cotyæum, 321.
 Coulia fortress, 230.
 Cranæ, 105.
 Crete, 349.
 Crissa, 31.
 Critholi, 64.
 Culoni, 339.
 Cyanean rocks, 202.
 Cyclades, 368—377.
 Cyprus, 314 ; — position — inhabitants — products, 315 ; — ports, 316 ; — minerals, 318.
 ——— to Gulnar, 314.
 ——— to Aleva, 319.
 Cyparissæ, 120.
 Cythera, 13.
 Cythros, 375.
 Cyzicus, 280.
 Dadi, 73.
 Danesvorola, 290.
 Danube, 219.
 Daphne defile, 43.
 Dardanelles, 212.
 Dashashek, 320.
 Delisi, 76.
 Delium, 76.
 Delphi, 31.
 Delos, 374.
 Delvinaeki, 229.
 Delvino, 228 ; 237.
 ——— to Scutari, 237.
 Demergi-koi, 308.
 Derbe, 298.
 Deropuli, 233.
 Derveua, 255.
 Dervinaeki, 128.
 Devli, 297.
 Diarbekir, 294.
 Dictynnaon, 361.
 Didewaghi, 290.
 Digwir, 291.
 Distimo village, 35.
 Dium, 246.
 Dobralle, 219.
 Doganlu, 202.
 Dollomon, 326.
 Dolmabaghdsche, 189.
 Doriscus, 256.
 Dragoela, 219.
 Drakona, 365.
 Durazzo, 238 ; — commerce and pro-
 ductions, 239.
 Dymc city, 125.
 Dyracchinm, 238.

- Earthquakes, 7; 12.
 Egin, 292.
 Egiua, 16;—its climate, 84;—museum, 85;—temple near, 85.
 Egripo, 79.
 ——— to Thebes, 78.
 Eirenes-castro ruins, 29.
 Eleusis, 42;—Via sacra.
 Elis, 124.
 Elmasun, 298.
 El Minaidra, xxix.
 Elyros, 364.
 Enæ, 270.
 Enja-su, 310.
 English saddles, 18.
 Enipeus, 245.
 Elyros, 364.
 Epaminondas, 96; 121.
 Epidaurus, its history, 86.
 Epidamnus, 238.
 Episkopi, 353.
 Ephesus, ruins of, 272.
 Eregli, 297.
 Ereliëkjun lake, 286.
 Eretria, 80.
 Ergasteri, 365.
 Erzeroum, 284.
 ——— to Kaisarryeh, 291.
 Erzingen, 292.
 Eshekoi, 329.
 Eski Baba, 215.
 ——— to Eregli, 256.
 Eski-kara-hissar, 336.
 Esky-hissar, 327.
 Eski-shehr, 301.
 Eski Stamboul, 266.
 Euripus, to Kokliino, 81.
 ———, bridge of, 77.
 Eurotas, 97, 105.
 Euxine, 189.
 Excursions in Malta, xxiv.
 Eyoub, 156.
 Falmouth packet, 14.
 Famagusta, 317.
 Fanaraki, 199.
 Fellowes, Mr., discoveries, 321; 327.
 Fil burun, 200.
 Finiki plain, 103.
 Fire-arms, use of, 19.
 Firmans, 133.
 Floriania, xxv.
 FOUNTAIN of Castalia, 32;—of Clepsydra, 51;—of Callirhoe, 54;—Direc, 69;—Aganippe, 70;—Messene, 112;—of Tophanna, 551.
 Fort St. Elmo, xix; xxiii;—Ricasoli, ib.
 Fourni port, 375.
 Franko Castello, 367.
 Funduklu, 189.
 Gaicle, 266.
 Galixidi, 39.
 Gallipoli city, 212.
 Galata, 154.
 Game-laws in Greece, 17.
 Gardens of Aleinous, 6.
 Gargarus, 271.
 Garonne pass, 5.
 Gardiki, 233;—capture of, 234.
 Gastuni town, 125.
 Gate of the Lions, 92.
 Gaybaissa, 282.
 Gebel Keem, xxviii.
 Gediz, 329.
 Germanos, 37.
 Germanopolis, 289.
 Gharazo, 355.
 Ghebse, 300.
 Gheyra, 273.
 Ghuilghuit, 277.
 Ghunen, 294.
 Giaffere, 88.
 Giants' mountain, 202; 203.
 Gliathi, 75.
 Glissano fall, 229.
 Gobek, 329.
 Gogillar, 271.
 Gomati, 249.
 Gozo, xxix;—citadel, xxx;—ruins;—table roek.
 Gradista, 236.
 Grave of Joshua, 202.
 GREECE—Packets, 14;—money, 15;—quarantine—shooting, 17;—manner of travelling—boats, 18;—arms, 19;—passports—climate, 21;—manners and customs, 21.
 Gribos, 79.
 Guegues, 238.
 Gulnar, 314.
 ——— to Konia, 312.
 ——— to Cyprus, 314.
 Gumieh Khauch, 287.
 Gymnasiuun, 32.
 Gymnurgine, 255.
 Gypopolis, 199.
 Gythium, 105.

- Hadji Humza, 283.
 Hæmus, 214.
 Haggi Abesse, 286.
 Haghia Johannes, 352.
 Haghio kyrko, 363.
 Haghio Myro, 358.
 Haghios Konstantinos, 353.
 Haidar, 329.
 Hajilar, 299.
 Hagji abbassæ, 286.
 Hakim Khan, 294.
 Halieyrna, 61.
 Hallii Elly, 267.
 Hasan Kaleh, 291.
 Hassan's cave, xxvii.
 Hassan Kala, 284.
 Helice city, 36.
 Helicon, 70.
 Hellespont, 212.
 Helos, 103.
 Heraclæa, 245.
 Hermæon, 193.
 Hercyna river, 70.
 Herhemeh, 292.
 Hermanopolis, 221.
 Hermanstadt, 221.
 Hermione, 130.
 Hierapetra, 359; 367.
 Hierapolis, 273.
 Hieron straits, 201.
 Homer Anthea, 114.
 Hydra, 16; 130;—natives of, 131.
 Hylæ, 83.
 Hymettus, 65.
 Hyrtakina, 364.

 Icaria, 343.
 Iconium, 303.
 Ida, 266.
 Idin, 273.
 Ildez, 307.
 Ilium, site of, 270.
 Imbros, 338.
 Indsehir Koi, 204.
 In-oghli, 321.
 IONIAN ISLANDS—Packets, 1;—
 Money, 2;—Servants;—Shops.
 —to Albania, 227.
 Ios, 373.
 Ishunra, 312.
 Irene, 212.
 ISLAND of Malta, xviii;—Gozo, xxix;
 —Calypso, 1;—Corfu, 3;—Paxos,
 6;—Santa Maura, 6;—Cephala-
 ma, 7;—Argostoli, 8;—Samos,
- Ithaca, 9;—Corigo, 13;—Ana-
 tolico, 62;—Eubæa, 79;—Petala,
 63;—Zea, 68;—Proti, 120;—
 Venetico, 110;—Sphaeteria, 118;
 Prinas, 20;—Spezzia, 129;—Hy-
 dro, 130;—Poros, 132;—Tenedos,
 266;—Cyprus, 314;—the Spo-
 rades, 337—345;—Crete, 349;—
 the Cyclades, 368—377.
 Isles of Greece, 377.
 Ismid, 281.
 Isnik, 281; 300.
 Istampoli, 156.
 Istawros, 206.
 Ithæa, 9.
 —to Koras, 10.
 Iton Gunbo, 59.
 Ivison, 251.

 Janina, 229;—its fortress, 230.
 —to Corfu, 228.
 —to Prevesa, 330; 232.
 —to Berat, 232.
 —to Larissa, 240.
 Jaghat, 290.
 Jagodina, 217.
 Jeni-koi, 194.
 Joruk river, 289.
 Joura, 377.

 Kahi, 331.
 Kaisarryeh, 295.
 —to Erzeroum, 291.
 —to Tokat, 295.
 —to Karaman, 296.
 —to Tarsus, 310.
 Kakorema ravine, 120.
 Kakuvies, 66.
 Kalabryta catacombs, 126.
 Kalah-jik, 335.
 Kalama, 229.
 Kalamata, 114, 115.
 —to Messene, 115.
 —to Areadia, 115.
 —to Mistra, 102; 110.
 Kulamo, 75.
 Kalamyde, 365.
 Kalavrita river, 35.
 Kalender bay, 194.
 Kallia Gederai, 255.
 Kamposilorako, 363.
 Kandili village, 204.
 Kaulidsche, 204.
 Kanons Kouremai, 285.

- Kara-bignor, 304.
 Karabunar, 309.
 Karabunar Kini, 320.
 Kara cape, 305.
 Kara-hissar, 284; 297; 310; 321;
 334.
 Karakalo, 252.
 Karamau, 298; 312.
 ——— to Kaisarryeh, 296.
 ——— to Smyrna, 298.
 Karamania, 318.
 Kara-Oran, 299.
 Kara-Ora-Su, 213.
 Karaveren, 265.
 Karitena Castle, 121.
 Kardhitza, 83.
 Karghan, 292.
 Karibdsche, 199.
 Kars, 291.
 Karyés;—peculiarities of its fairs, 251.
 Karysto, 81.
 Kasaba, 298; 312.
 Kasidi, 41.
 Kastamouni, 287.
 Kastanle, 305.
 Kastri, 129.
 Kastrovata, 81.
 Katacolo port, 124.
 Katarina, 246.
 Katokhi, 62.
 Kavó Grosso, 106.
 Kavusi, 362.
 Kaymarios Potamos, 66.
 Keban Maden, 293.
 Kefeli koi, 195.
 Kemakh, 292.
 Kephales, 364.
 Kerashun, 332.
 Kerinaslu, 328.
 Kerteslek, 328.
 Khan of Niska, 115.
 Khan of Malakassi, 241.
 Khan Dag, 282.
 Khania, 351; 360.
 Kharput, 293.
 Khircasovo village, 58.
 Khizderwent, 300.
 Khopah, 289.
 Kilisa-hissar, 311; 321.
 Kinnin, 220.
 Kirk Klisic, 218.
 Kishan, 256.
 Kitries, 107—110.
 Kitros, 246.
 Kiz-hissar, 297.
 Kleissoura, 120.
 Kleitor ruins, 126.
 Koch-hissar, 309.
 Kokhino, 82.
 ——— to Euripus, 81.
 ——— to Thebes, 83.
 Komanova, 256.
 Konia, 303.
 ——— to Gulnar, 312.
 ——— to Aleya, 319.
 Konstantino, 120.
 Koukouvaones, 77.
 Koogez, 326.
 Koonik, 325.
 Korax cliff, 10.
 Kosru khan, 302.
 Kotumala, 70.
 Krani ruins, 9.
 Kranidi, 129.
 Kremlin, xxvi.
 Kromion rock, 200.
 Krustoghcrado, 364.
 Kuklos, 69.
 Kulah, 290; 308; 330.
 Kulle baghdschessi, 205.
 Kunarga, 254.
 Kunnecklea, 218.
 Kûrû-teki, 255.
 Kurt-aga, 61.
 ——— to Missolonghi, 61.
 Kuru-Tschesne, 191.
 Kusghundschik, 206.
 Kutaya, 321.
 Kutu, 363.
 Kuvolo, 59.
 Kydna,
 Kyparisso, 106.
 Lagrona, 65.
 Lampsacus, 213; 280.
 Lamsaki, 213.
 Language, iv.
 Lapadium, 278.
 Laranda, 298.
 Larissa, 94; 242.
 ——— to Janina, 240.
 ——— to Zeitun, 243.
 ——— to Salonica, 243.
 Larnecca, 316.
 Larymma, 83.
 Larysium, 105.
 Lazgarat, 219.
 Lazistan, 290.
 Leap of giants, 72.

- Lebadea*, 70, 71.
 ——— to *Crissa*, 72.
Lebados, 272.
Lefke, 300.
Lefkonía, 316.
Leftra, 69.
Lekli, 234.
Lelanthum, 80.
Lemnos, 338.
Leontari, iii.
Lepanto, 30 ; 127.
Lepenu, 60.
Lero, 343.
Lesbos, 338.
Lessa, 88.
Lethe, 71.
Letters of Introduction, viii.
Leuctra, 69 ; 107 ; 111.
Leuterochori, 246.
Lexouri, 8.
Limena port, 107.
Limona, 105.
Lindus, 347.
Linovroki lake, 61.
Lion of St. Mark, 119.
L'isle Adam, 349.
Londari, iii.
Louramel, 291.
Lukisi, 81.
Lunctzi, 236.
Lupathron, 278.
Luro, 231.
Lybyssa, 300.
Lycouria village, 126.
Lygourio, 88.
Lystra, 298.

Macluba, xxix.
Macris, 377.
Macronisi, 377.
Maery, 326.
Madytus, 213.
Magnesia, 264.
Mahevrey river, 306.
Maina, 99 ; 104.
Mainotes, 90—102.
Malatiya, 294.
Malgara, 256.
 MALTA, xviii ; steamers ; port ; productions, xix ; — harbours ; barracks ; towns ; palaces, xx ; — cathedral, xxi ; — university, xxii ; — theatre ; fortifications ; dockyard, xxiv ; — excursions, xxv ; — quaran-
 tine, xxx ; — society, xxxi ; — money ; climate, xxxii ; — language, xxxiii ; — history of, xxxiv ; — sketch of, xxxv.
Mandahora, 277.
Manjelic, 294.
Mantineia, 96, 97.
Manyas, 307.
Marathon, 66.
 ——— to *Negropont*, 74.
Marathonisi, 105.
Marcianopolis, 219.
Marmora, 277 ;
 ——— Sea of, 189.
Marriages, 22.
Marsamuscetia, xix.
Marsa Scirocco, xxvii.
Mastic of Scio, 340.
Matapan, cape, 106.
Mavrovuni, 105.
Mavromati, 111.
Medereh-Koi, 308.
Medinab, xxv.
Megala-zevgalathio, 127.
Megalo Kastro, 356.
Megalopolis, 121.
Megara village, 41.
 ——— to *Athens*, 42.
 ——— to *Corinth*, 41.
Megaspelion, 36.
Melassa, 327.
Melidhoni, 355.
Membliaros, 374.
Mendercé, 267.
Messene, 111
 ——— to *Kalamata*, 115.
Messis, 305.
Metaxita, 8, 9.
Meteora rocks, 241 ; — monasteries, 242.
Methone, 246.
Metzovo, 241.
Mewlewis, 190.
Mezingherd, 291.
Mikhalich, 306.
Miletus, 327.
Milo, 369.
Minoia, 104 ; 372.
Mineral tar, 42.
Mislec, 310.
Misli, 297.
 MISSOLOGONI, 27 ; situation ; besieged, 28 ; history of : — Lord Byron at, 29.
 ——— to *Prevesa*, 58.

- Missolonghi to Vonitza, 58 ; 62.
 ——— to Kurtaja, 61.
 Mistra, 97.
 ——— to Kalamata, 102 ; 110.
 Mitylene, 338.
 Mnemosyne, 71.
 Modania, 275 ; 279.
 Modon, 118.
 Molivo, 339.
 MONASTERIES ; Vloko, 59 ;—Lezini, 63 ;—Porta, 64 ;—St. Nicholo, 70 ;—Panaghia, 70 ;—Serepu, 72 ;—Parnassus, 72 ;—Agius Demetrios, 88 ;—Porta Kaio, 107 ;—Vurkano, 112 ;—Megaspelion, 126 ;—Galata, 154 ;—Sosino, 229 ;—Pollina, 236 ;—Meteora, 242 ; Mt. Athos, 250 ; Sphigmena, 251 ; Savra ; St. Paul ; Christiropotamo, 252 ; St. Gregory ; St. Dionysius ; St. Rusiki, 253 ;—Xenofu, Dokhinno ; Kastamonita ; Zografu.
 Monemvasia, 103.
 Money, iv ;—passage, xi ;—Maltese ; xxxi ;—Ionian, 2 ;—Greeian, 15, Turkish, 215 ; Asia Minor, 258.
 Moola, 326.
 MOUNT, Bengemma, xxvi ;—Aito, 10 ;—Voidhia, 25 ;—Panachaieum Skopo, 26 ;—Kophinos, 31 ;—Elatos Kirphis, 33 ;—Parnassus Pentelium, 54 ;—Anehesmus, 55 ;—Viena, 59 ;—Kyria Eugenia ; Bumisto, 60 ;—Spartovuni, 60 ;—Zygos, 61 ;—Kalkitza, 63 ;—Velutzi, 64 ;—Hymettus, 65 ;—Crotoni, 67 ;—Stauro Koraki ; Parnes, 68 ;—Nozia ; Ilieion, 70 ; Barnaba, 75 ;—Bulessus, 78 ;—Messapius — Hyapatus — Siamata — Scro Khtypa, 79 ;—Karababa — Kalogheritza, 80 ;—Stoum, 82 ;—Skroponeri — Malivo, 97 ;—Taygetus, 98 ;—Beziane, 103 ;—Passava, 105 ;—Jenitza, 110 ;—Ellenitza, 111 ;—Ithome, 113 ;—Evan, 112 ;—Bala, 115 ;—Aia Paraskevi, 120 ;—Chelmos, 126 ;—Bithynian Olympus, 201 ;—Hæmus, 214 ;—Tomerit, 237 ; Pindus, 241 ;—Ceta, 243 ;—Olympus, 244 ;—Ossa, 244 ;—Athos, 250 ;—Pagænus, 255 ;—Sipylyus, 264 ;—Sarsanus, 270 ;—Tmolus, 276 ;—Argæus, 296 ;—Juktas, 357.
 Mont, 313.
 Mulk, 335.
 Murnies, 352.
 Myeenæ, 92 ; 374.
 Mylasa, 327.
 Mylæ Castle, 111 ; 115.
 Mysa, 273.
 Nadur, xxix.
 Nanfio, 374.
 Napoli-di-Romania, 88.
 Narlen, 269.
 Naupaeto, 30 ; 127.
 Nauplia — hotels, 88 ;—buildings — fortress, 89 ;—horses at, 90.
 ——— to Argos, 90.
 ——— to Patras, 127.
 ——— to Coriuth, 128.
 Navarino, 116 ;—battle at, 117 ;—routes from, 118.
 Naxia, 371.
 Neapolis, 254.
 Neda, 122.
 Negropont to Marathon, 74.
 ——— to Athens, 77 ;—town of, 17 ; 79.
 Nemb-shehr, 310.
 Nemea, 128.
 Nemosia, 317.
 Neohori, 62.
 Nepaktos, 30.
 Neritos, 6.
 Netzoukel, 240.
 Nevitza, 229.
 Niearia, 343.
 Nieæa, 281 ; 300.
 Niece, 281 ; 300.
 Nieomedia, 281.
 Nieopolis, 231.
 Nigdeh, 297 ; 311.
 Nikalitza, 281.
 Niket, 249.
 Niksar, 283.
 Nio, 373.
 Nisari, 344.
 Nisi, 113.
 Nissa, 217.
 Nopia, 361.
 Nymphæum, 240.
 Ochesus, 229.
 Odemes, 276.
 Oenea, 69.
 Oenia, 63.
 Oenoa, 67.
 Oeta, 243.

- Olympian vale, 124.
 Olympus, 201; 243; 325.
 Olynthus, 249.
 Orchiomenus, 72.
 Oreos, 81.
 Ordu, 332.
 Orneonoo, 321.
 Oropo, 76.
 Orphano, 254.
 Osmanjook, 283.
 Ossa, 243.
 Ozeros, 250.
- Palæo Achaia, 125.
 Palæocastro river, 361.
 Palæopolis, 124.
 Palamedii fortress, 89.
 Palea Lutra, 114.
 Paleo-Castro, 64; 72; 353.
 Paleopoli, 96, 105.
 Pali ruins, 9.
 Pallatita, 327.
 Palus Mesonis, 243.
 Panaghia of Vloko, 59;—of Porta, 64.
 Panagiates koruppes, 38.
 Pandokratora, 251.
 Panori, 70.
 Panteichon, 211.
 Paphos, 317.
 Paralmini, 82.
 Paramithia, 232.
 Parechia, 371.
 Parga, 228.
 Parnassus, 34; 72.
 Parnes, 68.
 Paros, 371.
 Pass of Pantaleone, 5;—Garonne, 5.
 Passava hill, 105.
 Passports, iv; 19; 257.
 Patmos, 343.
 Patne, 24.
 Patras, 14; 19; 24;—hotels — products — Agora, 25; — eastle — church — history, 26; — streets — trade, 27.
 ——— to Zante, 23.
 ——— Athens, 27.
 ——— to Areadia, 121.
 ——— to Pyrgo, 125.
 ——— to Tripolizza, 126.
 ——— to Nauplia, 127.
 Patora, 325.
 Paulizza, 122.
 Paxos, 6.
 Peghe, 354.
- Peiræus, 57.
 Pella, 246.
 Peneus, 241.
 Penteliun quarries
 Pera, 156.
 Pergamus, 265; 275.
 Perge, 323.
 Petala, 63.
 Petalidha, 362.
 Petra Thermasty, 189.
 Phalasarna, 362.
 Phanaræa, 333.
 Pharmacia, 194.
 Pharsalia, 243.
 Pheræ, 114.
 Phigaleia, 122.
 Philadelphia, 274.
 Philippopolis, 216.
 Philippi, 254.
 Philomelium, 302.
 Phineka, 325.
 Phonia, 127;—lake, 126.
 Piada, 86.
 Pidhavro, 86.
 Pindus, 241.
 Pitehwell, 13;—mines, 239.
 Pitesto, 220.
 Plataea, 69.
 Platamanos, 245.
 Platia, 63.
 Pœmanenus, 307.
 Poetry, xxxvi; 23; 29; 43; 66; 84; 267; 269.
 Poiras, 200.
 Pollina, 236.
 Polyandrium, 73.
 Polyandro, 373.
 Polygiro, 249.
 Polyrrenia, 361.
 Pondikonisi, 272.
 Pontus, 189.
 Poros, 132.
 Porta, 248.
 Port Dragone, 90;—Talone.
 Portfolio, 215.
 Porto Kaio, 107.
 Poshkow, 290.
 Posidium, 249.
 Potidæa, 248.
 Pravista, 254.
 Presents, ix.
 Prevesa, 61; 230;—harbour—military events, 231.
 ——— to Missolonghi, 58.
 ——— to Janina, 232; 230.

- Princes Islands, 211 ; 279.
 Prinkipo, 211.
 Propalintus, 67.
 Propontis, 189 ; 212.
 Prote Island, 119.
 PROUSA, 278 ; — town — history —
 baths—manufactures, 279.
 Punta, 61.
 Pylæ, 217 ; — Ciliciæ, 304.
 Pylos, 118.
 Pyrgo, 124.
 — to Patras, 125.
 Pyrgos, 360.
- Quarantine, x ; — at Malta, xix ; — at
 Zante, 13 ; — in Grece, 15 ; — at
 Semlin, 217 ; — in Asia Minor, 261.
- Rabbato, xxv ; xxx.
 Rabbit Islands, 337.
 Ravanikia, 249.
 Rhamnus, 74.
 Rheti, 42.
 Rhiza, 366.
 Rhodes, 345.
 Rhodope, 255.
 Rhodosto, 256.
 Rhyndacus, 278 ; 329.
 Rithymnos, 354.
 Riva fortress, 200.
 Rizah, 290.
 Rodhovani, 364.
 Romaiko, 71.
 Romanos river, 119.
 Rothenthurm, 221.
 — to Bucharest, 220.
 Roumelia, 249.
 Rounelia castle, 192.
 Rovies, 81.
 Rumuli Kawak, 198.
 Rustchûk, 219.
- Sabanja, 282.
 Sagalassus, 322.
 Sagara, 70.
 Saitta, 308.
 Sakaria, 332.
 Sakona, 111 ; 115.
 Salannis, 42.
 Salatroick, 220.
 Saleh Serai, 296.
 Salganeus, 81.
 Salitza, 62.
 Salona, 30 ; 240.
 SALONICA—origin, 246 ; — citadel —
 rotunda—church—hippodrome—
 mosques—commerce, 247.
 — to Larissa, 243.
 — to Mount Athos, 247.
 — to Constantinople, 253.
 Salsdere, 280.
 Samaria, 368.
 Samos, 8 ; 341.
 Samothraki, 338.
 Samsun, 333.
 Sanduk-li, 308 ; 322.
 Sansoon, 327.
 Santa Maura, 6 ; — town, 7 ; — castle
 —history.
 Santorin, 373.
 Sappho's leap, 7.
 Sarabat river, 276.
 Saranda Potamo, 97.
 Sarand' auli, 34.
 Sardis, 274.
 — to Brousa, 328.
 Sarijari valley, 198.
 Sarnosaktchi Cupré, 270.
 Saronic gulf, 42.
 Sart, 274.
 Sathis, 246.
 Savra, 252.
 Scala, 115.
 Scamander, 269.
 Scio, 340.
 Schanlidscha, 210.
 Schiste, 72.
 Scodra, 239.
 Seomio, 246.
 Serepu, 71.
 SCUTARI, 206 ; — situation—mosques,
 207 ; — baths—convents—howling
 dervishes, 208 ; — cemeteries, 209.
 — to Delvino, 237.
 — to Constantinople, 256.
 — to Baias, 299.
 Sea of Gallipoli, 212 ; — of Marmora,
 189.
 Sedieni, 275.
 Sefairy, 67.
 Segider, 329.
 Seid-el-ghazi, 301.
 Seidi-shehr, 299.
 Selenti, 308.
 Selge, 323.
 Selvri, 215.
 Selivria, 256.
 Selenitza pitch mines, 239.
 — to Tepelene, 239.
 Semlin, 217.

- Sestos, 213.
 Senzina, 83.
 Seraglio, 157.
 Serai, 303.
 Serghis, 78.
 Serpho, 370.
 Servants, iv;—2;—134.
 Seven Churehes, tour to, 271.
 Sevri-hissar, 335.
 Sbalishi, 69.
 Shayran, 284.
 Sheblae, 267.
 Sheik-amur, 313.
 Shooting, times of, in Greece, 17.
 Shugshut, 301.
 ——— to Side, 321.
 Shumla, 219.
 Siafes, 238.
 Sieyon, 38.
 Side, 304.
 Sidero-kastro, 122.
 Side to Shugshut, 321.
 Sidus, 41.
 Sigeon promontory, 214.
 Sikiuo, 373.
 Simas, 198.
 Simasol, 317.
 Simawul, 307.
 Sinano, 121.
 Singerli, 307.
 Singlea, xxiii.
 Sinope to Amasia, 333.
 Sinus Strymonicus, 250.
 ——— Singiticus, ib.
 Siphanto, 370.
 Siphnos, 370.
 Sipyulus, 264.
 Sitshanlee, 322.
 Sivas, 294.
 Syra, 375.
 Skaloma of Tragamesti, 63.
 Skardamula, 107.
 Skelessi, 155.
 Skemata, 69.
 Skimessa, 373.
 Skimitari, 78.
 ——— to Iklavopulo, 363.
 Skinosa, 373.
 Skopa, 106.
 Skutari, 105.
 Skyros, 368.
 Sliema, xxvi.
 Smyrna, 261;—inus—bazaar—horses
 —titles—history, 262;—gulf—
 churehes—suburbs—barracks, 263;
- women — ruins — antiquities —
 mosques — coffee-houses — figs —
 exeursions, 264.
 ——— to the Troad and the Helles-
 pont, 264.
 ——— to Ephesus, 271.
 ——— to Constantinople, 275.
 ——— to Karaman, 298.
 ——— to Begh-shehr, 299.
 ——— to Adalia, 324.
 Soandus, 297.
 Soerates. 77.
 Soma, 264.
 Sonfular, 248.
 Sophia, 217.
 Sousourlieh, 277.
 Sphœnia, 132.
 Spaniako, 364.
 Sparta, 98;—ruins of Sparta, 322.
 Sperchius river, 74.
 Spezzia island, 129.
 Sphigmenn, 251.
 Stamboul, 156.
 Stamna, 62.
 Stancho, 344.
 Stavros, 320.
 Steamers — general regulations, xi—
 xvii;—English—Ionian, 1;—
 French, 14;—Austrian—Piræan;
 —Falmouth, 14;—to Asia Minor,
 261.
 Stene, 35.
 Stenia harbour, 194.
 Stenosa, 372.
 Stevronikita, 251.
 Stipesi, 234.
 St. Elias, point of, 6;—monastery.
 33.
 St. Nicholo chureh, 32.
 St. Paul's fountain, 367;—grotto.
 xxv;—bay xxvii.
 Stratonieava, 326.
 Stratus, 59.
 Strymon River, 254.
 Suleimanlu, 329.
 Suli fortress, 231; Suliotes, 232.
 Sultania, 204.
 Sungurlu, 335.
 Sunetzi, 236.
 Sunium, 66.
 ——— to Athens, 65.
 Supetram, 276.
 Su-sighir-le, 307.
 Suia, 364.
 Symplegades, 199.

- Syra, 16.
 Syros, 375.
 Tanagra, 76.
 Tarsus, 304.
 ——— to Kaisarryeh, 310.
 Tasch-koun, 285.
 Tatlar, 309.
 Tatoe, 78.
 Tavium, 334.
 Taygetus, 98.
 Tchaltigshi, 320.
 Tchekisla, 311.
 Tchorlu, 218.
 Tegea, 95.
 Tempe vale, 243.
 TEMPLE of Venus Cythera, 13;—
 Diana Laphria, 25;—of Delphi, 33;
 —of Bacchus, 38;—of Ceres, 42;—
 of Venus, 43;—of Victory, 46;—
 of Theseus, 49;—of Bacchus, 51;
 of Jupiter Olympus, 52;—of Su-
 nium, 65;—of Ramnus, 74;—Ce-
 res, 81;—of Jupiter Panhellenius,
 85;—of Æsculapius, 87;—of Ve-
 nus, 95;—of Serapis, 107;—at
 Nisi, 114;—of Apollo Epicurius,
 122;—of Jupiter Olympus, on
 Chelmos, 126;—of Jupiter of Ne-
 mea, 128;—of Twelve Gods, 201;
 Pollina, 237;—Pelleia, 246;—at
 Smyrna, 263;—at Sardis, 274;—
 Cybele, 274;—Tjadcu, 322;—Sa-
 galassus, 322;—Xanthus, 325;—
 Melassa, 327;—Tavium, 334.
 Temenia, 364.
 Tenedos, 338.
 Tepelene, 234;—seraglio, birth-place
 of Ali Pasha.
 ——— to Sclenitza, 239.
 ——— to Avlona, 239.
 Terami, 360.
 Tenoos, 304.
 Teskere, 133.
 Tetrova, 324.
 Thaumaco, 243.
 THEATRES—Corfu, 5;—Bacchus,
 51;—Herodes Atticus, 49;—Tri-
 kardho, 63;—Cheronea, 71;—
 Yero, 87;—Argos, 94;—Mantineu,
 96;—Sparta, 98;—Nicopolis, 231;
 —Pergamus, 265;—Smyrna, 263;
 Laodicca, 273;—Sardis, 274;—
 Sagalassus, 322;—Side, 324;—
 Xanthus, 325.
 Thebes, 69.
 ——— to Egripo, 78.
 ——— to Kokhino, 83.
 Themistoecles' tomb, 58.
 Therapia bay, 194.
 Therma, 246.
 Thermia, 375.
 Thermopylæ, 73.
 Thermus, 59.
 Thessalonica, 246.
 Thiva, 72.
 Thuria, 113.
 Thyatira, 264; 275.
 Thymbrins, 321.
 Tigani promontory, 106.
 Tinos, 377.
 Tiris Maden, 299.
 Tiryntus fortress, 90.
 ——— to Mycenæ, 92.
 Titles, Turkish, 144.
 Tjadcn, 322.
 Tlos, 326.
 Tmolus, mount, 274.
 Tokat, 283.
 ——— to Kaisarryeh, 298.
 ——— to Constantinople, 281.
 ——— to Trebisond, 287.
 ——— to Kaisarryeh, 295.
 Tomb of the Athenians, 67;—Car-
 thaginians, xxvi;—Orpheus, 246;
 —Æneas, 267.
 Top-hanna, 155.
 Tornese castle, 26.
 Tosia, 282.
 Toxides, 238.
 Tragamesti, 64.
 Tragoge, 123.
 Travelling requisites, v;—in Greece—
 manner of, 17;—in Turkey, 14;
 215.
 Treasury of Atreus, 92.
 Trebisond, 287;—port, 288;—city—
 history, 289.
 ——— to Tokat, 287.
 ——— to Erzeroum, 287.
 ——— to Sinope, 332.
 Trikala, 242.
 Trikardho, 62.
 Triikka, 242.
 Tripolizza, 95.
 ——— to Areadia, 120.
 ——— to Patras, 26.
 Tripolis, 332.
 Troad to Bergama, 268.
 Trogitis, 299.

- Troy, 267 ;—plain of, 269—271.
 Tschengelli koi, 206.
 Tschubuklu, 204.
 Turali, 104.
 Turkal, 333.
 Turkey — Firmans, 133 ;—mode of travelling—tatars, 134 ;—servants—inns—presents, 135 ;—mouey—weights and measures, 136 ;—inhabitants of, 137 ;—manners and customs, 139 ;—year in, 144 ;—titles, 145 ;—salutations and exclamations, 148 ;—Armenians, 149.
 TURKEY IN EUROPE, 222 ;—passports—boats ; — Albania, 223 ; — Thessaly—Macedonia.
 Turkmale, 256.
 Turkmanlé, 270.
 Turullus, 218.
 Tyria, 276.
 Tyllisso, 356.
 Tzatalze, 243.
 Tzimova, 106.
- Ulchsheran, 287.
 Ulubad, 306.
 Ulysses sail, 4 ;—castle, 10.
 Unyeh, 332.
 Unkiar iskelessi, 202.
 Ushaz, 329.
- Valentini, 215.
 Valletta, xix ;—hotels—streets—palaces, xx ;—cathedral, xxi ;—armoury—museum, xxii ;—university—exchange—Theatre.
 Valley of Pisa, 124.
 Vallonea oaks, 63.
 VAN, 285 ;—town—churches—manufactures, 286 ;—history—lake.
 Vardar river, 246.
 Vasilopulo, 64.
 Vathi, 10 ; 78 ; 342.
 Vatopedi, 251.
 Venerato, 357.
 Velitza, 72.
 Verdala castle, xxv.
 Versena, 37.
 Vezir Khan, 300.
 Via sacra, 266.
 Vianos, 359.
- Vittoriosa, xxiii.
 Vitylo, 107.
 Vlithias, 364.
 Vloko, 59.
 Vonitza, 60 ;—bay, 61 ;—castle. ——— to Missolonghi, 58. ——— to Prevera, 61. ——— to Ai Vasili, 64.
 Vostizza, 35 ; 64 ;—its bay, 61 ;—castle, ——— to Missolonghi, 58 ; 62.
 Vourlia, 97.
 Vrakhori, 59.
- Walachia, 220.
 Well of Ceres, 125.
- Xanthus, 325.
 Xenophon, 207.
 Xylo, 35.
- Yan, 243.
 Yangali, 285.
 Yangeh, 296.
 Yeniga, 255.
 Yenkeni, 292.
 Yero, 87.
 Yeshil, 303.
 Yorgan Ladik, 302 ; 321.
 Yuzgat, 295 ; 334.
- Zacynthus, 11.
 Zakunthos, 11.
 ZANTE — hotels, 11 ; — churches — schools—squares—opera, 12 ;—ci-tadel—wine—pitch—wells—tallow well, 13 ;—swallow fishing. ——— to Patras, 23.
 Zaphilitico river, 37.
 Zareho, 242.
 Zenki, 64.
 Zeitun, 74. ——— to Athens, 66.
 Zela, 333.
 Zia, 376.
 Zilli, 272.
 Zitza, 229.

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|----------------------------------------------------------|----------------------------------------------------------|
| CHAP.                                                    | CHAP.                                                    |
| I. Introduction.                                         | XIII. Embroidery.                                        |
| II. Tapestry.                                            | XIV. Stitches.                                           |
| III. Materials in General.                               | XV. Canvas Work.                                         |
| IV. Wool.                                                | XVI. Braiding and Appliqué.                              |
| V. Silk.                                                 | XVII. Bead Work.                                         |
| VI. Gold and Silver.                                     | XVIII. Crochet.                                          |
| VII. Chenille, Braid, etc.                               | XIX. Knitting.                                           |
| VIII. Canvas.                                            | XX. Netting.                                             |
| IX. Berlin Patterns.                                     | XXI. Needlework of the English<br>Queens and Princesses. |
| X. Implements.                                           | XXII. Conclusion — "The Praise<br>of the Needle."        |
| XI. Drawing Patterns for Em-<br>broidery, Braiding, etc. |                                                          |
| XII. Framing Work.                                       |                                                          |

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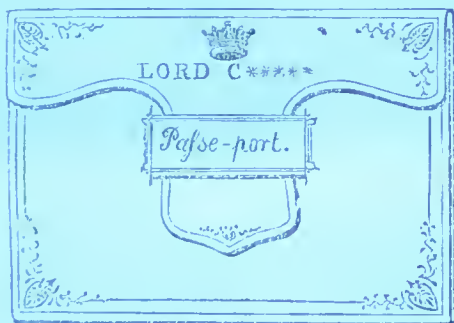
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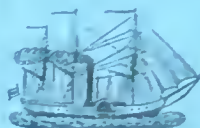
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THE ENGLISH INSTITUTION, MANNHEIM, CONDUCTED BY DR. LOVELL,

AUTHOR OF "THE PRACTICAL GERMAN GRAMMAR," "EXERCISES
IN GERMAN COMPOSITION," ETC.

THIS Establishment was founded in the year 1836, under the especial patronage of H. R. H. the Grand Duchess Stephanie of Baden, for the education of a limited number of youths who, steadily pursuing the classical, mathematical, and other studies preparatory to the universities, the military colleges, &c. acquire also a rapid and thorough knowledge of the French and German languages; these are taught by masters resident in the institute and are constantly spoken.

Dr. Lovell having lately purchased extensive and airy premises in the best part of the town, the Institute now presents many advantages, in addition to those which have insured its success during the six years of its existence. The dormitories are numerous and healthily situated (each pupil having of course, a separate bed); the school rooms spacious, and a large play ground and a garden adjoining the building.

The studies vary according to the future destination of the pupil; but the general course of tuition comprises the Latin and Greek classics, ancient and modern history, geography with mapping, the use of the globes, philosophical readings, and the various branches of the mathematics. The younger pupils are carefully instructed in English orthography and reading, the principles of grammar, the first rules of arithmetic, and the outlines of history and geography; and, while diligently applying themselves to the German and French languages, their progress in these is greatly facilitated by their being forced to use them as a medium for conversation, and thus imprinting on their memory by actual practice the theory acquired from their books. In every study, the exertions of the teacher are directed to give the scholar *a well grounded knowledge of the rudiments of it*; for this end no pains are spared, because without it all efforts would be futile.

The household is under the superintendence of Mrs. Lovell, a German, and all possible attention is paid to the health, comfort, and *moral welfare* of the pupils. The religious instruction of the English pupils is entirely under the guidance of the director, who, cautiously abstaining from introducing it as a mere part of school study, is sedulously engaged with instilling into the minds of his charge, a due respect for and a correct knowledge of the principles of the Christian faith. Dr. Lovell will feel gratified by a reference to the friends of any who have been, or still are students in the Institute, as it will fully satisfy the most scrupulous, upon these and all other points.

Mannheim presents many advantages for the education of youth. The town is quiet and well regulated, and amply provided with able masters for the various accomplishments of music, drawing, dancing, &c. And

the excellence of the climate is sufficiently attested by the perfect health enjoyed by every one in the establishment. The communication with England is easy and expeditious, by means of the steam boats: these leave London daily, and Hull twice per week for Rotterdam, whence a line of boats conducts to Mannheim. From London hither the passage occupies about six days, the return passage nearly four days, and the expense either way, every thing included, is about five pounds. For children under 19 years of age the fare is reduced one half, and they may in perfect security be confided to the charge of the captain of the vessel that leaves the English port.

THE TERMS, comprising the usual studies, in a liberal English Education, together with the French and German Languages are:—

For boarders under 12 years	40	gs.	per	an.
...	...	15	...	45
...	...	above that age	50	...

Drawing, Dancing, and Fencing, are each 3 guineas, and the Italian language and Music each 6 guineas per annum extra.

The payments are made quarterly in advance, and three months' notice is required previous to the removal of a pupil. The quarter begins with the time of entrance. The vacation is annually one month, from the 15th July: the boarders can either return home or remain in the Institute during this period. Every pupil should be provided with a moderate stock of clothing, a knife and fork, spoon, and six towels.

The following are the books chiefly used by the English pupils in the school, besides those in the French and German languages. For the elder class, — Goldsmith's Geography; a modern and ancient Atlas: Ellis's Latin Exercises; Bland's Hexameters and Pentameters; Eton Latin Grammar; Baskwell's Philosophical Conversations; Paley's Moral Philosophy; Hutton's Arithmetic; Bridge's Algebra; William's Symbolical Euclid; Gradus ad Parnassum; Entick's Latin Dictionary; a Greek Lexicon; Crossman's Questions, and a Bible and Prayer-book. For the younger class: — Goldsmith's History of England; Carpenter's Spelling-book; Pinnock's Catechism of the History of England; Reid's Elements of Geography; a modern Atlas; an Arithmetic; Crossman's Questions, and a Bible and Prayer-book. Geography, history, mythology, and the rudiments of arithmetic, are also studied in French and German.

References and all further information may be obtained of FREDERICK LOVELL, Publisher and Advertising Agent, Aldine Chambers, Paternoster Row, London: MESSRS. GALIGNANI, Paris; and of Dr. LOVELL, Mannheim.

March, 1843.

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